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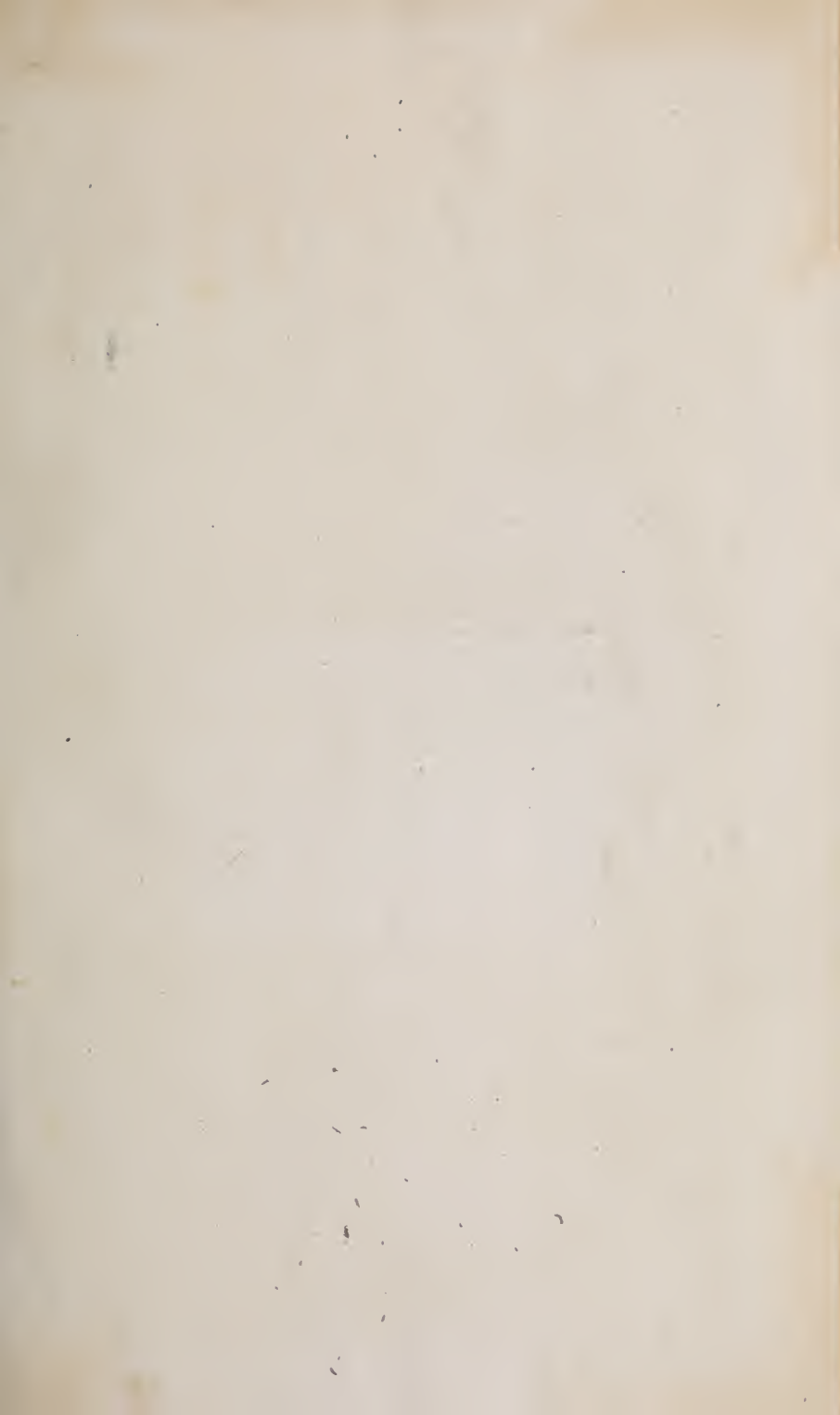
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THE
AFRICAN REPOSITORY.

Vol. XXX.]

WASHINGTON, NOVEMBER, 1854.

[No. 11.]

Where is the Money to come from?

THIS question has pressed heavily on our minds for some time past, and circumstances have not yet enabled us to arrive at a satisfactory answer. We have a great work before us; and yet we are obliged to halt, and to hang our hands down, in view of the fact that we cannot command the means to enable us to carry on the work as actively and extensively as we desire, and as we might if our resources were not so limited. We are consequently compelled either to become more deeply involved in debt, which is not desirable and not altogether practicable, or to curtail our operations, and allow the results of the present year to fall below those of the last.

The time was when we found it difficult to secure emigrants to send to Liberia; but that time has passed; and now the great difficulty exists in the deficiency of funds to justify us in encouraging the numerous applicants with the assurance that the Society will send them. We might

greatly enlarge the sphere of our operations, if our poverty did not warn us not to promise what we cannot calculate on fulfilling. And in view of the immediate pressing demands on our Treasury, and the necessity of incurring heavy expenditures to accomplish what has already been undertaken, we confess that we feel greatly discouraged.

The prompt and liberal responses to our special appeal for funds, to enable us to send to Liberia the slaves that have been offered to the Society, are very encouraging; but as the funds thus received will all be required for the object for which they were so freely given; and as our general receipts during the present year have not been large; we cannot extend our operations, as we greatly desire; and cannot command means to enable us to make some necessary improvements for the more comfortable accommodation and location of emigrants in Liberia, which we regard as highly important.

We are now making arrangements to dispatch an expedition from Baltimore and Norfolk, which must be sent; and if we could raise the means, we should like to accommodate a large number of applicants in some of the Southern and Western States, by sending a vessel from Savannah before the close of the year. But where the money is to come from we cannot tell.

As stated in our May number, we

cannot, at present, calculate on funds from any particular source—from the General Government, from State Legislatures, or from estates in litigation in which this Society is interested as a legatee—to enable us to meet our pressing wants, and to extend our operations. We, therefore, hope that the friends of the Society, throughout the country, will do what they can to help us to carry forward the great work.

[From the Christian Observer.]

Efforts for the Colored Race.

THE article on this subject, inserted on our last page, is from a source worthy of entire confidence. There is a revival of interest and of effort in behalf of the African race, in many places at the South, which, if not impeded by interference from abroad, will effect the most cheering results. There is a law of benevolence, which the gospel writes on the renovated heart of our fallen nature—a law recognized by thousands, to whom Providence has entrusted the care of the blacks, more potent and salutary than any argument which man can frame, in its silent and hallowed influences, on which, under God, we must rely for the elevation of the colored race, and for the removal of the evils which mar the condition of the ignorant, the poor and neglected, in every community.

RELIGIOUS PRIVILEGES OF SLAVES.

Increasing Interest in their Behalf—Preachers and Teachers Appointed to Instruct Them—Emancipation.

Not the least among the fruits of the cause of African Colonization, is that of the increased attention to the moral and religious instruction

of the colored population, manifest in our Southern States. Enjoying a position where we are generally informed of all movements on this point, we are enabled confidently to assert the interesting fact, that not only the minister of the Cross, but the physician and the statesman, as well as the planter, are awakened to its importance, and are bestirring themselves in thus doing good to the souls and bodies of those committed to their care. Nor is this praise-worthy spirit of benevolence confined to individual philanthropy, but the various ecclesiastical bodies and organizations among the patrons of christian missions and of humanity at the South, aided in many cases by the friends of slave and master at the North, are "provoking one another to good works."

A recent visit to the South, during which this matter was made one of special observation and inquiry, confirms our previously formed opinion, that there never was a period in which so much interest was manifested for the spiritual welfare of the African race, as at the present moment. Applications are

being constantly made to the various theological seminaries and schools of learning of the country, for preachers and teachers to instruct these people. Many have already answered favorably, and gone forth with zeal and energy, and others are preparing themselves for this large sphere of usefulness. Several of these have been attended with the happiest results. This mission and that to the race in Africa, is peculiarly our own. With three millions and a half among us as slaves, and a half million as freemen, we stand in a position to them before God and man, such as no other people have ever stood.

The duty of providing adequate religious instruction is now generally admitted. Masters who care little for the ordinances of religion themselves, are willing to have their slaves instructed. One inducement to such may be self-interest: because religion promotes morality, and that secures good health and more faithful service. In numerous instances, a missionary is supported by a single planter, while in other cases, two, three or four unite in the compensation of a teacher to labor on their several estates.

Generally the slaves are instructed orally. Latterly they have been taught to read, and catechisms have been written for their special use.—Works of evangelical writers, such as “Baxter’s Call,” “Allein’s Alarm,” “Bunyan’s Grace Abounding:” but particularly “The Pilgrim’s Progress,” and the Bible, have been put in their hands. Perhaps no book is more acceptable than a Hymn book: for they are all fond of music, and often learn more christian doctrine from good hymns and the Psalms, than from any other source. Quite recently a volume of “Sermons for Servants” has been issued in Virginia, under the sanction of that

great friend of the negro, Bishop Meade, of the Episcopal church.—This book is described as ‘far more likely to meet the wants of masters and servants than anything which has yet been presented.’”

Not a few of the slaves pray, exhort and preach publicly. Often in the absence of the white pastor they take his place and perform the usual services of God’s house, with acceptance to their hearers—among whom their masters and mistresses are often found—and with honor to themselves. Their language is necessarily plain, and owing to their very limited education, much repetition occurs. Occasionally, a beautiful figure of speech will gush out with all the earnestness and impressiveness natural to one thus elevated. One of these expressions we shall probably never forget. It occurred during prayer, by a member of the well known African church in Richmond, Virginia, and was used in an evident whole souled application to the throne of grace, that God would cause his sable brethren to pass from darkness into the light of the gospel. “Do, I pray you, Lord,” interceded he, “convert my poor brethren and sisters, *before Justice shuts Mercy’s door.*” How comprehensive and sublime the figure!

The spirit of education and emancipation is growing. The rising fortunes of Liberia, and the interest felt in the welfare of the colored race, are directing the attention of wise and thinking men to this subject. And there are those who wish, as speedily as may be, with safety and advantage to the slave, to rid their families, their community, and their country of slavery. Only let the young African commonwealth continue to prosper, and the ratio of emancipation will also rapidly increase and swell.

To our own knowledge, many

masters are now preparing their slaves for future usefulness in Africa. They consider they would be doing not only their servants, but the natives of that benighted continent, an injury in sending them there without some preparation for the change. Hence, more than one officer of the Colonization Society, resident at the South, is actively engaged in a thorough course of instruction, calculated to make them good citizens. When this shall have been accomplished, they propose giving them their freedom, and such money, tools and clothing, as is sufficient to make them comfortable, and to afford them a start in their new home and country. This was the praiseworthy course pursued by the truly benevolent late John McDonogh, of New Orleans, who in 1844 emancipated over eighty of his people, and furnished them with an ample outfit. His example is being largely followed. A distinguished Virginian, widely and universally known and respected for his labors of love in this and other christian institutions, has now a large company on an estate in Alabama, (which he purchased for the purpose,) undergoing not only the training necessary to qualify them for the blessings of liberty and equality, but to acclimate them for removal to Africa. Were it not for the baseness of the [black] overseer, appointed to the office from his previous good conduct, but whom power corrupted, some sixty of them would ere this have been in Liberia. What adds to his disgrace is the fact,

that himself and those under him were cognizant of the humane and disinterested intention of their master.

However their departure has been delayed, and under white government, they are now anxiously and successfully pressing on, and soon will doubtless be "sitting under their own vine and fig tree." This same gentleman thus intends to prepare and fit *all* his slaves for the *only* place where they can enjoy real freedom. Being now advanced in years, he has his plans so arranged, that should death overtake him before his designs are completed, his successors will put them in execution, as originally resolved by himself.

Various other instances of the same generous and honorable character could be mentioned in this connection, which for prudential reasons alone, we are compelled to forbear adverting to.

This work is truly a noble one, embracing both home and foreign obligations. Many of the slaves in our Southern brotherhood of States are destined to bear the lamp of truth and righteousness to their unnumbered and unenlightened countrymen, according to the flesh.— How important even in this respect, that they should be rightly taught? Let the whole body of christian professors gird themselves up for the heavenly mission, and the great Creator of all, who is no respecter of persons, will abundantly crown their labors with success.

WM. C.

[From the Colonization Herald.]

Spirit, Scope, and Work of African Colonization.

THE Genius of African Colonization does not, in any sense whatever, affiliate with slavery on the one hand, or with abolition on the other.

And yet, there are found among its friends and patrons, both the christian slaveholder at the South, and the christian abolitionist at the

North. And why? Simply because colonization has a great work to accomplish, entirely beyond the scope of the immediate recognition and work of either. And the specific work being emphatically a true missionary enterprise, possessing within the sphere of its legitimate purposes and labors a home and foreign department, fraught with the highest and sublimest elements of humanity, philanthropy and pure religion, it is not wonderful that persons of true benevolence, whether in the North or South, whether borne to the responsibility of legal supervision of slavery, or educated to call in question that relation, and oppose its longer existence, and further extension, should feel commanded by every sentiment of social justice, public patriotism, and personal piety, to give their influence to the practical promotion of African colonization.

In no sense, whatever, is colonization a southern or northern, an eastern or western institution. It is, in the noblest sense, an American institution. Free from all local predilections and sectional jealousies, it claims the patronage of all American citizens. It is also equally free from all political and sectarian bias. People of all political creeds, and christians of all denominations will find an open door and ample occasion for the exercise of the broadest charity—the purest catholicism and the most extended liberality.

One great leading object of African colonization is, to demonstrate before the face and eyes of all nations and people the capacity of the colored man for self-government.—This has been a cherished object by the best and most beneficent friends of colonization, and the grand point to which all the labors of the Society have tended from its earliest his-

tory to the present moment. And this, in part at least, has been realized (and is still to be further developed) by establishing on the shores of Africa, the *free, intelligent, prosperous and independent government of the Republic of Liberia.*

“*Is the colored man capable of self-government?*” This has been the grand problem for ages past, and is now being practically and beautifully solved by the ability and fidelity of the colored man himself, aided, it is true, by social and christian philanthropy, in carving out for himself, children and race, a pure democratic and republican NATIONALITY—commanding the confidence and respect of the civilized world. Wherever the colored man lives, and however deeply he may be called to suffer in relations of legal slavery or social serfdom—while he can point to that happy Republic, and say: “There is the country and home of my brother—he constructed its noble government, preserves its integrity, and promotes its prosperity and power by his own hand—wisdom, truth, virtue and enterprise; and *there* my brethren are *free and happy and honored*—that every man, be he *bond or free*, be he in the United States, North or South, be he in Canada, the West Indies or Brazil, he must and will command for himself the respect of all discriminating and good men.

A second great object of colonization is, to plant and extend in Africa, civil and christian colonies—the social seeds of her civil redemption—the only moral elements of effective power by which that long desolated continent and oppressed race can ever be regenerated and elevated to the bosom of civilized and christian nations. Nothing short of the civil and christian redemption of that vast continent will

realize the full design of the holy mission of African colonization.

The general and permanent extinction of the African "*slave hunts and slave trade*," is looked to with confidence and gratitude as among the glorious fruits of the establishment and extension of such civil and christian colonies on the African coast.

Another leading object of African colonization is, to aid the *free colored people* of this country to establish themselves in pleasant homes on the soil of Liberia—also, to encourage the benevolent master to educate and prepare his people for freedom and usefulness in that Republic.—And here, at this point, are a few considerations worthy of special attention :

1st. In this country, it is allowed on all hands that the free colored people are in an unhappy condition. Colonization, like a good *Samaritan*, meets them in this wounded and destitute condition, and kindly opens to them a door of escape from the elements of strife and eternal discord. It affords to them the means of transportation and comfortable settlement in a prosperous and happy country of their own people, where they find a cordial welcome, and can live in peace, and their children after them.

2d. Colonization then not only comes to them as an angel of mercy, but as a mission of hope, enabling them to become the exponents of civilization to Africa, while many of them are really the apostles of liberty and christianity to that dark and long benighted continent.

3d. But, in no sense, whatever, does colonization propose to impel or coerce the colored man to the possession and enjoyment of so great a blessing. He is perfectly *free* to choose for himself and for his

children after him, so far as his will can become their destiny. Indeed, more applications for passage to the Republic of Liberia are annually made to the Colonization Society, by free colored people of the United States, than the Society has means to send. Colonization never proposed to remove all, or any given number of the colored people to Africa; but only to plant a colony there, which might become a *free and independent* government, and which might indicate to the christian world what the colored man is capable of when properly directed and cared for, and its consequent duty to him. If no more colored people should ever emigrate from this country to Africa, it is believed that a good and sufficient seed has already been planted there, capable of redeeming Africa, and commanding the respect of all good people.

4th. It is expected that the Republic of Liberia and Western Africa will become so desirable, as a home of freedom and a land of wealth, in all respects affording facilities of the highest culture and noblest development of redeemed humanity to the colored people of this country, that they, independent of the limited provisions of the Colonization Society, will organize themselves into companies, and in large numbers emigrate to that Republic, of their own accord. Some have already done so, and others are now arranging for the same purpose. An influx emigrant population from Europe, coming for bread and work, *must* inevitably induce a reflex emigration of our colored people to Liberia, to better their condition.—The force of circumstances bringing about such an event seems unavoidable, and may be injurious to our own people and country, while at the same time the greatest social and

public good may result to the colored race in this land.

5th. One thought more—colonization, in no sense, whatever, induces unjust or oppressive legislation respecting the colored people of this country. It wishes them well—better off in all our land than they really are to-day. It extends to them every possible kindness here, while it would help them to the possession of a *heritage* of freedom and honor in the African Republic—which all wise, thoughtful and candid men have just cause for apprehending they may never fully enjoy in this country.

The true spirit, therefore, of African Colonization would wish a real blessing on all the colored people who remain here—but can as-

sure, more confidently, a double, yea, a *three-fold* blessing on those who remove to that land of promise.

6th. Colonization is not responsible for the misrepresentations and calumnies of its enemies. Neither for the unnatural prejudices and ungrateful hostility of any portion of the colored people themselves—which have been brought about by the unkindness, cruelty and falsehood of their most designing and less reliable friends.

The subject is one involving the greatest importance to the colored race throughout the world, and should be viewed with interest, and considered with candor, calmness and intelligence, by the friends of Africa and the colored people in this and every country.

Capt. Canot, or Twenty years of an African Slaver

THIS is the title of a book of 448 pages, recently published by D. Appleton & Co. of New York; being an account of the career and adventures, on the coast of Africa, in the interior of that country; on shipboard, and in the West Indies, of the notorious slave trader, Capt. Theodore Canot; who, after twenty years of daring adventure, perilous exposure, and toilsome anxiety, by land and sea, retired from the scenes and associations of his African life, professedly disgusted with the nefarious traffic in which he had been so long engaged, and tired of a career fraught with events so revolting to the better feelings of humanity, apparently a reformed slaver, penniless after long years of fruit-

less labor, without the comforts of a home or the endearments of domestic life. The work was written out and edited from the journals, memoranda, and conversations of Capt. C., by Brantz Mayer, Esq., of Baltimore.

Some of the reviewers of this remarkable book seem to doubt the existence of the hero of the narrative—seem to regard him as a mere “figment of a romance;” the production of the fertile brain of the accomplished editor. But of the individuality of the man, and of his long connection with the slave trade on the western coast of Africa, we have personal knowledge; and we have no reason to doubt the general truthfulness of the narrative, the

circumstances of some of the events of which are quite familiar to us.

We admire the candor of Capt. Canot, as exhibited in the following extracts, in which he refers to the Liberians, and their influence in the suppression of the slave trade, an influence which he was often made to feel while engaged in the trade:—

“ Before the generous heart and far-seeing mind of America perceived in *Colonization* the true secret of Africa’s hope, the whole of its coast, from the Rio Gambia to Cape Palmas, without a break except at Sierra Leone, was the secure haunt of daring slavers. The first impression on this lawless disposal of full fifteen hundred miles of beach and continent, was made by the bold establishment of Liberia; and, little by little has its power extended, until treaty, purchase, negotiation, and influence, drove the trade from the entire region.”—page 325.

“ The first expedition upon which Don Pedro despatched me revealed a new phase of Africa to my astonished eyes. I was sent in a small Portuguese schooner to Liberia for tobacco; and here the trader who had never contemplated the negro on the shores of his parent country except as a slave or a catcher of slaves, first beheld the rudiments of an infant State, which in time may become the wedge of Ethiopian

civilization. The comfortable government house, neat public ware-rooms, large emigration home, designed for the accommodation of the houseless; clean and spacious streets, with brick stores and dwellings; the twin churches, with their bells and comfortable surroundings; the genial welcome from well dressed negroes; the regular wharves, and trim craft on the stocks; and last of all, a visit from a colored collector, with a printed bill for twelve dollars ‘ anchor dues ’; all convinced me that there was, in truth, something more in these ebony frames than an article of commerce and labor. I paid the bill eagerly, considering that a document *printed in Africa by negroes*, under North American influence, would be a curiosity among the infidels of Gallinas.”—page 335.

“ It was often my fate in Africa, and elsewhere, to hear gossips declare the colonists were no better than others who dwelt amid coast temptations, and that they were sometimes even willing to back a certain Don Theodore Canot, if not absolutely to share his slave trade! I never thought it prudent to exculpate those honorable emigrants who were consolidating the first colonial lodgments from the United States; for I believed that *my* denial would only add sarcastic venom to the scandal of vilifiers. But now that

my African career is over, and the slave trade a mere tradition in the neighborhood of Liberia, I may assure the friends of colonization, that, in all my negro traffic, no American settler gave assistance or furnished merchandize which I could not have obtained at the most loyal establishments of Britain or France."—page 360.

The following brief review, as expressive of our views of the book, we copy from the Boston Post:—

CAPTAIN CANOT; or twenty years of an African slaver; written and edited from the Captain's Journals, Memoranda and conversations. By Brantz Mayer. New York, Appleton & Co. Boston, Burnham & Brothers.

We are assured that this remarkable book is *true*, from beginning to end. And, notwithstanding its extraordinary incidents, it certainly reads like truth. Brantz Mayer has performed his editorial task with exceeding tact. The character of the supposed narrator breathes forth in every line, and is clearly stamped upon every page. The book is one of the most interesting, as in some respects it is one of the most disgusting, that we ever read. Some of its descriptions of negro manners, religion and social life, are absolutely horrible, and after reading them, and the occasional narratives interspersed, of the way of life of the negro slave trader himself, one's brain is really confused—he scarcely knows how to decide. At one moment he would be thankful to see all Africa packed off in slave ships, hand-cuffed, beaten, starved—yea, anything to terminate the dreadful

abominations of its people. At the next his blood curdles at the cruelties of the slave trader, and he pauses to wonder that white wretches so brutal can be found. Captain Canot himself appears to have been one of those curious specimens of human nature, of which the experience of almost all of us has witnessed some rare examples. Although engaged for years in catching, buying and selling slaves in Africa, although he thought nothing of poisoning a negro with the small pox, or of shooting down unmanageable fellows in cold blood, and in fact held captured Africans of no more account than so many dogs—he seems to have been fair, honest, honorable and even highminded in his slave dealing, and a frank, fearless, noble-hearted gentleman in everything else.

In truth, a considerable portion of the interest of the volume grows out of these peculiarities of the captain's character. The *naivete* and *bon hommie* with which he describes matters, familiar to him as household words, but utterly strange and abominable to the reader, are really charming. At last, however, the worthy captain discovered that slave-dealing would not "pay," and, to do him justice, his conscience seems to have partially awakened, also, after a career of twenty-years, by land and sea, of perils, toils and extreme vicissitudes of fortune. He then turned trader and agriculturist in Africa, but with little success, and of his present whereabouts, if yet in the land of the living, we are not informed. If his recital be a true one, and we are reliably informed that it is, his book contains more information concerning the practical, every day life of the African tribes dwelling in the vicinity of

the slave marts than any or all of the other books on Africa that have ever been published. We should not omit to say that Captain Canot speaks highly of Liberia and its influence. He declares that its citizens have done much to prove that the negro races are not only susceptible of an almost Caucasian progress, under favorable circumstances, but that they produce many a specimen that in intelligence, industry and the capacity for self-government, compare favorably with the average of the whites even in

the most enlightened countries. He looks forward, however, to the generations born on African soil and reared amid African influences, for a positive confirmation or denial of the high capabilities already developed by the black American colonists of Liberia. In conclusion, we advise everybody to read "Captain Canot;" not one in ten of the books issued is really worth buying; but "Captain Canot" comes among the valuable fraction. We merely undertook to look at his pages, but we read him through, every word.

Death of Dr. J. L. Day.

WITH feelings of deep regret, we record the death of JAMES LAURENCE DAY, M. D., formerly Colonial Physician and United States Agent in Liberia. During the administration of the lamented Buchanan as Governor of the Commonwealth of Liberia, Dr. Day was appointed Colonial Physician by this Society. He arrived at Monrovia in the month of November, 1840, and entered upon the arduous duties of his responsible position; which duties he faithfully performed, with great credit to himself and extensive usefulness to others, during the succeeding three years; for which length of time he had agreed to remain, if practicable, in the service of the Society. On the arrival of his successor, (the writer of this brief obituary,) in November, 1843, Dr. Day retired to the mission station of the Presbyterian Board at Setra Kroo; and in the month of

May, 1844, he embarked for the United States; with a constitution somewhat impaired, but apparently less injured by sickness than most other white persons who have undertaken to reside so long in a country, which Providence seems to have interdicted to the white race. Shortly after his return to this country, he located in the practice of his profession at Wilkesbarre, Pa., where, on the 26th August last, he died, in the meridian of life, and highly esteemed by a large circle of devoted friends.

The acquaintance of the writer with Dr. Day, though limited to only a few days on the coast of Africa, impressed him with a high regard for the deceased, as a high-minded and honorable gentleman and accomplished physician, well qualified to adorn the social circle in any community, and skillfully to administer to the sick.

We copy the following letter in reference to the death of Dr. D. from the New York Colonization Journal:—

WILKESBARRE, Pa.,
Sept. 1, 1854.

Rev. J. B. Pinney :

DEAR SIR:—The enclosed notice I take the liberty of sending to you for publication in the Colonization Journal.

The Doctor was a native of Morris county, N. J., where his father now resides. He graduated at the College of New Jersey, in 1835, with honor to himself, standing, I believe, at the head of his class in Natural Science.

After obtaining his profession, he became connected with your cause, and spent some time in Liberia as a physician. With this portion of his history you are acquainted.

He came among us some ten

years ago, and practised medicine here ever since, until his death.

About two years after becoming settled, he married the daughter of Wm. Hibler, Esq., a merchant of this place.

His practice steadily increased from year to year, and at the time of his death he stood high in the esteem of this community as a physician and as a man. His loss is deeply felt by all classes of the community, and many of the poor, especially, will long remember him as a generous benefactor. He leaves with his widow three young children, and a large circle of mourning relatives. A great void has been made in our community. I should also state that, soon after marriage, the Doctor united with the Presbyterian Church of this place, of which he continued a consistent member.

With sentiments of esteem,

Yours, respectfully,

B. C. DORRANCE.

Kingdom of Yoruba—Central Africa.

THE following letter was written by Rev. T. J. Bowen, for the *New York Tribune*. It bears date, Ijaye, January 17th last, and is descriptive of the boundaries, extent, population, surface, soil, rivers, seasons and climate of that interesting portion of Central Africa.

The kingdom of Yoruba, improperly called Yarriba, lies between the Bight of Benin and the Niger. The eighth parallel of N. lat. and the fourth meridian E. lon. intersect each other about the centre of the kingdom. It is bounded on the west by Dahoni and Mahi* on the north by Borgu and Topa or Nufi, on the east by Kakanda and Ijebu,

and on the south by Egba Ikétar. The extent is about 30,000 square miles; the population perhaps 500,000, but in the opinion of some considerably more. The principal towns, with their probable population, are Horriu 100,000, Ibadan 50,000, Ishakki 40,000, Ijaye, Ikishi and Agbomrshaw 35,000 each; Igboho, Ifeh, and Aggaw-ojja, or Awyaw, the capital, 25,000 each; Ishabbeh, Iganna, Iséi, Idelh and Idoko, 20 000 each; and besides these there are numerous towns and villages containing a population varying from a few hundred to ten or fifteen thousand.

The surface of the country is

*A sounds as in *far* or *fat*; e as in *prey* or *met*; i as in *machine* or *pin*; o as in *no* or *not*; u as in *brute* or *tun*; aw as in *law*; ai like i in *pine*; au like ow in *now*; n final is a very slight nasal like ng, sounded with the mouth shut; p is equivalent to kp as in *Tapá*, pronounced *Ta-kpa*.

chiefly a gently undulating plain rising almost imperceptibly from the sea till it attains an elevation of more than 1,000 feet. In some places there are heavy forests, but the plains are mostly open and resemble prairies covered with tall grass and a few scattered trees. Very often, however, these trees are so numerous as to give the country the appearance of a grassy woodland. From the plains of the interior there arise numerous rugged and abrupt hills, which are sometimes six or eight hundred feet in height. These are the Kong mountains. They are not here disposed in a continuous chain, but in detached masses and short ridges.—The scenery is often exceedingly beautiful—mountains of naked granite, steep wooded hills, rocks piled upon rocks in grand confusion, lovely valleys winding among overhanging heights, and level prairies ornamented by scattering trees and intersected by streams of clear water. The soil of Yoruba and of Western Africa generally, is rather productive than exceedingly fertile. Travelers who have entertained a different opinion have erroneously supposed that a luxuriant covering of bushes, weeds and grass indicates a soil capable of producing crops equally luxuriant. In many places the land is really poor. On an average it is about as productive as in some parts of the United States. In a few places it is very rich. I have seen farms which were literally stocked by the luxuriance of the Indian corn, and where the average height of the Sea Island cotton was about ten feet.

Yoruba abounds in streams of clear and pure water, which generally flow over rocky beds, and form numerous rapids. There are few

bold springs and no lakes or swamps. The wells are generally from 5 to 15 feet in depth, and the water is never cool in them or the springs. None of the rivers are large. The Yeriwa and its tributary, the Idi, which water the western part of the country, are only about 30 ft. wide. The Ogun in the central parts of the kingdom is from 100 to 150 yards in width, and too deep to be forded in the rainy season. It receives many tributaries. The Oshun in the east is said to be a little wider. These larger rivers flow southward to the sea and are navigable from 100 to 200 miles. Yoruba does not reach to the Niger, but the boundary of Nufi is on this side of that river.

The seasons in Yoruba are more favorable than in some parts of Africa. The former rains commence about the first of March, and increase gently till June, when they are most violent. Yet even then we sometimes have two or three dry days together. The latter part of July, the whole of August, and the first three weeks in September are nearly free from rain and at the same time cool and pleasant. The latter rains fall in October and November. Then follows the dry season till March. By the first of February the grass in the prairies is brown and dry, various species of trees are stripped of their leaves, and many streams are nearly destitute of water. Three years' continued drought would convert the country into a desert. On the approach of the former rains, vegetation awakes from its repose. The fields and prairies send forth a new crop of grass, the trees are clad in leaves of tender green and loaded with showy flowers, and we have all the beauties of spring here in the midst of the torrid zone.

The dry season is the hottest time of the year—the thermometer commonly ascending to 90° during the day, and sometimes to 95°. Yet when the harmattan blows from the northeast the mercury often sinks to 70° during the night, and on one occasion since I have been in the country to 60°. This was cold weather. The harmattan does not visit us more than three or four times during the three months of the dry season, and never continues more than a day or two at a time. It is not only chilly, but a very dry wind. The tubes of the hygrometer sometimes indicate a difference of 24°. The usual difference is from 2° to 6°; the usual range of the thermometer from 76° to 85°. It commonly sinks 3° or 4° from 3 to 8 o'clock, P. M.

To the natives of the country the climate of Yoruba is more healthy than that of the United States. Here they have no winter pleurisies, pneumonias and colds, no summer fevers, no cholera, consumptions, dyspepsias, and nervous disorders. A stronger and more active race than the Yorubas* would be difficult to find. Both men and women, whose profession it is to carry loads for pay, think nothing of going sixty miles in three successive days, with a burden of 60 lbs. weight on the head. I have repeatedly seen boys amusing themselves in the streets by turning somersets.

The principal diseases which I have observed among the people, are rheumatism, yaws, leprosy, fever, liver complaint and dysentery. Small-pox is common. The patient takes little or no medicine for this disease, but lays off all his clothes and passes his time on a mat in his

room. Very few die under this practice, and notwithstanding every part of the body is equally exposed to the light, the face only is pitted.

But though the climate of Yoruba is healthy to the native race, who have been acclimated for three or four thousand years, it is not favorable to the constitution of Europeans. This is not easily accounted for. The soil is everywhere firm and dry, (in its nature,) there are no swamps, the water is good, the country open and refreshed by constant breezes, the temperate uniform, and the rains not excessive. Some, to account for the unhealthiness of the African climate, have called in that universal resolver of mysteries, electricity. Others have fancied that there may be some chemical cause in the nature of the soil which poisons the air. It seems probable that the chief cause is some kind of gas, which is capable of being absorbed by water, because if a person sleeps on board of a vessel no more than half a mile from the land there is little danger of sickness. Neither is there much danger on shore during a sunny day, but if a dozen men would sleep ashore a single night, they would all be pretty certain to have an attack of fever. A closer observation of the country, moreover, discloses visible causes of unhealthiness. The soil, though firm and dry in its nature, is covered by so dense a coating of vegetation that the surface is always damp.

The deep and dark forests near the coast are particularly moist, and emit disagreeable odors. Here also there are many swamps, especially of mangrove, a plant which Humboldt supposes to be deleterious to hu-

*In Africa, as among the Indians, countries derive their names from tribes. It is just as proper to say the Cherokees, the Choctaws, &c., as Yorubans and Dahomans.

man health. Even on the prairies the soil is seldom dry, being covered with thick set grass from eight to twelve feet in height. Besides this, the soil in most places is composed of clay, which retains the water within a few feet of the surface on the driest plains. It is not impossible also that the southwest breezes may convey the noxious exhalations of the swamps and forests near the coast to a great distance interior. These breezes, though cooling, are not favorable to evaporation, being often moist and always confined to the lower strata of the atmosphere. As a general thing, the upper clouds or cirrus lie spread out in the sky as motionless as the moon. We may add to all this that African towns have very narrow, crooked and filthy streets, and dirty, leaky thatched houses, the grass of which is constantly decaying. If the country were cultivated and the towns clean, I have no doubt the climate would be more favorable to white people; but even then they would be liable to debility, fevers, and dysentery, which is still more dangerous, unless they should drink less gin, brandy and ale, and eat less meat, puddings and pancakes than they generally do on the African coast.

In most parts of Africa, when a silly negro gets sick, he applies to a conjurer to cure him. This practice is not unknown in Yoruba, but is less common than in many other places, for the people are more civilized and more intelligent than those on the coast. In every Yoruba market a variety of barks, roots, seeds, &c., are constantly exposed to sale by women who make this business their profession. They seldom know the qualities and uses of their drugs. The physician prescribes what medicines must be

used, and the patient or his friends generally purchase, mix and administer them. Some of their compounds are ingeniously made, and produce very good effects. African doctors never bleed, and seldom administer emetics, or purges, but rely chiefly on alteratives and tonics. I have used native medicines in my own sickness with benefit, and prescribed them for others.

It is not improbable that this country may make some useful additions to our materia medica. At some convenient time I wish to send home a variety of specimens, with the flower, fruit, and leaf of each, where they can be procured, and with notes on their properties and uses, so far as I can ascertain them. I may here take occasion to observe that Africa presents a vast and almost unknown field to the learned in every department of natural science. If a party consisting of a botanist, zoologist, geologist, &c., were sent out they might procure all necessary interpreters and servants among the recaptured blacks colonized in Sierra Leone. These men might soon become useful assistants in preserving flowers, stuffing the skins of animals, &c. The party should land at Lagos, and penetrate into the interior by way of Yoruba, for here they would enter at once among the courteous people of Central Africa. They should be provided with water-proof boxes to preserve specimens. They should remain a year in Yoruba, and become well acquainted with the productions of that country, which would serve as a standard of comparison for others farther interior. The botanist could learn the native names and uses of drugs by frequent inquiries among the people, and he could find the plants by taking proper persons with him into the

woods and prairies. The zoologist could engage natives to catch animals in traps and snares, at which they are expert, and hunters to shoot larger ones, as elephants and buffaloes. It would expose him too much to hunt these creatures himself. An ethnologist also might discover many interesting facts in the languages, manners and customs, superstitions and traditions, of different nations. Beside the direct objects of their mission, the party might further benefit mankind by becoming acquainted with the

resources and facilities for trade of the country, and perhaps by discovering new fields for the benevolent labors of missionaries. Such a party would be in little danger from the climate, provided they were of sound constitution, and would be chaste and temperate, and would avoid exposure to the sun, rain, night air, and damp clothing and bedding. They should be of what is called the motive mental temperament, and should be endowed with a large portion of energy.

Erie Conference of the M. E. Church on Colonization.

FOR the purpose of showing the interest we feel as a conference in this glorious work, your committee recommend the adoption of the following resolutions:

1. *Resolved*, That the highest interests of the African race, wherever existing, stands inseparably connected with the success of the American Colonization Society, and of the Republic which it has succeeded in establishing in Western Africa, and consequently demands the co-operation of all who desire the elevation of this interesting portion of the general brotherhood of man.

2. *Resolved*, That in view of the relation which the Republic of Liberia sustains to this country, it is the duty of the general government of the United States, following the example of several European governments, to acknowledge, without delay, the independence and nationality of the Republic of Liberia.

3. *Resolved*, That we highly commend the justice and philanthropy of several of the State governments of this confederacy in appropriating funds to aid the benevolent designs of the American Colonization So-

ciety, and we cherish the hope that the day is not far distant when each State in this Union, as well as the general government, will follow their enlightened example.

4. *Resolved*, That we highly appreciate the kindness of the offer made by the publishers of the Colonization Herald, through the Rev. J. Morris Pease, Corresponding Secretary of the Pennsylvania Colonization Society, to send a copy of that paper to each member of the Conference.

5. *Resolved*, That this conference hereby tenders its grateful acknowledgments to the Rev. Bro. Pease for his presence among us, and his able advocacy of the great and good cause in which we cherish with him a common interest.

6. *Resolved*, That we will cordially co-operate with the local organizations, or their agents in the State in which our field of pastoral labor may be located the coming year, in raising funds, and otherwise aiding the objects of the cause.

SUPPLEMENT.—Your committee would also offer the following reflections and resolutions:

A general system of education in

Africa is imperiously demanded, both by the colonists and natives; as well as a class of educated persons, both male and female, prepared to superintend and render efficient educational institutions adapted to their circumstances and necessities. Teachers for Africa can be educated with less expense and much less exposure of life in this country than in Liberia. But as the responsibility of carrying into effect such a system of instruction as the good of that country and race demands, does not legitimately come within the constitutional provisions of the Colonization Society, it seems therefore mainly to devolve upon the religious and missionary organizations of this country inter-

ested in the redemption of Africa; therefore,

Resolved, That we the members of the Erie Annual Conference of the M. E. Church, do hereby recommend to the immediate consideration of our parent Missionary Board, and to the approaching General Conference, the importance of taking prompt measures to secure the establishment of an institution of learning of a high grade in this country, for the thorough education of colored youth of both sexes, particularly in view of qualifying them for more efficient and useful relations to our great missionary and educational work in Africa.

S. GREGG, *Chairman.*

The Influence of the Mendi Mission.

EXTRACT FROM A LETTER FROM REV. J. C. TEFFT TO THE EDITOR OF NATIONAL ERA.

THE Mendi Mission was established by the late Rev. William Raymond, in connection with the return of the Amistad captives, as they have been called; but it seems to me, as I have learned the particulars from some of them, now living in the mission town, that they should be designated, most emphatically, the Amistad *capturers*.

When Mr. Raymond arrived in Africa, war was raging all along on this western coast,—from Sierra Leone to Liberia; so that there was no road open to the missionaries to go into the Mendi country, as was designed before they left America. I think the war was providential; for it seems to me that by the missions being obliged to settle down in the Sherbro country will enable it to do more good to Africa than it would if it had at first been established interior, in the land of the Mendians.

I think this from the fact—a fact

not generally known—that it was established in the midst of one of the worst slave regions north of the Bight of Benin. It is the general belief that old Jim Tucker, as he was called, shipped more slaves than any one man north of Gallinas. Indeed his slaves at one time became so numerous that he was obliged to colonize them. And there is now quite an extensive region between here and the Big Boom river, called Potey Side, that was originally peopled entirely by his slaves.

The mission was finally located upon the Tucker domain, and Harry Tucker was at the time driving a very brisk trade in human flesh—He had one factory, or barracoon, within about a mile of where I now write, and another at Sea Bar, just north of Gallinas. As a matter of course, brother Raymond was severely tried with this state of things. A few days after he moved into one of King Harry Tucker's houses, it was

converted, to all intents and purposes, into a slave factory; for Tucker returned from a visit to that notorious slave-dealer, Lewis, with money, in the shape of rum and tobacco, for the purchase of more slaves, and placed them in Mr. Raymond's room, for greater security.

Whenever there were new slaves purchased they came for pay to the room of Mr. Raymond. Under these circumstances, Mr. Raymond, as I am told by those then living at Old Kaw Mendi, at once lifted up his voice against this traffic, and wielded his pen, to persuade the British Government to put an end to it. His words took effect, and the influence was powerful and lasting. His denunciations of the trade soon reached the ears of the Spaniards. As might have been expected, they were greatly exasperated. They immediately summoned Tucker, and told him that the white man who was with him would ruin the slave trade, and *spoil* the country. They also told him that unless he drove Mr. Raymond from his place and from the Sherbro country, if possible, that they would not give him any more money. This was too much for the cupidity of Tucker, and he immediately returned to Kaw Mendi, and informed Mr. Raymond that he was doomed to leave the country. The issue was now fairly joined—

either slavery must fall, or the mission be broken up. Which should it be? Mr. Raymond felt that but one answer could be given. Accordingly he called all his people, laid the case before them, and proposed spending the night in prayer. There was but one word among them—"Let us pray!" King Kissicum-mah and other chiefs heard of Tucker's command, and at once sent messengers to say to him that the white man had come to teach their children books—thus giving them sense, and to do the country good; therefore, if he molested him, or sent him away, the country would call him to an account. Thus the mission was to stand and slavery was doomed.

From that hour it has melted away before the Gospel rays like the snows of winter before the April sun and showers. Indeed the work was so effectually accomplished that in a few years Harry Tucker was driven from his country, both of his towns in Kaw Mendi and Sea Bar were burned, and he is still an exile, and his towns are still in ruins. And, what seems a little remarkable, his own brothers turned against him, and were among the most effectual means of expatriating him. But in banishing Harry, they in turn were banished by other kings.

[From the Vermont Chronicle.]

Help from afar.

IN His own wisdom, so unlike the wisdom of man, God often begins a great way off from the habitations of the oppressed to work out deliverance for the captives. The wisdom of the wise is confounded by the apparently inadequate means employed, and the distant field of operation. Human wisdom would have sought

in Babylon itself a home for the afflicted Jews, and labored to remove the prejudice and cruelty of the barbarian oppressor. Should not their birth-place be their home, and a residence of seventy years entitle them to the inheritance of free born citizens? The battle must there be fought, and victory must be achieved

upon the soil. But God was opening a better way; and when the time came, He bade the captives take down their harps from the willows of Babylon, and emigrate to a land flowing with milk and honey. The home of the exile was in Palestine, and afar from the presence of the oppressor was the destined field of his exaltations. The same was true of the four hundred years of sojourn in Egypt. Deliverance from the previous bondage was not to be wrought amid the brick-kilns and pyramids. Moses with any probable band of free-soil adherents would not there do such a work. The way to freedom for the bondmen was through the sea and the wilderness; terminating amid the rich valleys and sunny hillsides of the Holy Land. In that quiet retreat and distinct nationality, the presence of the former taskmaster, and the depressing influence of local associations, could not retard the development of intellectual greatness, nor repress the ardor of a true ambition. The history of the African race, in many points, strongly contrasts with the history of the Jews. In ages of bondage and sorrow and exile, Shem and Ham are brethren. On them has been fulfilled the burden of terrible and mysterious prophecies.— They have been kept distinct races in the land of their dispersion, dwell-

ing alone, and not reckoned among the nations. They have gone down from the summit of national greatness to the deepest depression, and the brighter side of the same prophecies that uttered their doom, reveals for them an elevation corresponding with the greatness of their fall. He that scattered Israel will gather him again; but whether the exiles shall find once more a national existence and surpassing glory in their own ancestral Palestine, or be blended with the Gentile church, and lose their distinctive name, remains to be seen. But for the descendants of Ham, the wonderful openings of Providence seem clearly to indicate Africa as their home, and the glorious work awaiting the return of the exiles is to diffuse the light of civilization and christianity over a mighty continent containing two hundred millions of their brethren. The most intelligent and pious of these injured people regard it as their duty to return to their fatherland, and labor in the work assigned them by a visible Providence. He who opposes such an enterprise should solemnly inquire if he is not bringing down upon his country the plagues of Egypt, and making it necessary at some distant day for God to redeem the captives by his strong hand and outstretched arm.

Later from Liberia.

By the arrival of the Barque Shirley, we have advices from Liberia to the latter part of August. The following summary of news from the Liberia Herald, which we publish in advance of letters from our correspondents, which, for want of time, cannot appear in our present num-

ber, will furnish our readers with the principal items of interest since the publication of former advices.

We learn from our letters that President Roberts sailed for Europe the 26th August, after having been unavoidably detained several months from making his contemplated visit.

From late English papers, we learn that the President reached England about the 1st October.

The Herald of the 16th of August contains considerable marine intelligence and accounts of several disasters, from which we copy the following :

“ Arrived on the 5th—Government Schooner Lark, R. Cooper, Esq., commanding, from Sinou, via Trade Town and Grand Bassa. Passengers, master and crew of the British barque Wellington, wrecked near Sanguin; also the crew of the Liberian sloop Anna Maria, wrecked near Trade Town point. The Lark experienced very heavy weather during her cruise, and returns here with the loss of an anchor and several spars.

“ On the morning of the 31st ultimo the British barque Wellington, John Adamson master, bound to Australia, was stranded on the rocks near Sanguin, thirty-three miles northwest of Sinou. A Liberian trader from Greenville, Sinou, who chanced to be at Sanguin, prosecuting his trade, at the time, contributed greatly to the rescue of the master and crew of the Wellington from the threatening violence of the natives, and aided them in saving some of their personal effects—with which they took refuge in their boats, and on board a small Liberian vessel at anchor in the roads, in charge of the Liberian trader above alluded to, who, it appears, had agreed to convey them to Greenville, Sinou—the nearest Liberian settlement. But, strange to say, on the morning of the 1st inst. the master and crew of the Wellington, without the slightest previous intimation, seized and bound with cords the crew of the Liberian vessel, cut her chain and made sail for Sierra Leone. The second day out, however, they fell in with the Liberian Government schooner Lark, off Trade Town Point. Capt. Cooper, of the Lark, received the master and crew of the Wellington on board his vessel, and conveyed them to this place, where they are provided for by Her Britannic Majesty's Consul. Having transferred the shipwrecked seamen to the Lark, the Anna Maria—the vessel seized—attempted to make her way back to Sanguin. The wind, at the time, was blowing strong from the Westward, and notwithstanding every exertion to gain the open sea—her only anchor having been cut

away by the master and crew of the Wellington—she was driven ashore and wrecked. The crew succeeded in reaching Grand Bassa, where they too were received on board of the Lark.

“ The conduct of Captain Adamson, in seizing the vessel, Anna Maria, is, to say the least of it, very remarkable; as we are assured that no application was made to the parties in charge of the Anna Maria further than to convey Captain Adamson and his crew to Sinou; which was readily agreed to; and that had any other reasonable request been made it would have been met. Had application been made by Captain Adamson to be conveyed to a place of safety, and his application refused, there might be some reasonable excuse for the course he pursued. And what was the necessity of binding the men, only three in number, and cutting the chain of the vessel—leaving her without an anchor?

“ The Anna Maria and cargo were owned by Mr. S. Dickerson, of Greenville, Sinou; and embraced nearly the whole of his property, as well as his means of a livelihood. Unless remunerated—as indeed he ought to be, and we doubt not will be—the loss to him will be very severe.

“ The American brig Harp, Captain Camden, of and from Baltimore, with a full cargo of merchandise and some twenty or thirty emigrants, arrived in our harbor on the afternoon of the 31st ultimo. During the night the wind blew strong from the westward, when about midnight the vessel commenced dragging her anchor, and about 2 o'clock in the morning struck the beach a little to the north of the entrance of the river. The surf was very high when she struck. She soon bilged—and, of course, is a total loss. By great exertion the passengers and crew were landed in safety. A large force is employed in landing what can be secured from the wreck. We deeply sympathise with the poor emigrants, most of whom barely escaped with their lives. Several of these emigrants, we are told, had with them the means of making themselves quite comfortable in their new home—but much or little, the loss falls heavily on them all.—We commend, with great pleasure, the kindness we observed towards these people by many of the citizens of this place—especially the female portion, whose benevolent hearts ever prompt them to acts of charity. Early on the morning of the unfortunate wreck, many of these might be seen passing with well filled baskets, pots of coffee, and bundles of dry clothing,

to administer to the comforts of the distressed. This is worthy of all praise.—The emigrants by the *Harp* are destined for Grand Bassa. These people complain bitterly of the treatment they received during the passage from the United States to this place. The head man of the company, Reden Jourdon, informs us that, besides other harsh treatment, the rations served out to them were most scanty—barely sufficient to sustain life.

“The French brig *Maria*, C. Dupont master, lying at Grand Bassa, parted her chains on the 5th inst., and narrowly escaped being driven on shore. She, however, succeeded in gaining the open sea, and, without an anchor, proceeded to this place. Not being able to procure, though the Captain made every exertion to do so, either from the shipping in the harbor or from the shore, suitable anchor and chains, she cleared on the 8th for France—leaving some ten or twelve thousand gallons Palm Oil on shore at Grand Bassa.”

A French ship, the *Cingfreres*, Chevelier commander, arrived at Monrovia, on the 7th of August, in search of emigrants for French Guyana. This emigrant enterprise is under the supervision of the French Government, and the *Cingfreres* had a French naval officer on board, for the ostensible purpose of seeing that no emigrants were taken away against their will. It is a sort of emigration which is akin to the slave trade, and the English, it will be remembered, have carried it on, under government approval if not protection, to a considerable extent. This French ship, the *Monrovia Herald* states, had on board some twenty emigrants which had been obtained at Goree, and forty which she got at Sierra Leone. The *Herald* remarks: “Liberia, we guess, is rather a dull market for such a commodity.” The ship sailed again the same day for Cape Mount.

The ship *Sophia Walker*, from Norfolk and Savannah, arrived at Monrovia on the 30th of July, with a large company of emigrants, about half of whom were landed at Grand

Bassa. Much sickness prevailed on board during the passage out, especially among the children, twenty of whom died before reaching Grand Bassa, and eight or ten more soon after landing.

On board the *Sophia Walker* were two physicians, who were welcomed as a much desired acquisition to Monrovia. They were Drs. Laing and Snowden, from Boston, whom our readers will remember. They were educated by the Massachusetts Colonization Society, and are promising men.

Two fine vessels are on the stocks in Monrovia, and nearly finished—the largest one belonged to Hon. Dan. B. Warner, and will be the finest vessel ever built in Liberia—the other, it is said, was the property of Mr. Harrison Murry.

The trading season had not closed, although business had somewhat declined. Almost every day barrels of sugar and syrup were brought to Monrovia market by the farmers of St. Pauls.

The anniversary of Liberian Independence was duly celebrated at Monrovia on the 20th of July. The *Herald* gives the following account of the festivities:

“The oration, &c. was delivered in the M. E. Church. The orator was Rev. A. F. Russel. We will not attempt to give a description of the oration. It is sufficient to say that every Liberian praised it, and the orator is the lion of the day. ‘Johnson’s Guards’ turned out handsomely, and gave a splendid dinner, at which was his excellency the President and his cabinet, the British Consul, and other foreign gentlemen. In the evening a splendid supper was given, at which the aforementioned gentlemen were also present. We will also record that a ‘dance’ took place on the occasion. Our good pious folks did not approve of it. It can’t be helped. Let things, if done in decency, have their course.—Our space will not permit us to make further remark. We may do so on another occasion. But we must congratulate the

city Council on the admirable manner which they conducted affairs on that day. The Lunch they gave was a splendid one."

In addition to the account of the wreck of the *Harp* published in the *Herald*, we find the following in a letter from one of the passengers to the editor of the *New York Colonization Journal*. We also learn that the emigrants sent out in the *Harp* had left *Monrovia* for *Buchanan*, the place of their destination.

MONROVIA, Aug. 27, 1854.

DEAR SIR:—I take the liberty, by this favorable opportunity, to inform you of all the events which have occurred to me since I left *New York*. I left *Baltimore* on the 12th of *June*, in the brig *Harp*, as a cabin passenger, owing this favor to the kindness of *Dr. Hall*.

In the early part of the voyage we had a really pleasant time, good weather, and favorable wind; but after the lapse of a fortnight the weather changed, became stormy, and we had contrary winds.

The Captain, (*Cambden* by name,) treated the passengers in general very rough, if not inhumanly, particularly those who were in the steerage, partially feeding them; food consisting of corn meal, pork, and impure water, without any variation whatever; if any one was sick it was difficult to procure from him a dose of medicine. The passengers complained bitterly against him; three of them, one man and two children, died during the passage, and one the day after our arrival here. After having suffered through a

passage of fifty long days, we dropped anchor off *Cape Measurado*, in the evening of *July 31st*, indulging the hope of landing betimes next morning. But alas, "Man proposes, but God disposes." About 1 o'clock A. M. a very strong sea wind blew from the southwest, bringing torrents of rain; the sea raged very boisterously, and despite all the efforts of the captain and mate to save the vessel, she stranded about 2 o'clock under a heavy storm. After being driven ashore, it being very dark, not knowing where we were, you can easily imagine our anxiety. In the morning, however, we were somewhat relieved by discovering our position. The natives living on that part of the beach soon came off to our assistance. We were successful enough to get the boats into the sea, and with great danger we landed from the unfortunate *Harp*, thanking God, who so unexpectedly and mercifully preserved us. After it became a little more calm, the captain engaged laborers to save as much of the cargo as possible, in which he partially succeeded. I was so fortunate as to secure the greater part of my effects. The other passengers, who had all their goods in the hull of the vessel, have suffered considerable loss. They are here in a very distressed condition. I commend them to your kindness.

On the first day of *August* we all came under the care of *Mr. H. W. Dennis*, *Colonization Agent* here, who has been very kind to us, doing everything to comfort us, and alleviate our distress. The emigrants for *Bassa* having heard of the recent mortality at that place, cannot be induced to go there; they have resolved to stop here, and *Mr. Dennis* is now trying, according to their own desire, to provide for them here.

[From the Home and Foreign Journal.]

Letter from Rev. John Day.

BEXLEY, Nov. 17, 1853.

As many daily occurrences here might be of much interest to you, and might indeed be thought worthy of a place in the public prints, I have thought an incident which occurred last night might not be unacceptable to you. I would not, however, be understood that such incidents are of daily, or even of

frequent occurrence here. God grant that they soon may be.

Troa, a head man, (of whose name and place I made mention in a journal of one of my preaching tours,) came to see me. Soon after being seated, *Mr. Hill* said to him, *Troa*, when you were here last, and *Mr. Day* talked to you about God and your soul, you cried so

much, that I thought before this time I should hear some good thing from you. Ah, Messa Hill! my heart hurt me plenty. I come now to talk Messa Day. Night-fo-lass, I sleep, I dream. I see our preacher man all-same Mr. Day. He preach! he preach! he preach! he cry! he cry! he cry! He hold out his hand to all people. He beg them people to stop all bad ways, and serve God. I wake—my heart hurt me plenty. I cry; I cry. I get up—I kneel by my bed—I pray; I pray. My people all come; they look me; they laugh. They say O, Troa guine be God man! All time since den, my heart—O, plenty sorry! So I come to see Messa Day.

Troa, I am glad to see you, and to hear what you say. For although you have told me a dream, yet men are apt to dream of that which is much on their mind. You have told me of more than a dream.—That your heart hurt you, and that you prayed and cried to God. That sorry heart, and that praying heart had the Spirit of God about it—and O, Troa! what a blessing. If you continue to pray and believe in Jesus, that sorry heart will soon be a glad heart; and you will have peace, and love, and joy; such as you never felt. You will feel that God is your father and friend, Jesus is your Saviour, and Heaven your eternal home.

He was serious while he remain-

ed, and left the impression at least, that he knows himself a lost sinner; and is a penitent seeker after salvation. Bless God, that I ever preached to heathen. And that I live to see that seed, long dormant as it lay, spring up to bud and bloom, and to bring forth fruits of eternal life.—Discouraged and dejected missionary look up.

“God moves in a mysterious way
His wonders to perform.”

Who knows what God will soon do for these poor Bassas! But He uses men and means; and the preached gospel is the means He uses to accomplish the salvation of man. It is His powerful instrument for pulling down strongholds and building up the Kingdom of Christ. Although it be to some foolishness, and to others a stumbling block, yet it is the power of God; and to those who can comprehend, it is the wisdom of God. But in common with others, I have taught school too much, and preached the gospel too little.

O, when will vain man be done setting up his judgment against the command of God? Go preach, says the voice from heaven! Vain man replies, the material is too crude.—Let me prepare it by a little education; a little civilization. Cast away Satanic fetters, O, Herald of the Cross: believe in its efficacy and preach the gospel.

[From the Salem Register.]

Discoveries in Africa.

CENTRAL AFRICA.—Some interesting accounts have been received by the Royal Geographical Society from Mr. Anderson, a traveller who accompanied Mr. Galton in his South African explorations, and who

remained in South Africa with the view of following up the path of discovery from Valfish Bay, lat 20° south. Mr. Anderson had reached Lake N'gami, from the western coast, and had ascended the Teoge

river for 150 miles; but in consequence of its winding course, he had only made sixty miles northing from the Lake. From his information it is conjectured, that with a small break of fifty or sixty miles, there is water communication right across Africa, near the 17th parallel of south latitude. Mr Anderson, one of the keenest of sportsmen, does not seem to have lacked serious adventures in the pursuit of game. At the close of one of his letters he says;—"I had some fine shooting going to the Lake. Single-handed I killed thirty-nine rhinoceroses and eight elephants, and that too on foot. A black rhinoceros that I had wounded seriously, got hold of me one night and bruised and wounded me in such a manner that my men gave me up for lost. For fourteen days I was unable to move any part of my body without assistance. I think, however, I have recovered almost entirely from the shock. I have also been under the trunk of an elephant, but, strange to tell, escaped unhurt. I had also a narrow escape from a wounded hippopotamus, who upset one of my canoes. The men were all saved; but most of my luggage found a watery grave. Now that I have got out of all these things, I can sympathize with the traveller who, when attacked by robbers, exclaimed, 'All right; this will add to the interest of my travels.' If my next letter from home brings cheerful tidings, I shall probably start immediately on another expedition, that is, if I can procure the means."

SOUTH AFRICA.—By a letter from John G. Willis, Esq., U. S. Consul at Loanda, S. W. coast of Africa, to a friend in this city, we have some interesting information concerning

an interior exploration of that portion of Africa.

On the 1st of June, Dr. Livingston, of England, arrived at Loanda, all the way from the Cape of Good Hope, through the centre of Africa. He started from one of the Missions in the vicinity of the Cape, about twenty-seven months before, and has been given up for lost, as no news of him had been received from the time he left up to the day he arrived at Loanda. He describes the interior as very pleasant and with a good climate, the land being high.

His route was north until he got into the latitude of Loando, when he shaped his course for that place. A short time after so doing, he found the height of land was decreasing, so much so, that in a few days he descended 2000 feet. His health was good until he commenced nearing the coast, after which he was unwell a great part of the time. Up to the 7th of June (the date of the letter) he was confined to the house, but was improving every day.

Dr. Livingston brought to Loanda twenty-seven negroes who were given to him as a "guard" by one of the chiefs in the interior, and his intention is to return to the Cape by land—partly to endeavor to make further discoveries, and partly to return the negroes.

For many days he was in a forest so dense that the light of day could hardly be discerned, and he was obliged to set his guard to work cutting down the trees, so that he could see the stars to take an observation. He started with many cattle, but lost all by flies. He was obliged for many days to live on the fruit of some of the trees, which fruit resembled the gourd. He has the latitude and longitude of every place

of importance that he has seen, but as regards the country being a second edition of California or Australia, he does not say much.

He was attacked by wild beasts only once during the route. That encounter was with a lion, which as soon as he got the Dr's arm between his teeth, was wounded by one of the guard. The lion immediately left the Dr. and attacked the guard,

wounding one in the leg and another in the arm, but after his third spring he fell down and died.

In the interior, where a white man had, probably, never been before, he was received by the different Chiefs in great state, and was offered much hospitality. He speaks the language of the natives of the interior, which is entirely different from that of those about Loanda.

[From the Liberia Herald, July 19, 1854.]

Our Obligations.

THERE is not a man in Liberia but has obligations to maintain; of course we allude to such as know how to do right, and how to shun evil. It is perfectly absurd in a man, because he pays his taxes and is known as a peaceable citizen, to suppose that the State has no other claims upon him. We will not, for a moment, imagine an idea so preposterous as that there is a Liberian so ignorant as to suppose that these are the only duties required of him. He is imperatively bound by the compact which holds us together as a community, as a people, to exert his best energies to advance the interests of his country—to be ready on all occasions to support the laws, to suppress insubordination, and to support and defend the ministers of justice in the execution of their duties. When law and order are trampled upon there is no security for property or life. Let it once be understood that the reckless and irresponsible may act as they think proper; that they may stand up in opposition to the laws, and that there are not good men enough to punish them; a state of confusion and anarchy will inevitably predominate. When once the vicious and insubordinate get things into their hands, it will not be an easy matter to reform them to a healthy condi-

tion. The State holds every man bound to be at its call, and he who can sit calmly and view disorders without bestirring himself to put them down, is unworthy, *totally unworthy* to enjoy the privileges of a free citizen. No circumstances can justify him in remaining indifferent to the condition of his country; he should be always on the alert—always ready to correct abuses, and to stand forth as a shield to ward off the darts the enemies of good order may shoot at her. So far as we are informed, there is no people in the world from whom more is expected than from the people of Liberia.—The civilized world is watching their progress with no little interest; some of the nations, from the most pure and holy motives, and others from a fear that the African race may, notwithstanding their prediction, yet prove themselves capable of self-government. How necessary is it, then, for the honor of their race, and the well-being of their country, that every citizen should think and feel that it is his paramount duty to serve his country with all his might, to obey its laws, and to be ready, at all times, to resist every disposition in the turbulent to create disorders! Let it be known, far and wide, that the people of Liberia are a law-abiding people; that they honor and

respect the ministers of the law, and they will gain the confidence of the world. But let them bear a character adverse to this, and they will be scouted; their whole race will be a by-word of reproach to every people, and their enemies will triumph in the fulfillment of their prediction.

These remarks are not called forth from any recent occurrence, nor can we say there ever has been an occasion when the police officers have not been able to suppress any riot and maintain the dignity of the laws.

But in view of the great influx of emigrants who never knew what it was to live free and under wholesome laws—ignorant of the noble principles which should influence every freeman—we have thought it prudent thus to state distinctly what we conceive to be the duty of the people of Liberia to their country. Judging from what we already know of the people, we are confident that, when circumstances demand it, they will stand forward as one man in defence of their sacred rights.

Five years residence in Liberia.—Extracts.

BY DR. J. W. LUGENBEEL.

ANNIVERSARY OF THE GREAT BATTLE IN 1822.

December 1, 1843. This morning I was awakened by the report of a cannon fired from the fort, introductory to the ceremonies of the day; this being the twenty-first anniversary of the day on which the decisive battle was fought between the colonists under the direction of the heroic Ashmun, and the natives; and which resulted in the repulsion of the latter, and the establishment of a permanent home for the American emigrants in the land of their adoption. Though that battle was really fought on the morning of the 2d December, yet the colonists have been in the habit of celebrating the 1st as the anniversary. At 10 o'clock, the military were paraded in front of the government house; whence they marched to the Methodist Episcopal Church, in which a large number of ladies had already assembled. The orator of the day, J. B. Gripon, Esq., delivered a very appropriate and truly eloquent address; which was received with repeated bursts of enthusiastic and patriotic applause. After the ceremonies at the church, the procession again formed, and marched through the principal streets back to the government house;

after which a grand salute of twenty-one guns was fired from the fort, and the company disbanded. A dinner was prepared for the occasion which was equal to any entertainment of the kind that I ever saw in America—if not in abundance, certainly in variety, and excellence in cooking. At sunset, another gun was fired. All the vessels in port (six or seven in number) displayed their flags and signals. In the evening, I was present at a tea party given to the ladies. I do not remember ever having seen a table set off with more taste. Every thing passed off very pleasantly. Nothing occurred during the day to interrupt the delightful exercises. The military made a very neat appearance, and seemed to be well disciplined. The roaring of cannon, the sound of martial music, the equipments of the soldiery, and the spirit of patriotism which seemed to pervade the town, reminded me of the anniversary of American Independence. We had a slight shower of rain while we were in the church, which rendered the air more pleasant afterwards. Thermometer to-day 81° to 83°.

FIRST ATTACK OF FEVER.

December 9th. This afternoon, I very

imprudently took a salt-water bath in the river; after which, I was almost immediately attacked with a severe head-ache, and a pretty high fever. Took a cup of hot tea—wrapped myself up in a blanket and quilt, and soon got into a copious perspiration. I do not know whether this is *the* African fever; but I do know that it is *a* fever in Africa; and I do not feel altogether as comfortable as I could desire; but by no means frightened. I think I need not have any fears about being well nursed. Although I am alone in regard to color, yet I am surrounded by kind friends, who seem to be willing and anxious to do every thing in their power to contribute to my comfort.

10th. Perspired freely all night. Arose this morning with less fever and head-ache. Ate breakfast as usual; and felt considerably better in the evening. This first attack of fever was evidently brought on by the imprudent act of bathing in the river. I have thus learned a lesson which will perhaps profit me hereafter.

I have no doubt that much of the mortality in this country in the result of imprudence, and not a little the result of despondency. I think that much depends on the state of the mind in patients suffering with fever in this country, more doubtless than in temperate latitudes. I think it probable that some persons die, (who might otherwise survive the fever,) in consequence of abandoning hope, or making no *mental* effort to counteract the depressing effects of the fever. Africa has the name of being an unhealthy country; and so it is to foreigners from temperate climates, especially to white persons; but I doubt not that sickness in this country might be avoided to a much greater extent than it is, if persons would always use necessary precautionary measures. We are, however, too apt to neglect to profit

by the experience of others; and in many cases life is not long enough to enable us to acquire the same kind of experience ourselves.

I have been perusing the Journal of the late Governor Buchanan, who died in September, 1841; and who was certainly an extraordinary man; but whose energy and enterprise were too great for this climate. Like Ashmun and Randall and other white persons who have fallen at their posts in Liberia, he undertook too much—endured too much fatigue; and at last fell a martyr, not so much to the climate, as to his own praise-worthy though excessive energy of spirit, and persevering efforts for the good of the people of Liberia; for whom he lived, for whom he labored, and for whom he died.

VISIT TO MAMMA'S TOWN.

26th. This morning, I started, with a large company of ladies and gentlemen, on a pleasure excursion to Mamma's town, which is situated on the north-eastern extremity of Bushrod Island, about nine miles from Monrovia. The day was remarkably pleasant, and we had a very agreeable time. Mamma's town is a native village, so named after an old woman, who is the principal character in it. She was once very extensively engaged in the slave trade, and was the *queen* of a considerable tribe. Her town was once one of the principal slave-marts on this part of the coast. But through the instrumentality of the colonists, her traffic in slaves has been broken up; and from a queenly heritage, her possessions have dwindled down to an insignificant hamlet. She has never been friendly with the colonists; and although she cannot prevent them from coming to her town, she evidently shows dissatisfaction at their visits. The children in the town were in a state of entire nudity; and the adults were dressed in the

usual native style—a piece of cotton cloth or a common handkerchief around the loins; in addition to which, a few of them wore a kind of robe loosely thrown over their shoulders. Some of the native robes that I have seen—manufactured out of native cotton cloth, and variously embroidered—exhibited considerable taste and ingenuity;

as also some of the implements of warfare, and domestic utensils. But the native houses or huts generally, and the few articles of furniture in and about them, exhibit indubitable evidence of great deficiency in genius and mechanical skill among the degraded aborigines of this country.

[From the Colonization Herald.]

The Slave Trade.—Sea Letters.

It is not less due to the honor of the United States than to the obligations of the Government and people to the cause of humanity, to continue their efforts to suppress the exportation of slaves from Africa. And they are pledged to use the most stringent and effectual means within their power to diminish and extirpate the inhuman commerce. This being the settled policy and purpose of the great American nation, there is the more necessity for increased vigilance and activity on their part, from the well established truth that the trade is most successfully and extensively carried on in American built vessels and under the protection of the American flag.

To prevent the evasion of the laws against the traffic, the Senate has lately unánimously passed a bill, having for its object the abolishment of the PRACTICE OF TRANSFERRING VESSELS ABROAD under the operation of a sea-letter, given by an *American consul at a foreign port*. This act provides that whenever any American registered ship or vessel shall, in part or in whole, be sold to a citizen of the United States at any foreign port or place in North or South America, in West Indies, in Cape de Verde Islands, or on or near the coast of Africa, the bill of sale shall be utterly void unless it is executed in the presence of a minister or consul of the United States, and shall contain an express condition that such sale shall not be valid in case such vessel shall make a voyage to Africa before returning to the United States and obtaining a new register. Any citizen of the United States who shall sell any such vessel, knowing that she is to be employed in the African slave trade, or that she is to visit the coast of Africa before returning to the United States, or shall charter such a vessel for such a voyage, shall, on conviction thereof in any United States Court, be fined ten thousand dollars and be imprisoned for three years. Every charter of an American vessel at

any such foreign port, with the intent that such vessel shall be employed in the slave trade, and every sale of an American vessel on the coast of Africa, unless she be duly condemned as unseaworthy, shall be illegal and void.

This is an important measure. It proves that there has been no relaxation of duty in reference to the evil. But without constant activity and union of effort by the several squadrons on the African coast, particularly on the part of our own force, it will scarcely avail much. It will be found almost futile as the restricted right of search, and the fact of vessels proceeding without sea-letters, but with their Register simply, to the coast, step in and interfere in its practical execution. Let us examine into this subject.

For many years it had been sought by leading European powers to secure a joint right of search of all vessels found on the African coast. These overtures have always been declined by the United States, on the ground that such an arrangement would give the cruizers of other nations the right of search, which might be used to the serious damage of lawful American pursuits.

The British cruizers, however, continued to exercise a right of search, or as they called it, of visitation, upon American vessels on the coast of Africa, whom they suspected of being engaged in the slave trade. The exercise of this power and the manner of its execution, were met with remonstrances on the part of this Government. Whole volumes of correspondence were had without arriving at any agreement. In this state of things the Ashburton treaty was negotiated, the eighth article of which honorably closed the discussion and bound the United States to keep up a specific naval armament in that quarter to carry out its own laws.

Thus matters have remained up to this time; Great Britain detaining and examining the vessels of such powers only as

she is in treaty with to do so, and allowing those of this country to pass unmolested. This latter point is made very clear by the instructions issued for the guidance of the "officers of Her Majesty's ships and vessels on the west coast of Africa with respect to the treaty with the United States of America, signed at Washington on the 9th of August, 1842, by the commissioners for executing the office of Lord High Admiral of Great Britain and Ireland," &c., which say: "The commanding officers of Her Majesty's vessels on the coast of Africa station will bear in mind that it is no part of their duty to capture, or visit, or in any way to interfere with vessels of the United States, *whether these vessels shall have slaves on board or not.*"

Now, if the Ashburton treaty be abrogated and the American squadron be withdrawn, British or other men-of-war will thus have the right of search conceded them, for how is the fact to be ascertained whether a vessel carrying the American colors be a legal trader or not, or whether she have a regular register, or a contraband sea-letter, unless she be stopped and examined? Does not this action virtually re-open the discussion of the perplexing and exciting question of the right of search?

It is notorious that American slavers do not always take the trouble to obtain sea-letters, but actually go with and rely solely on their bona fide registers. An example of this, from many which could be adduced, is given in Commander Foote's instructive volume, "Africa and the American Flag"—page 301-2. From this it appears that a British cruiser, under the treaty now proposed to be abrogated, proceeded to Loanda, and informed the American officers that the brig Chatsworth, of Baltimore, a suspected slaver, was at Ambriz; but being an American vessel, the British officers could do no more than to report the circumstances to the American cruisers. Com. Foote, with the "Perry," immediately sailed for Ambriz, where he boarded and searched the stranger. He found an American register but no sea-letter among her papers. The Chatsworth was

seized, and afterwards condemned in Baltimore by the U. S. District Court of Maryland.

The bill passed by the Senate, not to issue sea letters to vessels bound to the coast of Africa, is a valuable auxiliary in the uniform action of the American people, to prevent their flag and ships from being prostituted to the iniquitous trade, but it will not be a substitute for either abrogating the Ashburton treaty, or the withdrawal of any portion of our small naval force on that station. Were the treaty abrogated, English and American men-of-war would no longer co-operate and thus a complete blockade would be impossible. As the profits on successful voyages with slaves are enormous, unprincipled men would run every risk, even that of hanging, and American vessels would proceed direct from American ports with registers. If then, we maintain our peculiar right, that of the American flag being the inviolable protection of the ship from whose mast head it floats, a British cruiser dare not touch a vessel bearing these colors, even were she known to be full of slaves, and thus, there being no efficient active American squadron on that vast extent of sea coast, slaves could be shipped under the "stars and stripes" with perfect impunity.

Withdraw the squadron and the United States stands disgraced before the whole world. Without her assistance and joint action, the exertions of France and Great Britain on that coast would be of but little avail. We must have our own squadron to prevent our own citizens and our own flag from being engaged in, or become the unquestioned cover of the abominable crime. We must have our own fleet to guard and develop our already large and rapidly growing valuable legitimate commerce with that rich country. We must have cruisers of our own to assist and protect those from among us who are engaged in the diffusion of light and knowledge amongst the millions of Africa, and we must thus encourage and ably countenance all measures for the social and moral renovation of a vast continent.

Condition of Africans in their native land.

Rev. John Beecham of the London Wesleyan Mission, has made a lengthy and elaborate report of the condition of the negroes inhabiting the gold coast of Africa, from which we make the following extract:

"Scarcely has one of their barbarous

and bloody customs been abandoned, from the earliest period of which anything is known of them. They still pave their court yards, palaces, and even the streets or market places of their villages or towns, with the skulls of those butchered in wars, at feasts, funerals, or as sacrifices to Boshum. Still their wives and slaves are

buried alive with the deceased husband or master. When Adahanzen died, two hundred and eighty of his wives were butchered before the arrival of his successor; which put a stop to it only to increase the flow of blood and the number of deaths in other ways. The remaining living wives were buried alive! amidst dancing, singing, and bewailing, the noise of horns, drums, muskets, yells, groans, and screechings; the women, marching by headless trunks, bedaubed themselves with earth and blood. Their victims were marched along with large knives passed through their cheeks. The executioners struggle for the bloody office, while the victims look on and endure with apathy. They are too familiar with the horrid sacrifice to show terror, or to imagine that all was not as it should be. Their hands were first chopped off, and then their heads sawed off, to prolong the amusement. Even some who assisted to fill the grave were hustled in alive, in order to add to the sport or solemnity of the scene. Upon the death of a king's brother, four thousand victims were thus sacrificed. These ceremonies are often repeated, and hundreds slaughtered at every rehearsal. Upon the death of a king of Ashantee, a general massacre takes

place, in which there can be no computation of the victims.

"At their Yam customs," Mr. Bowditch witnessed spectacles of the most appalling kind. Every carboceer, or noble, sacrificed a slave as he entered the gate. Heads and skulls formed the ornaments of their processions. Hundreds were slain; and the streaming and steaming blood of the victims was mingled in a vast brass pan, with various vegetable and animal matter, fresh as well as putrid, to compose a powerful *fetiche*. At these customs the same scenes of butchery and slaughter occur. The king's executioners traverse the city, killing all they meet. The next day, desolation reigns over the land. The king, during the bloody saturnalia, looked on eagerly, and danced in his chair with delight.

The king of Dahomey paves the approaches to his residence and ornaments the battlements of his palace with the skulls of his victims; and the great *fetiche tree* at Badagry has its wide-spread limbs laden with human carcasses and limbs. There the want of charity is no disgrace, and the priests are employed as pimps. Murder, adultery, and thievery, says Bosman, are here no sins.

Further Responses to our Special Appeal.

Since the publication of the result of our special appeal for funds, in the last number of the Repository, we have received the following additional sums, amounting to \$817, which, added to the amount previously reported, (\$6,265 18,) make \$7,082 18, leaving a balance yet to be received of \$657 82 to complete the whole sum asked for—to enable us to send the 129 colored persons, mentioned in our appeal, to Liberia.

MAINE.

Bath—Freeman Clark, \$100.

NEW HAMPSHIRE.

Dunbarton—Daniel H. Parker, by Professor C. Mills, \$10.

New Hampton—Col. R. G. Lewis, \$10.

MASSACHUSETTS.

Boston—Mrs. Nancy Lawrence, by Professor Mills, Mrs. M. L. Abbe, each \$10.

Andover—Rev. Leonard Woods, D. D., by his son, \$10.

Whitinsville—Mrs. Betsy Whitin, Paul Whitin, Jno. C. Whitin, Jas. F. Whitin, Chas. P. Whitin, each \$10; Edwin Armsby, Paul W. Dudley, each \$5:—total \$60.

Lowell—L. Keese, \$30.

CONNECTICUT.

Farmington—John T. Norton, \$10.

NEW JERSEY.

Freehold—Collection in Young Ladies' Seminary, by Mrs. A. Richardson, \$10.

NEW YORK

Sherburne—Joshua A. Pratt, \$10.

New York City—Cash, (B. L. K.) A. S. Barnes, by Prof. Mills, Chas. J. Stedman, each \$10; "John," John C. Baldwin, each \$20:—total \$70.

Fishkill Landing—Jno. P. De Wint, \$10.

Bedford—Contribution from Presbyterian Church, by Rev. D. C. Lyon, \$26 50.

PENNSYLVANIA.

Philadelphia—Washington Brown, Chas. Churchman, James Claghorn, James Dunlap, A. J. Drexel, C. A. Rogers, Jas. R. Greaves, Thos. Lea, Henry Cope, Francis Cope, Josiah Dawson, M. L. Dawson, Sharpless & Brothers, Samuel B. Morris, Joseph B. Mitchel, Richard Richardson, each \$10, and Elizabeth White, \$15, William Thomas, \$5, Rufus L. Barnes, \$2 50, making \$182 50, by Horatio C Wood:—total \$182 50.

Washington—"One of the 426," \$5.

Harrisburgh—E. L. Orth, \$10.

Silver Spring—Rev. Geo. Morris, Miss Janet Morris, each \$10.

MARYLAND.	
Baltimore—John Davis, \$10.	
VIRGINIA.	
Woodstock and Strasbury—Rev. William Torry, \$15.	
University of Va.—A Friend, \$10.	
MISSISSIPPI.	
Woodville—John W. Burruss, \$10.	
TENNESSEE.	
Knoxville—Rev. Thos. W. Humes, \$10.	
OHIO.	
Sidney—Collection in Rev. C. J. McCohn's church, \$10.	
Cincinnati—Dr. W. Judkins, Marston Allen, each \$10.	
Canton—John Harris, \$10.	
Dayton—Henry Stoddard, \$50.	
INDIANA.	
Crawfordsville—Col. H. L. Lane, Maj. Isaac C. Olston, each \$10, by Prof. C. Mills.	
New Albany—Jas. Brooks, J. J. Brown, each \$10, by Prof. C. Mills.	
Putnamville—Rev. Ransom Hawley, \$10, by Prof. C. Mills.	
ILLINOIS.	
Petersburg—W. B. Peake, John Allen, each \$10; W. M. Cowgill, \$4; D. C. Brown, \$2; James White, M. S. Morris, each \$1; making \$23, by George McKinley, Esq.	

Collections for the Vermont Colonization Society,

From July 30th to October 18th, 1854.

By Rev. W. Mitchell:—		
Williamstown.—Collection in the Congregational Church.....	7 01	
Barre.—Dea. S. Barber, J. S. Spalding, Cheney Keith, L. Keith, D. K. Smith, William Bradford, L. Ketchum, each \$1, Rev. B. Abbott, Mrs. E. H. Evans, R. Bradford, J. Trow, Nathan Trow, Mrs. O. Trow, David Carlton, J. Wood, Mrs. J. Wood, each 50 cents; H. Gale, S. Wood, Mrs. E. Trow, Mrs. Gale, each 25 cents.....	12 50	
Berlin.—Rev. J. F. Stone.....	1 00	
Northfield.—Dea. Calvin Eades, a friend, each \$1.....	2 00	
Sudbury.—Collection.....	12 00	
Montpelier.—C. W. Storrs, E. P. Walton, E. P. Waiton, Jr. G. Hows, Cash, S. Prentiss, F. F. Merrill, C. Bowen, Mrs. C. Bowen, James Spalding, J. R. Langdon, H. H. Reed, each \$1; T. R. Merrill, S. K. Collins, Cash, each 50 cents, Cash 25 cents, Legacy of Miss Gertrude H. Reed, \$10.....	23 75	
Lake Dunmore.—Collection.....	11 15	
Orwell.—Collection in Methodist Church, \$4 40, Henry Burt, Mrs. H. Burt, J. W. Bacon, S. H. Bascom, E. M. Wright, Rev. R. S. Cushman, Dea. Asa Young, each \$1; Cash 25 cents	11 65	
Pittsford.—E. S. Winslow.....	1 00	
Bethel.—By L. L. Tilden.....	1 00	
Hinesburgh.—Dea. J. Marsh, \$3, F. Wilson, C. Dorwin, M. Hull, Mrs. R. Ray, G. W. Smedley, O. Boynton, each \$1; N. L. Parch, 50 cents, S. Byington, 25 cents.....	9 75	
Charlotte.—Luther Stone, Chas. McNiel, each \$1.....	2 00	
Sandgate.—Dea. Merjitt Hurd..	1 00	
Manchester.—Myron Clark, \$5, W. Black, Mrs. G. Barker, each \$2; S. S. Burton, Mrs. D. Roberts, M. Hawley, L. Sargeant, Mrs. D. S. Boudinot, C. P. Smith, M. J. Go down, L. P. Cory, J. C. Roberts, each \$1; W. A. Burnham, 75 cents, E. B. Francisco, 50 cents.	19 25	
Part of Legacy of J. Burton, to } A. C. S. \$100, credited by A. } C. Soc. to Manchester. }		
Salisbury.—Individuals.....	2 15	
East Poultney.—Col. in Cong. Church.....	8 66	
West Poultney.—C. S. Perry, Rev. J. B. Walker, each \$1, Rev. D. W. Walker, 50 cents.	2 50	
Waterbury.—J. G. Simson.....	10 00	
Burlington.—C. F. Staniford, Mrs. K. W. Francis, each \$10, R. G. Cole, J. W. Hickok, Rev. J. R. Converse, A. L. Catlin, each \$5; D. A. Smalley, P. Doolittle, W. L. Strong, each \$3; Mrs. E. W. Buel, F. K. Nichols, G. W. Benedict, Wm. Warner, each \$2; A. S. Dewey, J. B. Wheeler, S. E. Howard, Cash, A. Foote, Calvin Pease, Mrs. H. B. Warner, J. Torrey, Mrs. Paine, Z. Thomson, Rev. B. W. Smith, H. Hatch, Friend by Rev. J. H. Worcester, H. S. Nichols, M. K. Petty, N. G. Clark, Wm. Weston, C. F. Davy, each \$1.....	75 00	
Aggregate amount	\$213 37	

Receipts of the American Colonization Society.

From the 20th of September to the 20th of October, 1854.

VERMONT.

<i>Montpelier</i> .—Vermont Colonization Society, viz: From E. & T. Fairbanks & Co., \$100; to constitute Erastus, Thaddeus & Horace Fairbanks, of <i>St. Johnsbury, Vt.</i> , life members of the Am. Col. Soc., Rev. Wm. Mitchell, Agent, \$20....	120 00
<i>Williamstown</i> .—Cong. Society, \$8 50; by Daniel Baldwin, Treas. Vt. Col. Soc.....	8 50
<i>Saint Albans</i> .—Verbal bequest left the Am. Col. Soc., by Mrs. Harriet K. Smith, wife of Theo. W. Smith, Esq., of <i>St. Albans, Vt.</i>	100 00
<i>Manchester</i> .—Part of legacy left the Am. Col. Soc., by Josiah Burton, per Cyrus Munson...	100 00
	328 50

MASSACHUSETTS.

By Capt. George Barker:—	
<i>Lowell</i> .—Wm. A. Burke, to complete life membership, Am. Col. Soc., of Mrs. Catharine French Burke, \$20; Mrs. O. M. Whipple, 4th payment on account of life membership, Am. Col. Soc., \$5; S. W. Stickney, \$3; J. F. Rogers, H. Wright, each \$1.....	30 00
<i>Newburyport</i> .—Part of legacy left the Am. Col. Soc., by William B. Banister, late of Newburyport, by Rev. Joseph Tracy...	2,500 00
	2,530 00

RHODE ISLAND.

<i>Barrington</i> .—Collection in Rev. S. S. Hyde's Church.....	10 00
<i>Providence</i> .—J. H. Mason, by Capt. G. Barker.....	3 00
	13 00

CONNECTICUT.

By Rev. John Orcutt:—	
<i>Mystic</i> .—Charles Mallory, \$10; Geo. W. Mallory, D. D. Mallory, C. H. Mallory, Capt. Holdridge, Asa Fish, J. Cottrell, Rev. S. B. Randall, each \$5; A. C. Tift, \$3; W. P. Smith, John Gallup, Miss E. S. White, each \$2; Dr. E. F. Coats, H. B. Alexander, E. P. Randall, Mrs. H. Ashby,	

E. Rathbun, Mrs. Mary Randall, J. Wilber, D. Burrows, Benjamin Gallup, J. Holmes, B. F. Palmer, M. B. Avery, P. Clift, Mrs. N. G. Fish, each \$1; A. H. Simmons, 50 cts., L. Morgan, J. D. Noyes, Cash, Mrs. M. Smith, each 25 cents.....	69 50
<i>Essex</i> .—H L. Champlin, \$10; S. Ingham, E. W. Pratt, Mrs. J. Hayden, each \$5; E. S. Stephenson, \$3; J. S. Chapman, a Friend, R. H. Post, Mrs. R. Hill, each \$2; A. Hayden, Joy Post, Mrs. Gustavus Pratt, Mrs. N. J. Pratt, G. K. Dickinson, Reuben Post, S. Bushnell, Mrs. M. Hayden, Mrs. C. W. Smith, T. T. Denison, A. F. Whittemore, A. P. Brockway, D. Andrews, J. S. Newell, Mrs. Elisha Pratt, each \$1; O. Spencer, Mrs. Emeline Pratt, each 50 cts.; Russel Post, Cash, each 25 cents.....	52 50
<i>Norwich</i> .—A. H. Hubbard....	50 00
<i>New London</i> .—E. & N. S. Perkins, \$20; Misses Goddard, \$10; Thos. W. Perkins, \$6; A. M. Frink, J. Aborn Smith, W. C. Crump, C. A. Williams, Mrs. Cath. L. Starr, each \$5; Mrs. C. Chew, \$4; Mrs. S. Cleveland, \$3; Miss E. W. Thompson, C. Starr, Fr. Allyn, each \$2; J. B. Gurley, A. Frink, Mrs. A. Munford, each \$1.....	77 00
<i>Hartford</i> .—Mrs. M. Pitts, H. E. Day, each \$5; <i>Trinity College</i> .—W. S. Yerger, \$2 50; B. Barrow, \$3; a Friend, \$2; A. F. Knoblock, J. H. Leacock, A. L. Bishop, D. M. Armstrong, F. T. Russell, D. R. Goodwin, A. L. Beaupillier, each \$1; P. W. Johnson, S. Farguson, each 50 cents, \$15 50; in part to constitute Prof. A. Jackson, a life member of the Am. Col. Soc.....	25 50
<i>Waterbury</i> .—Green Pendrick....	5 00
<i>New Haven</i> .—Dr. Henry A. DuBois, to constitute Augustus J. DuBois, a life member of the	

Am. Col. Soc., by Rev. John B. Pinney.....	30 00
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	309 50

NEW YORK.

Groton.—Collection in the Congregational Church, by Rev. A. Pomeroy, Pastor.....	13 00
Johnstown.—Daniel Cady, Esq..	10 00
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	23 00

MARYLAND.

Prince George's Co.—Mrs. E. L. Young, for steam ship.....	20 00
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VIRGINIA.

University of Va.—A Friend....	30 00
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OHIO.

By John C. Stockton, Esq.	
New Philadelphia.—Hon. J. Blickinsdeffer, Hon. J. Patrick, Henry Anderman, J. C. Hanse, John Judy, each \$5; Hon. P. Williams, Walter M. Blake, C. Steese, A. H. Castle, each \$3; J. D. Elliott, S. Harmount, P. W. Hines, E. A. McLean, C. H. Michener, J. Buthler, each \$2; others \$2.....	51 00
Bladensburgh.—Charles Elliott, \$2; J. Boggs, E. McKee, J. Edminston, A. C. Scott, J. Cunningham, C. Bebout, P. Berry, J. Lovridge, J. Denney, Hon. T. Axtell, each \$1; others \$4.....	16 00

Adams' Mills.—Matthew Scott, \$10; Mrs. Mary Smith, John Stillwell, each \$5; James Scott, Samuel Scott, Hamilton Scott, R. A. McIntire, James S. Copeland, each \$1; Charles Marquand, 50 cents, by J. Stillwell, Esq.....	25 50
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Dresden and Vicinity.—Mrs. Mary Munro, \$3; Howard Copeland, \$2; Rev. S. P. Hildreth, A. C. Martin, Edward C. Cox, Littleton Andrews, each \$1; by J. Stillwell, Esq.....	9 00
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	101 50

INDIANA.

Indianapolis.—S. Merrill, balance due to constitute himself a life member of the Am. Col. Soc., by Rev. James Mitchell.....	20 00
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ILLINOIS.

Illinois.—From sundry persons, by Rev. James Mitchell.....	5 00
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MISSISSIPPI.

Natchez.—From "A Friend," for "regular steam communication	
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with Liberia," by Thomas Henderson, Esq.....	100 00
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Total Contributions.....	\$780 50
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FOR REPOSITORY.

VERMONT.—By Rev. William Mitchell.—Hinesburgh—Daniel Goodyer, \$1, for 1854. Charlotte—Joel Stone, \$1, for 1853.	2 00
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MASSACHUSETTS.—By Rev. Jos. Tracy.—Fitchburgh—John Farwell, \$3, to January, '55, Medway—Wm. B. Boyd, \$1, to Sept. '55. Medfield—Mrs. R. H. Crane, \$1, to Sept. '55. By Capt. George Barker.—Lowell—James G. Carney, Geo. H. Carlton, each \$1, for 1854....	7 00
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VIRGINIA.—By Rev. William H. Starr.—Richmond—James H. Gardner, \$10 50, to 1 January, 1855; Thomas Sampson, H. Lee, Charles B. Williams, each \$6, to 1 January, 1855. Woodville Depot—Peter McGee, \$1, to April 1855. White Sulphur Springs—John Bowyer Calwell, to October, 1855, \$1. Lynchburgh—Wm. R. Johnson, to October, '55, \$1.....	31 50
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NORTH CAROLINA.—Chapel Hill—David More, to Nov. 1854....	1 00
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OHIO.—By Jno. C. Stockton, Esq., Massillon—Rev. E. H. Cumming, J. M. Williams, Genl. D. Jarvis, J. S. Kelley, M. M. Powers, H. B. Wellman, T. McCullough, C. K. Skinner, each \$1, to September 1855....	8 00
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MICHIGAN.—Battle Creek—Moses Hall, \$1 to September, '55, by Harvey Hall. Vermontville—S. S. Church, \$1, to Sept. '55, by Hervey Hall.....	2 00
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MISSOURI.—Lancaster—T. Shropshire for 1853.....	1 00
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LIBERIA.—Monrovia—Tho. Roe, to Jan. 1855, \$1, by David Moore, N. C.....	1 00
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Total Contributions.....	780 50
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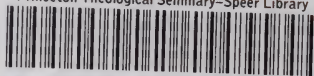
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Aggregate Amount.....	\$3,539 00
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