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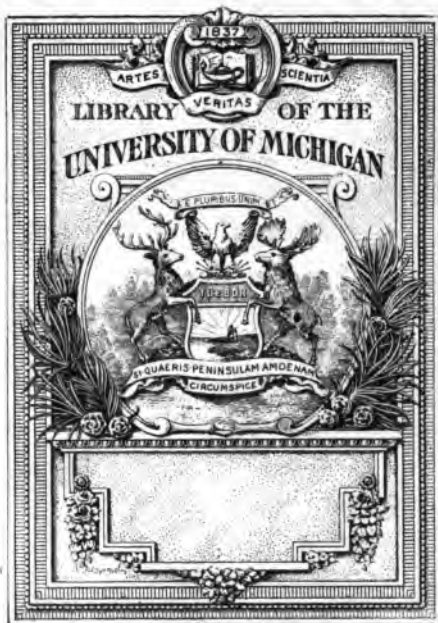
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## CAPTAIN SPEKE AND NYASSA LAKE.\*

The volume before us probably owes its existence to the interest excited by the *Journal of the Discovery of the Sources of the Nile*. It contains an account of the steps by which its author gradually approached the solution of his great problem; and although the first attempts were in one sense failures, it is plain that the experience gained in them of the habits and feelings of the populations of tropical Africa contributed in no small degree to the ultimate success which rewarded his perseverance. A considerable portion of the work originally appeared in the pages of *Blackwood*; but a natural desire to establish his title to one of the most remarkable geographical discoveries of the age against all conflicting claims induced Captain Speke to recast his narrative, and to exhibit the connexion of his early attempts with his final success. For this purpose the most important portion of his book is the last 170 pages, containing an account of an expedition to the north, in which he started from Kaze—the centre of the caravan traffic carried on by the Arabian merchants of Zanzibar with Central Africa—and was rewarded by a view of the *southern* extremity of the lake Victoria Nyanza, from the *northern* end of which, four years afterwards, he saw the stream of the Nile issuing. But perhaps the part most interesting to an ordinary reader is the account of two most perilous attempts to penetrate the country of the Somali. This is a large territory of the shape of an irregular triangle, of which the vertex lies nearly on the Equator and the base coincides with the southern coast of the Gulf of Aden. Of the interior, a part consists of a rich grain-producing red soil, entirely devoid of stones,

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\* WHAT LED TO THE DISCOVERY OF THE SOURCES OF THE NILE. By John Hanning Speke, Captain in Her Majesty's Indian Army. Blackwood & Sons, Edinburgh.

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and with water near the surface; and there are also large grassy prairies, abounding in game and cattle. But no European has hitherto been able to explore these favored regions, access to which is entirely barred by the jealous savage tribes of the coast, of which the most important are Somali, a mixed race—Captain Speke calls them “Ham-Shemites”—which seem to unite the cunning of the Arab with the impulsiveness of the negro.

In many respects they resemble the Kabyle population of Northern Africa. They are divided into clans, each under a petty chief, and carry on continual feuds with one another. Many of them resort to Aden to trade, or to act as porters and donkey drivers, and their quarrelsome and violent natures have compelled the authorities there to disarm them.

The commercial Somali, on arriving in Aden, adopt the gown and trousers of the Arab, but on the African shore they disdain the character of a *gens togata*, and revert to the simple costume of a rectangular cloth about eight cubits in length, worn after the fashion of a Highlander's plaid. The women are somewhat better covered than the men, but, although Mahomedans, they wear no veils. The government of each clan is patriarchal, and blood feuds prevail among them, as among all uncivilized races. These are terminable, however, by the payment of a *weregeld* in the shape of cattle, whenever the hostile parties can arrive at an agreement as to its amount.

The central depot of the Somali trade is Berbera, a town on the coast situated on the same meridian as Aden. This place, being within the region of monsoons, can only be entered by vessels during about five months in the year, when the sun is in the south. At this time (that is, from the middle of November to the middle of April) it is the resort of Arabs and men of Cutch, who import cloth, dates, rice, beads, and iron, to exchange for the cattle, ghee, (clarified butter,) ostrich feathers, hides, and matting made from grass and palm-bark, which are brought by the Somali in the caravans from the south and southwest. At all other times in the year the place is entirely deserted.

It was from this point (Berbera) that the expedition into the interior under the command of Lieutenant Burton, with whom Captain Speke was associated, was designed to take place. At the end of March, 1855, a considerable number of camels, ponies, and other appliances for African travel had been assembled there, together with an escort of about a dozen men of mixed races armed with sabres and muskets. Lieutenant Stroyan was to perform the duties of surveyor of the country through which the route passed, and Lieutenant Horne to investigate its geological character. On the 9th of April the southwest monsoon commenced, and the fair began to break up, caravan after caravan left the town, and at last the great one for Ogahden, of which the English travellers had proposed to form part, prepared to depart. Unfortunately some in-

struments, which were on their way from England for the use of the expedition, had not arrived. It was necessary to decide either to proceed without these appliances, or to wait for them and travel without the protection which the caravan afforded. Unhappily the worse alternative was chosen, and on the 15th of April our travellers and their attendants found themselves alone on the seashore.

It is the invariable practice of travellers in this part of Africa to put themselves under the care of a native of recognized position, to be their *Abban* or protector. This functionary, in fact, under one name or other, has existed in all ages among tribes of imperfect civilization, who enter upon commercial relations with their neighbors. The *Abban* introduces his client to the chiefs of the clans with which he has to do, and is the referee in all cases of dispute. Naturally enough this position gives him enormous power for speculation, upon which, considering the current morality of barbarians, there is little check. Without the permission of the *Abban*, the traveller can neither make a march nor purchase any article of necessity. But bad as the custom of *Abbanage* is, it is one which is universally accepted, and the profit which it brings to a large class of persons is of itself an insuperable obstacle to its being waived at the will of a stranger. Most unfortunately Lieutenant Burton, with a pedantry that is rarely found in military breasts, conceived the idea of suppressing it in his own case. The *Abban* is in effect a sort of travelling custom-house, the trader or traveller paying to him a certain per centage on all the merchandise which he parts with, even though it be in barter for provisions. Now, as the Somali had access to Aden without the payment of customs, the English ought not (thought the Lieutenant) to be subject to any equivalent tax in the land of the Somali. Accordingly, he refused to take with him any accredited person in this capacity. The effect of this proceeding, combined with the relinquishment of a place in the great caravan, was to put the expedition in the position of outlaws. Before they even commenced their march they were fallen upon at night by a band of Somali, Lieutenant Stroyan killed, Speke captured after receiving some severe wounds, and the whole camp plundered. By a most providential coincidence a small Arab vessel had put into Berbera the night before, and the three surviving Europeans (Speke having contrived to escape from his barbarous captors) were conveyed in her safely back to Aden. Speke had lost more than £500 of private property, and received eleven wounds in his body. But though Aden is considered nearly the worst place in the world for a convalescent, so beneficial proved the abstemious life which he had been leading for several months, feeding on dates, rice, and sour curds, that in the space of three weeks every wound had closed, and he was able to walk at large. The next year a British vessel of war blockaded Berbera at the time of the fair, and redress to some extent was obtained at the hands of the tribe to which the marauders belonged; but all hope

of access to the interior through Berbera was terminated by the outrage.

The hardy habits of the Somali are another point of comparison with the Kabyle races of the North. "What would the English do," asked a native of Captain Speke, "if the Somali came down to fight them, and then ran away back into the fastnesses of their hills? *You* cannot live a day without drinking beer and eating meat; whereas the Somali can do very well without any thing, seldom requiring even water, and not more than one morsel of meat for a whole week together." But the power of abstinence is coupled with an enormous capacity for taking in supplies when the opportunity offers. Captain Speke saw a Somali, who was half starved by long fasting, and with his stomach pinched in, sit down to a large skinful of milk, and not draw breath until the whole was swallowed, his stomach in the meantime visibly swelling in exact proportion to the diminished size of the skin. The power of enduring thirst is extended to the lower animals. Camels are in an ordinary way watered by the Somali only twice a month, sheep every fourth day, and ponies once in two days. Even when water is plentiful, the people object to make a free use of it for their animals, lest these should lose their hardihood.

The skill with which those savages take advantage of the peculiarities of the game they pursue is very curious. The little antelopes (Salt's) of the country present too small a mark for their skill in archery to hit. But these creatures cannot endure the heat of the midday sun. Accordingly, the Somali hunter watches one of them down to his lair under some tree by the side of a water course, and rouses him up. The animal trots off to the nearest shady bush, and is followed by his persecutor in a leisurely manner, but so unintermittingly as to prevent any rest. In the course of an hour or so the antelope, rushing about from bush to bush in terror and suffering, becomes completely exhausted and is captured. Ostriches are also tired down by the Somali hunter mounted on one of his slow but hardy and enduring ponies. He provides himself with provision for two or three days, and shows himself at a distance to a flock of the birds, without scaring them, but still inducing them to move off; and he follows them just within sight till night sets in. The ostrich is so blind that it cannot feed in the dark, and the hunter profits by this circumstance to dismount, feed his pony, and rest himself, resuming his pursuit with the first dawn of day. At the end of the second or third day he and the pony are as fresh as ever; but the poor ostriches are ready to drop from inanition, and their pursuer rides in among them and knocks them down one by one. Gazelles, too, in spite of their fleetness, are hunted down on the ponies of the country in the open plain. They have a tendency, whatever the direction in which they may be going, to head across their pursuers; and the Somali, taking advantage of this habit, direct their course towards



the leading gazelle, and thus induce the whole herd to describe a much larger circumference of ground than they themselves traverse. When these superfluous exertions of speed have at last thoroughly fatigued the animals, the hunters ride in upon them and kill them in detail.

Some remains seem to exist of the early Christianity of this part of Africa. Speke found the ruins of what was represented to him as a Christian church; but there seems very slender evidence for believing that the building in question was this. It is, however, the practice of the Somali to erect crosses at the head of the tombs of their dead, although themselves Mahommedans, and (as is always the case with uncultivated races) bigoted and fanatical in their formal observances. When Speke threw date stones into the fire, they looked upon it as a sacrilegious act to treat "the seed of paradisaical food" with such little respect; and when he made his interpreter cut the deers' throats lower than the point prescribed by the orthodox canon, in order to preserve the specimen, they spat on the ground to testify their abhorrence of the proceeding.

It was not till the year 1857, two years after the calamitous termination of the attempt to penetrate the interior of the country from Berbera, that the expedition commenced which has been so fruitful in results, and established the nature of the geography of equatorial Africa beyond question. Captain Speke attributes the merit of planning it to Sir George Back, the Arctic navigator, by whose influence with the Geographical Society Captain Burton was appointed to conduct it. Burton, being ignorant of astronomical surveying and of other accomplishments essential to the enterprise, pressed Captain Speke to join him, and the two set out from the Eastern coast opposite to the Island of Zanzibar, on the 27th of June, immediately after the termination of the rainy monsoon. Their immediate destination was Kaze, situate in lat.  $5^{\circ}$  S., long.  $33^{\circ}$  E., an entrepot of all the Arabian traffic with the interior. Two English missionaries, resident at Zanzibar, had constructed out of the reports of native merchants a map of Eastern Africa from the Equator to the 14th degree of south latitude, and in this there appeared a huge lake upwards of 800 miles long by 300 broad. To ascertain the dimensions, feeders, and other particulars relating to this vast collection of waters, about as big as the Caspian, was the special problem to be solved by the expedition. Having obtained whatever information they could, they were afterwards to proceed northwards towards a range of mountains marked on the maps as containing the probable sources of the Bahr-el-Abiad, the western branch of the Nile. They arrived at Kaze on the 7th of November, after various hindrances, the most important of which seems to have been an attack of fever in passing through Uzaramo, the low country on the eastern coast below the elevated plateau over which the greater part of the route

lies. Both Burton and Speke were seized with it. With the latter it only recurred at intervals after being shaken off, but in the case of the former it never left him throughout the journey, and even lasted sometime after his return to England.

At Kaze the Arabs were extremely obliging, especially one Sheikh Snay, whose commentaries upon the map of the missionaries really suggested the clue to the discovery of the source of the Nile. The huge lake of the missionary map was in reality a confusion of three distinct collections of water, one of which, on which Ujiji (another centre of Arabian traffic) lay, was to the west of Kaze. This is the lake Tanganyika of Speke's map. The second, which possessed no special interest for the travellers, was to the southward. The third, the true Nyassa, out of which it eventually appeared that the Nile rose, was to the north. To this Speke's wishes were directed, but the route was reported an extremely dangerous one, the resources of the expedition were much diminished, and Captain Burton's health was so desperate that he thought himself about to die, and desired his companion to take an account of his effects. Finally, with much difficulty, on the 10th of January, 1858, a start was made for the lake Tanganyika, Captain Burton having temporarily made over the command to Speke. It was soon found that they had got on to a decline of the country in which the streams drained westward, and the soil became deeper and the vegetation richer as they advanced, till after having made about 150 miles they began to ascend the eastern horn of a large crescent-shaped mass of mountains, embracing the northern half of the object of their search. From the summit of the *col* the great lake spread out below. But, to the mortification of Speke, he discovered that what all the rest could see he alone could not. Fever and the effect of the sun had so lowered his system as to bring on an attack of inflammation of the eyes and produce nearly total blindness. However, he soon found himself on the bank of the Tanganyika, and during the month of March was enabled to traverse the lower part of it in a rude canoe, made out of the trunk of a single large tree, and paddled by the natives. The lake is about 300 miles long, and from thirty to forty broad in its centre. It lies between lat. 3° and 8° S. and on the 29th degree of E. longitude, and its surface, as ascertained by boiling water, is only 1,800 feet above the level of the sea, whereas Nyassa was subsequently found to be about 4,000 feet. The waters of the Tanganyika are very sweet, and abound with delicious fish. The hills which surround its northern portion are not granite, like the plateau from which the travellers descended towards it, but an argillaceous sandstone of great fertility.

It was not without great trouble and some risk that Speke succeeded in obtaining the bearings of some of the most striking points on the shore of the lake, and in ascertaining its general shape and extent. Navigation on it is extremely dangerous, from

the sudden squalls which come on, and the superstitious boatmen, in their dread of these, opposed themselves to everything in the shape of an observation. They earnestly forbade his talking while in the canoe, more especially about the places of departure or arrival, lest ill-luck should be the result and they should never reach their destination. On one occasion the bad weather was attributed to his carrying alive in the boat a she-goat which had been presented by a Chief. The animal ought, they averred, to have been killed and eaten on the spot. They blamed him for throwing overboard the remains of his cold luncheon, and a servant for taking up water in a pot which had been used for cooking. In this case, however, the reason assigned was more plausible. The lake is frequented by crocodiles, which follow and sometimes attack canoes, and especially when their appetites are provoked by the taste or smell of food. Even on shore a panic terror was excited by any unusual proceeding. One day Speke showed a Chief a cheese which had been made from the milk supplied to the party, and wanted to teach the natives the art of cheesemaking. But the barbarian took fright at what he considered a magical proceeding, and, instead of being grateful, forbade any more milk to be furnished to the white men, lest by their malpractices they should bewitch his cows and cause them to run dry. As he was the only cowkeeper in the place, this was a serious calamity. But the worst inconvenience of all was one resulting from lighting a candle in the tent at night time. In an instant the whole interior became covered with a host of small black beetles. One of these crept into Speke's ear, and could not be dislodged by any means at hand, but, on the contrary, when unable to advance further, began to dig into the interior passages, and was only quieted by the introduction of a penknife blade. This, though it killed the intruder, at the same time wounded the organs, and produced an inflammation and internal suppuration that affected all the facial glands, and finally ate a hole between the nose and the ear. It indicates some optimism in our author to believe that this visitation served as a counter irritant to the inflammation which had previously attacked his eyes; but he says that no artificial appliance had ever succeeded so well in this respect.

Speke returned to Kaze from the expedition to the Tanganyika towards the end of June, in a much improved state of health, although his companion was still suffering severely. The accounts which he had received of the Northern lake were so interesting that he determined to visit it, Captain Burton remaining, in the meantime, at Kaze to recover his strength and to collect information from the travelled Arabs who passed through that place. Many difficulties occurred at starting. The Belooche guard demurred to going any further, and when they at last consented, bargained for an increase of pay. Even Speke's "Man Friday," a negro of singular intelligence and unparalleled fidelity, rejoicing in the name of Bombay, took part

in the opposition, and would not move without the payment of a month's wages in cloth on the spot. The immediate cause of the trouble was a very curious one. Both Bombay and the Belooches had bought some slaves, and, so different is the actual tenure of this kind of property in Africa from what it is believed to be by European philanthropists, were obliged to keep them in good humor by continually making them presents, lest they should desert. Bombay had purchased one tall, athletic fellow "to be his adopted brother"—a relation which seems to be something akin to that between lord and vassal in the Middle Ages, or master and fag at an English public school. It is entered upon by a formal ceremony. The two men sit down face to face on a cowhide, with their legs stretched out as wide as can be managed, one pair overlapping the other. They then place their bows and arrows across their thighs, and each holds a leaf in his hand. A third person, holding a pot of butter, makes an incision just above their knees, and the blood that proceeds from each, mixed with butter, is put upon the leaf of the other, who thereupon anoints himself with the same. After this the two recite the names of their several relatives together, and swear to protect each other to the death; and then the fraternization becomes complete. The position of "adopted brother" is, of course, quite an exceptional one; but still the general condition of slaves, if not transported, but living in the service of their Arab masters, is, according to Speke, one in which they willingly remain, and by no means demanding commiseration.

Once started, the expedition to the northwards progressed very favourably on the whole. The Belooches seemed to have warmed to their work, and to have kept the *pagazis* (porters) to their duties with an alacrity which elicits the warm praises of their master. As they proceeded further, the fertility and resources of the country increased, and on the 30th of July the travellers descended on a creek, which proved to be the southernmost portion of the now celebrated Nyassa, known by the Arabs under the name of the Ukerewe Sea. The soil for two or three days before reaching it was a sandstone impregnated with iron, and nearly all the tools and cutlery used in this part of Eastern Africa are here produced. Captain Speke brought some specimens of the manufactures away with him, and calls the district the Birmingham of the land. His men bartered their cloth for iron hoes, which they proposed to take South with them to Unyanyembe, where they would be saleable at 100 per cent. profit.

The furthestmost point northward was reached on the 3d of August. It was a small hill on the southern shore of the lake. Due east appeared another landmark, estimated by Speke as forty miles distant. To the W.N.W. nothing but a sea horizon was visible. The altitude of the surface of the lake was estimated at nearly 4,000 feet\* above the level of the ocean, and presented the appearance of

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\*In the second expedition the level was found to be 3,740 feet.

a large sheet of water lying flush with the basal surface of the country. Local accounts represented it as very deep; but its appearance in that part which Speke witnessed did not favor the idea. The islands which studded it stood out like paps, precisely similar to the prominent parts of the country through which he had been travelling, and which if inundated would, he thought, have presented exactly the same aspect. It must, however, be remembered that this lake, if identical, as seems all but certain, with the one of which in his subsequent expedition he visited the northwest and north shores, extends in length over nearly four degrees of latitude, and that the upper portion of it lies much nearer to a high range of mountains, the streams from which descend into it. The general character of depth may, therefore, be generalized from this part.

The expedition returned to Kaze in exactly six weeks from the day on which they had left it, in excellent health and spirits, and, in the opinion of their chief, completely successful. The provisions they had taken with them had exactly lasted out, and the time occupied in the march precisely coincided with that which the Arab traders had led them to expect. The total road distance out and back amounted to 452 miles, and it took Captain Speke sixteen days to return, the Arabs having assured him that he would require from fifteen to seventeen. Their information in this particular proving so correct gives considerable authority to their statements as to the magnitude of the Nyassa, and the nature of the country which surrounds it.

It is due to the labors of Captain Speke not to terminate this notice without giving all possible currency to his decided opinion, formed upon an experience which may be called unparalleled, that the most important expedition which can now be undertaken is to cross the continent of Africa as near as possible to the parallel of the Equator. When the coast ranges are once crossed, the traveller reaches a high plateau, which, from its elevation, insures a moderate temperature and comparative security for health. The great danger arises in all cases from the fevers which infest the coast, and, this obstacle being once overcome, there appears every prospect of obtaining a complete knowledge of a region of which the resources are very great and as yet entirely undeveloped.

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From the Foreign Missionary.

### THE SABBATH ON HEATHEN GROUND.

"And call the Sabbath a delight, the Holy of the Lord, honorable."—ISAIAH lviii, 13.

Those who live in a Christian land do not know how to value the Sabbath as do those who live in a land where that holy day is not known. When it comes you know the day; you seem to breathe an air different from other days. The bells ring solemnly, and troops of

children are seen collecting in schools, and lines of people are wending their way to church.

Here it is not so. The people do not know what day is Sabbath; all days are alike to them. If persons come to me on Saturday to sell something, and they say, "To-morrow I will bring some more," and I say "to-morrow is the Sabbath," the reply is, "*Hu yowe*" (we did not know; that sometimes means we did *not care* to know.) You will see on Sabbath morning women going by with burdens on their shoulders or backs, for women do all the work, carrying their *mevanda* (cassava) to soak at the springs, or with a basket and a cutlass going to work in their plantations. You will see the men going out into the woods as usual, with a gun to shoot squirrels, or to shoot enemies if they should get into a quarrel. And very probably they may get into a quarrel, for they have their bottle, which they will fill with palm wine, (the juice running from the wounded trunk of the palm,) which, if they drink a great deal of it, will make them drunk. Some do not know it is the Sabbath, but others who do know may be seen carrying their chests and boat sail to the beach to commence a trade journey.

They say, "This is a good day, so I will go on my journey to-day, and will have good luck." They do not understand that it is a good day for God's works, but a very bad day for man's business.

The hearts of missionaries are very sad when they see these things. I have longed for the quiet of an American Sabbath; for the bright, clean, happy faces turned churchward; for the chiming of the many bells of a city, or the single note of the one village church, as it is echoed over the plain and down the valley. I have thirsted until my eyes paid for the heart's pain, longing for the joys that comes from association with many Christians in a Christian air. You cannot understand what that means, what that joy is, until you have lived away from that air. Then God has come into my heart and said "Peace;" and all was peace. Sometimes there has been sent joy for the tears, as sitting of a calm Sabbath morning and looking out on the placid sea, with a fresh cool breeze sweeping from the land. I have dismissed the sounds and the thoughts of sin that have here made man "vile," and seen only the "prospects" that please. There the gently heaving or white-capped sea, there the blue sky above it, all around the tropical verdure all green, but with many shades, from the pea of the plantain to the almost brown of the bomba, and I felt that God had "made everything beautiful in his time." Then I sang most heartily "The rosy light is dawning," "Let rivers of salvation in larger currents flow." Led thus back to thoughts of heathen degradation, I felt no more the heavy pain, but an exultation, for I knew that surely, though slowly, a "beautiful light" of the Gospel, like the rosy light of morn, was creeping over this sin-stricken land's hills and vales.

R. H. N.

Corisco, W. A.

## THE SOURCE OF THE NILE.

On November 14th the Royal Geographical Society recommenced its meetings in London for the season, Sir Roderick I. Murchison, presiding.

Captain Burton read a paper "On the Present State of Knowledge respecting the Source of the Nile," in which he called in question many of the statements and inferences that had been made by Captain Speke. He denied, in the first instance, the existence of so large a lake as the Victoria Nyanza where Capt. Speke had described it to be, and consequently he disputed that the Nile took its source from that lake. He assigned several reasons for disbelieving that there was such a lake. He asserted that the level of the lake was not sufficiently high for the source of so large a river, and from the testimony of the Arabs, a road passed through what was said to be the center of the lake. Another reason why he thought the Nyanza could not be the source of the Nile was that the periods of the alleged greatest elevation of the water did not correspond with the overflow of that river. The word Nyanza is applied by the African tribes to any body of water, Nyaza and Nyanza being indifferently used with the same signification. The Mountains of the Moon, which were laid down in some of Capt. Speke's early maps, had, he said, really no existence, or, at least there was no range of mountains of such a magnitude as had been described. The lunar mountains were represented to be of the form of a horseshoe, and to inclose the north end of the Lake Tangansika, some of the mountains being said to be ten thousand feet high. He did not deny that there were some hills in that direction, but they were not continuous, and Capt. Burton contended that from the north of that lake a river flows into the other lakes to the northward, and finally into the Nile, the Lake Tangansika, situated much further to the north-west, being the source from which the chief waters of the Nile are derived. He denied, however, that that or any river took its source from a lake, the real source of the Nile being the rivers that fed the lake from which the stream issues. Capt. Burton said he was far from wishing to detract from the great merit which was due to Capt. Speke as an intelligent and adventurous explorer, but he thought that it was desirable that further explorations should be made to settle the question of the source of the Nile, which he considered had not yet been determined. He inclined to think that a lake situated to the north-east of the reputed Victoria Nyanza is the source of the White Nile, and the Assnara, which flows from it, was mistaken by Capt. Speke for a tributary, when it is, in fact the main stream.

Dr. Livingstone confirmed some of Captain Burton's views respecting Lake Tangansika. He said when travelling to the west-

ward of that lake he saw several rivers flowing toward it from a high plateau upwards of two thousand feet high. He agreed with Capt. Burton as to the general signification of the word Nyanza, and he said he had intended to call the Lake Nyaza by that name, but finding that the latter term had been used, he did not wish to change it. The north of Lake Nyaza had not been explored, owing to the borders being in possession of hostile tribes; but Dr. Livingstone considered it not improbable that a river flowed from it into the more northern lakes. He was of opinion that the Nile originated from several lakes in that part of Africa, and that it could not be traced to any one source.

Mr. Galton defended the statements of Capt. Speke, and contended that the objection to the Lake Nyanza being the source of the Nile, founded on its low level, was removed by the knowledge of the fact that the instrument with which level was taken was very imperfect, and could not be depended on.

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#### VERMONT COLONIZATION SOCIETY.

The Forty-Fifth Annual Meeting of this Society was held in Montpelier, on Thursday evening, the 20th of October, 1864, the President, Hon. Daniel Baldwin, in the chair.

Rev. Ezra H. Byington, of Windsor, read the 2d Psalm and led in prayer. Rev. J. K. Converse, the Secretary, read extracts from the Annual Report of the Board of Managers.

The Treasurer, Geo. W. Scott, Esq., presented his report, from which it appeared that \$2821 had been contributed to the cause during the year, including collections, subscriptions and legacies.

The audience was then addressed by Henry W. Johnson, a colored lawyer, of Canandaigua, N. Y. The aim of the speaker was to show, that with the most favorable legislation, and all that the friends of the colored people may do to elevate them in this country, they can never rise here to their true manhood, and enjoy equal social and civil rights with the white race.

The following named gentlemen were elected the officers for the ensuing year, viz:

President—Hon. Daniel Baldwin.

Vice Presidents—Hon. Samuel Kellogg, Hon. Lewis H. Delano.

Secretary—Rev. John K. Converse.

Treasurer—George W. Scott, Esq.

Auditor—John A. Page, Esq.

Managers—Henry Stevens, Esq.; His Excellency, John G. Smith, Hon. Norman Williams, John B. Page, Esq., Freeman Keyes, Esq., Rev. W. H. Lord, Rev. C. C. Parker, Rev. F. W. Shelton, Hon. Erastus Fairbanks, Hon. Paul Dillingham, Johnson A. Hardy, Esq.

At the meeting of the Board of Managers, the following resolution was discussed and adopted:—



*Resolved*, That, though for obvious causes, Emigration to Liberia is for the present impeded, the claims of our educational and missionary work in Africa and a just regard for the present and prospective calls for passage, demand the vigorous prosecution of our enterprise, and that we pledge our cordial co-operation with the Parent Society in its endeavors to increase its funds.

We present the following extracts from the Annual Report :

“Forty-two years ago an adopted son of Vermont, the brave and pious Ashmun, landed from the brig Strong on Cape Messurado, with a little band of sable men and women. He shared their perils, instructed them in their great work, and led them in their defence against hostile barbarians. On every side, except upon the sea, he was surrounded by people who had super-added to the common vices of a savage state, all those that savages were capable of learning from long intercourse with pirates and slave traders. His little band pitched their tents upon a coast which had been for a century the chief seat of the slave trade, and from which, but the year before, “twenty thousand slaves had been shipped to hopeless bondage.”

Who were these pilgrims? And for what purpose had they come, periling health and life, by land and sea, and among false brethren? They were the exiled children of Africa. They had come with an object before them, clear and well defined. They had come to establish a civilized nationality amid the scenes of cruelty and barbarism. How were they fitted for such a work? They had no prestige of social elevation here. Like the pilgrims of the Mayflower, the fathers of Liberia were few in number, and poor in the wealth of this world. But God had trained them for their work in the school of affliction, as He trained the Israelites in Egypt to qualify them to take possession of Canaan; and as he trained the Puritans to Christianize this continent. Some of these African pilgrims were intelligent Christian men. They carried with them the English language, Bible, laws manners and customs. They carried with them all the lessons in respect to civil, social and religious liberty, and the government of a State, which our fathers had learned in two hundred years. This garnered experience of the working of a republican government was all their own.

The brief space of forty-two years has passed, and what do we see to-day as the result of these humble beginnings? We see the slave trade abolished over a section as large as the six New England States. The cries and groans of the pirate's victims have given place to the voice of Christian worship, and to the cheerful sounds of voluntary industry. We see a stable and well ordered republic, with a constitution like our own, administered wholly by colored men. We see churches and schools, and a college, with twenty-three students and a faculty of liberally educated colored men. We see thousands of re-captives, rescued from slave ships, associated with the settlers, assimilated to Christian habits and received as citizens into the bosom of the State. We see there the steam engine, the sugar mill, the cotton gin, and the printing press.

Such results hath God wrought through the humble, but efficient agency of Colonization. And truly may we say, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, Light is sprung up." Matt. 4:16. This language of inspiration, indicating a great change in the moral condition of a people, has seldom, if ever, found a more fitting application than in the case before us.

May we not then—shall we not give thanks to God for these glorious results of our work, and take courage to labor and pray more, and to give more liberally for extending these benign results over that whole domain of sin and suffering. And to the doubting and prejudiced, who have opposed us, or stood aloof, we would put the question, "What think ye of this, our work? If *you* do not approve it, has not God approved it, and set to it the seal of His approbation, as *His chosen agency for the redemption of long neglected Africa?*" We may thank God that we have been permitted to bear some humble part in this work. At the same time we should feel humbled that we have done so little.

The excitement of the times—the increased taxes growing out of the war—the urgent claims of many other benevolent societies, and the impression that our government had appropriated a fund that might be used in sending emigrants to Liberia, have all operated to diminish our ordinary collections. The Secretary has spent a few Sabbaths in presenting the claims of the Society in Chittenden county, and Rev. Franklin Butler has visited some portions of the State. Mr. Butler reports that wherever he has presented the subject, the people have responded with commendable liberality, and that while, for the time, the public eye is fixed upon other things, the liberal have devised liberal things, and that the faith of the friends of our cause was never stronger than now.

Professor Martin H. Freeman, who addressed us at our last anniversary, took passage for Liberia, with his family, in the "Thomas Pope," on the 13th of September last. Mr. Freeman is a native of Rutland, Vt., and graduated with honor at Middlebury College. We may regard him, with his wife and children, as emigrants from Vermont. He intended to sail last January, but while preparing for his departure, he fell and received a serious injury, and was thereby reluctantly detained.

Mr. Henry W. Johnson, now resident of Canandaigua, N. Y., expects to sail for Liberia in the next expedition. Mr. Johnson also is a Vermonter by birth—a native of Ferrisburg, and is forty-two years of age. By great industry, in the midst of a laborious calling, he acquired a good education,—has recently pursued a course of Legal studies, and been admitted to the bar of the Supreme Court of New York. Mr. Johnson is an able debater and an eloquent speaker. In educating and sending forth such men as Messrs. Martin and Johnson, we are bestowing a rich gift upon the African Republic.

The Report then proceeds to detail the operations of the Parent Society

during the year—the expeditions sent out—the condition and progress of things in the African Republic. It is anticipated that in the state of things that must soon exist, African colonization will be like English colonization to Plymouth and Jamestown, and like Irish and German emigration to this country,—and that it will ere long be seen by all, that in planting colonies of colored men on the fertile continent of Africa, God has *mercifully* been preparing for the exigencies of the present crisis.

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### THE RECAPTURED AFRICANS IN LIBERIA.

It may yet be a question among the best friends of the Colonization scheme whether the introduction and diffusion among the citizens of Liberia of the thousands of recaptured Africans, taken by the United States squadron in 1860, have been or not any benefit to themselves or to the Negro Republic.

Having been familiar with the whole of the thrilling scenes connected with the landing of the unfortunate Africans, and their subsequent history, I propose to submit a few thoughts to the friends of Colonization through the medium of the African Repository.

It cannot be denied that their recapture by our vessels-of-war was a blessing to them, unless we admit that slavery in Cuba is a condition preferable to freedom in their native country. But the question is, when recaptured where could a home be found for them the most conducive to their mental, moral, and spiritual development and improvement? Where could a spot be found in which they could be brought in contact with influences the best calculated to make them industrious and contented, and to foster aspirations to the acquisition of all the nameless necessities, comforts, and even luxuries of civilized and refined life? Where could a people be found among whom the love of home, of family ties, and domestic relations, could be best inculcated in them? I answer unhesitatingly, LIBERIA; and I think facts will warrant this conclusion.

In Liberia the recaptured Africans carried there by our Government cruisers are *free, and secure in their freedom*. The laws of the Republic are such that once they press its free soil they are thenceforth freedmen, and can never again be remanded to a state of bondage. As soon as his apprenticeship is out he is at liberty to go to any one of the other settlements or towns, engage in any business he likes, learn any trade he may prefer, and is thus master of his own time, and enjoys “the inalienable right of life, liberty, and the pursuit of happiness.” Mr. Anderson, one of the largest sugar planters on the St. Paul’s river, employs a number of these Congoes. Some plant and raise fields of sugar cane, others chop and cart wood, and some have learned the cooper’s trade, and make barrels and casks for sugar out of the rude materials growing in abundance in the forest. So with Mr. Charles Cooper, Jesse Sharpe, and a number of other Liberian farmers. Mr. Yates conducts his very profitable saw mill at Marshall, on the Junk river, chiefly by two or

three Congo youths, who are steady, faithful, and honest, and acquired the knowledge of the entire *modus operandi* of the machinery and work of a circular steam saw mill in a most incredible short time after being employed by him in 1860.

At Sinoe a large number of these captives, landed there by the "Star of the Union," became agriculturists, and it is most pleasing to see the amount of plantains, bannanas, eddoes, yams, peanuts, capavas, sweet potatoes, and various kinds of fruit that they carry daily into Greenville for sale to the Liberians, who are thus left to commercial pursuits, or to the culture of the more valuable products of coffee, sugar, cotton, and cocoa, or to follow the mechanical arts.

One of the young females of the "Storm King," named after a member of the writer's family, was solicited in marriage by a Congo man, who was taken when a little boy in the "Pons" in 1846. To make good his suit when he applied for permission to marry this young woman, he assured me of his ability to support her, "*for he was a shoemaker, and could make a pair of shoes every day in the week.*"

In Liberia these recaptured Africans *have opportunities on every hand for mental culture*. Besides the schools supported by the various Missionary Societies of the United States, a benevolent Christian gentleman of Baltimore authorized the writer, during his last residence in Liberia as "United States Agent for Liberated Africans," to establish schools for native children in several settlements to a certain amount, and draw on him for the means to support them. It was done. In Monrovia, Cape Palmas, Bassa, Sinoe, Marshall, and New Georgia, schools were established especially for Congo children and youth. In 1863 the semi-annual examination of the "Frey School No. 1," taught by Mr. John A. Clarke, himself a native, but naturalized citizen of Liberia, was held in the writer's house, and was witnessed by the Hon. A. Hanson, United States Consul General. This gentleman expressed himself as being exceedingly gratified with their improvement. Could the friends of Colonization have listened on this occasion to the spelling, reading, recitations, catechisms, singing, and dialogues of that examination, they would have praised God for having prompted them to found colonies on the coast of Africa for persons of color and poor recaptured slaves, and have blessed the United States Government for sending the Congoes of the "Storm King" and "Erie," the "Bonito" and "Cora," and "Nightingale," as well as those sent out from Key West in the "Niagara," "Castilian," "South Shore," and "Star of the Union" to Liberia. Not to St. Croix, or any of the Danish settlements in the West Indies, nor to Chiriqui, or any other South American province, but to LIBERIA, the black man's home—free, happy, independent Liberia—the land where the descendants of all Africans from all parts of the world may find an asylum from oppression and prejudice.

So free are these people that in some cases they have preferred to come

out from the large settlements of the Republic, build towns, and collect communities of themselves, where they cultivate the soil around them and live peaceably and happily.

In Liberia *these recaptured Africans become lords of the soil*, acquire the privilege of the elective franchise, obtain deeds in fee simple for town lots or farm lands, and become parts of the body politic. It is most cheering to the philanthropist and friend of this oppressed race to hear them on election day going to the polls, cleanly and neatly dressed, and singing out most lustily "Hurrah for Roberts," or "Benson," or "Warner," as the case may be, and in accordance with the preferences they may have acquired. The stranger in Liberia asks in pleasurable surprise "who is that good-looking, well-dressed, and genteel man who came out of church just before us?" and is amazed when told "he is a Congo; would you believe it? He was bound" to the ex-Mayor, Hon. B. V. R. James, or to the Rev. B. R. Wilson, or to either of a score of citizens that might be named, "and his time is just out."

In Liberia *the recaptured Africans acquire the knowledge of God*, and many unite with the different branches of the Christian Church established there, and live godly lives in Christ Jesus. No let or hindrance *there* with regard to spiritual things. *There* they worship God under "their own vine and fig tree, and none dare to molest or make them afraid." No sooner is a little town built up near some settlement, some "Congo town," but up goes the little chapel—Baptist, Methodist, or any other—and the list is out, giving all good people the privilege to help them with a donation; and then the ministers of our holy religion make regular visits to them, preaching the "glorious gospel of the blessed God," and starting Sunday schools among them. Not unfrequently in times of revivals, when a number of candidates for baptism and admission into the Church present themselves, we hear it said there were "so many Congoes too among the converts."

Let us now consider whether the people of Liberia have been benefited by this addition to their population.

The great want of that country is a more general development of its internal resources, and especially those of the soil. They want producers. The natives around them of the tribes adjacent to the settlements produce their own rice, palm oil, and other stuffs, but as neighbors, foreigners, who desire to trade or barter with the Liberians for what *they* get from the United States or Europe. The Congoes or captives, on the other hand, make a portion of themselves, and help to develop their own wealth. Every acre of land redeemed from the primeval forests of Liberia by these liberated Africans and put into coffee, or sugar, or cotton adds to the aggregate wealth of the country. Every tree felled and converted into building materials by these naturalized citizens increases the Liberian's capacity for the reception of their brethren from the United States and other countries. In war the neighboring tribes may be allies or neutrals, but the Congoes are rallied

into their armies, and go out with them in regular companies to battle with one common foe.

That there have been some cases of wrong and oppression and neglect on the one part, and ingratitude and treachery on the other, must be admitted. Not every citizen of Liberia has done his duty to these adopted children of the Republic. Some deny them even the few hours *per diem* to attend school and improve their minds. There have been those who have illtreated them in other ways. But on the other hand cases have not been rare when the utmost care and attention have been given to them, and when the kind-hearted and generous Liberian has been looking for some return for protection, clothing, education, and parental care, afforded irrespective of any remuneration from a third party, the Congo man or woman, boy or girl, has run off, and basely carried with them whatever they could lay their hands on. But apart from these cases, the future history of these people will prove that the best which could have been done for them, under the circumstances, has been done, and that their commingling with and diffusion among the freemen of Liberia has been rendered, in the wise Providence of God, a general blessing to both.

JOHN SEYS.

SPRINGFIELD, O., December 8, 1864.

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### THE BARBADOS COMPANY FOR LIBERIA.

A spirit of emigration to Liberia is reported to exist in St. Kitts, Demarara, St. Thomas, and other islands of the West Indies, while in Barbados it has assumed an organized form, with the above title. Letters have been received at this office invoking aid in behalf of the Company, and the statements of Mr. Joseph S. Attwell, one of its active members, now in this country, represents that, were a free passage provided, several hundred of worthy and industrious Barbadians would gladly and immediately seek the attractive shores of the African Republic.

Liberia needs an intelligent and producing population. In imitation of the uniform policy of the United States, emigrants from all countries are invited. We doubt not that many will go from Barbados and other West India Islands. Those intending to emigrate are represented as not having the means to meet the expenses of removal, but can provide themselves with an outfit, including a supply of tools and agricultural implements. The Constitution of the American Colonization Society restricting its work to the "colonizing, with their own consent, the free people of color *residing in our country,*" the Executive Committee of the Society have commended Mr. Attwell and his mission to the kind countenance and liberal support of the philanthropist and Christian. We append Mr. Attwell's appeal, and trust he may meet with the success he covets:

**URGENT APPEAL IN AID OF EMIGRATION, ETC., FROM BARBADOS TO LIBERIA.**

The Island of Barbados, West Indies, with an area of one hundred and

sixty-six square miles, has a population of nearly one hundred and sixty thousand persons, of whom one hundred and thirty-six thousand are colored. It will readily be perceived, therefore, that this class of its population is excessive, and the natural consequence of which is EMIGRATION! Several thousands have already gone to neighboring Colonies; but there are hundreds of poor, yet intelligent and respectable mechanics, cultivators of the soil and directors of agricultural pursuits, with their families—Christian people of the Episcopalian, Wesleyan, and Moravian Churches who are desirous of emigrating to Liberia for a two-fold reason:—One, the improvement of their condition by diligent labor—the other, the noble desire of assisting to elevate their fatherland, or “building up a Nationality,” without which they consider their race can never attain to their proper position in the family of nations.

In addition to the foregoing, a liberal invitation from the President of the Republic of Liberia, through a proclamation issued in March last, reached Barbados most opportunely—this, together with the hope of receiving aid from the American Colonization Society, by way of a passage in their ship, induced about fifty families, comprising some three hundred persons, or more, to sell their cottages, give up their rented land, &c., and put themselves in readiness for embarking at the shortest possible notice. But this expected source of obtaining a passage having been cut off, and there being no ship running between Barbados and Liberia, sad disappointment has befallen this poor but well meaning Company, and unless means can be raised for the charter of a vessel, their object cannot be realized. It is a settled point that this cannot be accomplished without foreign aid; for according to the most accurate calculation, it will take, besides what can be realized in the Island, by this humble class of individuals, not less than twenty thousand dollars, (\$20,000,) to effect the charter and provide provisions requisite for the voyage, and their settlement in a new country. We are aware of the difficulty of raising so large a sum under the existing state of affairs here, but we are encouraged to hope that two or three thousand dollars may be obtained, to assist in the immediate transportation of at least one hundred persons, who would be greatly relieved thereby, and what is more, would be the means of opening the way for a subsequent emigration on a larger scale, which would ultimately greatly enhance the prosperity of the Republic of Liberia.

An earnest appeal is therefore now made to every benevolent friend of benighted Africa for pecuniary assistance in this noble cause, which we trust, under Divine Providence, will result in a general good—benefiting those who leave Barbados, those who are left behind, and last, though not least, the African race upon their own continent.

With earnest hope of receiving assistance from benevolent and Christian friends who sympathize with us for Africa's regeneration, we beg leave to state that all contributions will be most thankfully received and acknowledged, and may be forwarded to the undersigned, through any member of

the American Colonization Society, at their rooms, Washington, D. C., or through the Pennsylvania Colonization Society, at their rooms, 609 Walnut street, Philadelphia.

With respect and esteem,

J. S. ATTWELL,

Agent of "The Barbados Company for Liberia."

December 5th, 1864.

COLONIZATION ROOMS,  
Washington, D. C., Dec. 5th, 1864. }

Mr. Joseph S. Attwell, the accredited Agent of "The Barbados Company for Liberia," and his praiseworthy mission, as set forth in his appeal of this date, are commended to the liberality of the friends of the colored race.

By order of the Executive Committee of the American Colonization Society.

HARVEY LINDSLY.

*Chairman Executive Committee.*

WM. McLAIN,

*Financial Sec. American Col. Society.*

WM. COPPINGER,

*Cor. Sec. American Col. Society."*

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## A GUNBOAT FOR LIBERIA.

The Government of the United States has rendered friendly and valuable aid to Liberia from its very beginning, and without which it may not have been founded. But for its active co-operation the first company of settlers might have been absorbed in the British Colony of Sierra Leone, or they might have perished at Sherbro Island.

When the ship Elizabeth, with the pioneer emigrants, sailed from New York, February 6, 1820, she was, by order of the Government, Mr. Monroe then being President, convoyed by the sloop-of-war Cyane, not only for their protection on the voyage, but to secure a friendly reception at Sierra Leone, where she arrived March 9th. In 1820 the United States ship John Adams arrived, and rendered important assistance. In September, 1821, the United States schooner Shark, Lieut. M. C. Perry, anchored in the same harbor. December, 1821, the United States schooner Alligator, Captain Stockton, arrived—all which shows the great interest felt and evinced by the Government for the welfare of the emigrants. Captain Stockton and Dr. Ayres made an exploring voyage down the coast for a more healthy place than Sherbro



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Island. They anchored at Cape Mesurado 11th December, and determined to make the settlement there. They landed, made a treaty for the purchase of the territory 15th December, 1821. The next day the headmen refused to confirm the sale, when Captain Stockton and Dr. Ayres, putting their lives in their hands, went to another meeting, and finally succeeded in their agreeing to the sale.

Vessels of the United States Navy continued to call at Monrovia by order of the Government, and gave the Liberians important aid for many years in arms, ammunition, provisions, boats, tools, &c., and their presence had a beneficial effect upon the natives by impressing them favorably towards the settlers, seeing they had powerful friends.

The kind notice of Liberia and recommendation for its benefit by President Lincoln, in his recent Annual Message, may be considered as a continuation, in this regard, of the policy of the Government. His language is as follows :

“ Official correspondence has been freely opened with Liberia, and it gives us a pleasing view of social and political progress in that Republic. It may be expected to derive new vigor from American influence, improved by the rapid disappearance of slavery in the United States. I solicit your authority to furnish to the Republic a gunboat at a moderate cost, to be reimbursed to the United States by instalments. Such a vessel is needed to secure the safety of that State against the native African races, and in Liberian hands it would be more effective in arresting the African slave trade than a squadron in our own hands. The possession of the least organized naval force would stimulate a generous ambition in the Republic, and the confidence which we should manifest by furnishing it would win forbearance and favor towards the colony from all civilized nations.”

Soon after the declaration of independence by Liberia the British Government presented to that Republic a small man-of-war, the “Lark.” Subsequently the same power replaced it by a more powerful vessel, the “Quail.” These constituted the navy of Liberia, and they have rendered good service in preventing the seaboard tribes from engaging in the slave traffic, and in fostering and protecting legitimate commerce. A gunboat from this country would be a practical exhibit of friendly regard on the part of our national authorities, while it would prove of inestimable value to Liberia.

On Tuesday, December 13th, in the Senate, a bill was intro-

duced, authorizing the Government to furnish the authorities of Liberia with a gunboat, to be paid for in instalments not extending over a period of ten years. The bill subsequently passed. Considering the objects to be attained and that our National treasury will be saved the expense of the maintenance of the vessel, we could wish that it had been made a present to the young and flourishing Republic.

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#### ANNUAL MEETING.

The American Colonization Society will hold its next Annual Meeting on the third Tuesday, (17th) of January, 1864, in this City. The Board of Directors will convene on the same day, at 12 o'clock, M., at their rooms in the Society Building, corner of Pennsylvania Avenue and Four-and-a-half Street. We trust that "the wisdom that is from above" may animate and guide the deliberations of the Officers and Directors.

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#### THE HEADQUARTERS OF THE NIGER.

In a recent communication from the enlightened and efficient Consul-General of Liberia in London, Gerard Ralston, Esq., occurs the following items of information:—

"Captain Burton called upon me to receive a letter from the Secretary of State, Mr. Blyden, to request him to visit our little Republic to explore, in a Northern direction from Monrovia, the headwaters of the Niger, which Captain Burton thinks he can find within a short distance, say two or three hundred miles, from the Coast. I hope he will succeed. President Warner is very anxious for Captain Burton's visit. I have encouraged him as much as possible, and I shall be rejoiced that such an eminent Traveller and Geographer should examine our Liberian State and describe it to the world."

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#### ETHIOPIA'S REGENERATION.

We have been favored with a pamphlet copy of a sermon preached in the Second Presbyterian Church, Wabash, Indiana, October 16, 1864, by the pastor, Rev. William B. Browne, from Psalm 68: 31—"Ethiopia shall soon stretch out her hands unto

God." An important step in the coming elevation of the African Continent is thus stated :

Africa is to be redeemed, Prophecy declares it, and the signs of the times indicate their speedy fulfilment. Travellers from Europe and elsewhere, have been lately traversing that continent in all directions, and developing the secrets of a country hitherto almost unknown. All civilized nations are awaking to a deep interest in that benighted and long down-trodden and neglected land. A prosperous and independent nation has sprung up on the western coast, where the black man flourishes but the white man dies. This nation has been recognized by thirteen of the leading Powers of the world, including France, England and the United States. It has already brought under its control 200,000 of the aborigines, besides 6000 recaptured from slave ships. It has turned more than 500 miles of coast from being a horrid slave mart to the peaceful and honest pursuits of agriculture and commerce. The planting of that nation and its progress are as auspicious fully as that of our own nation during the same length of time from the landing of the Pilgrims on Plymouth Rock, and there appears no reason why it should not make as great and rapid progress as we have done..

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#### AN AFRICAN MERCHANT.

Is all the money spent by Great Britain in the suppression of the slave trade lost? Let the following fact reply. Years ago, a little black boy was stolen from his home in Africa, and carried away captive into the Yoruba country. After enduring much suffering, he was, when about sixteen years of age, sold as a slave to the Portuguese. No one can describe the horrors of the slave-ship into which the young African was forced, with hundreds of fellow-slaves. After being some days at sea, the slaver was seen by a British man-of-war, and, after a good chase, was secured as a prize. The vessel was taken to Sierra Leone, and the slaves liberated. The poor boy, to whom we refer, was apprenticed to a European merchant. By diligence, attention and perseverance, he proved a valuable servant, and, on the expiration of his apprenticeship, he was employed in various stations of trust by English merchants. Step by step he advanced. He sought and found Divine help and guidance. Through the kindness of Thomas Dove, he was enabled to begin business on his own account, and God has prospered the work in his hands. He is now one of the most influential of the Sierra Leone merchants. He is one of England's best customers, importing into Africa, as he does, *many thousands of pounds'* worth of our manufactures. John Ezzidio, of Sierra Leone, for such is the name of the gentleman whose career we have briefly sketched, is not only promoting commerce, but we rejoice to add, is using his influence and his money in extending the blessings of the Gospel among his countrymen.—*The British Workman.*

## DR. THOMAS HODGKIN.

We have had occasion to refer repeatedly to this modest but truly eminent English Philanthropist, whose generous donation will be seen in this number. For many years has Dr. Hodgkin been deservedly enrolled on the list of the Vice-Presidents of this Society, adhering to its principles of enlarged benevolence, and amid all changes of opinion and times, confiding in the wisdom of Him who sees the end from the beginning, and from humble and well intended efforts achieves remote but grand results. We are informed that the first agents of the American Colonization Society, Messrs. Mills and Burgess, (in December, 1817 and January, 1818,) were encouraged by him and other members of his philanthropic Society. Thirty years ago, when that enthusiastic but efficient and devoted friend of the Colonization Society, Elliott Cresson, Esq., of Philadelphia, urged its claims upon the British public, he found a friend and generous advocate in Dr. Hodgkin, and derived essential aid from his voice and influence. Never has this able and amiable man ceased to stand before the people and authorities of England as the counsellor and friend of Liberia, to advance her interests and rejoice in her progress.

Of a family highly esteemed in the Society of Friends, Dr. Hodgkin has long shone as one of the brightest lights in that communion, so active and distinguished for works of charity, and whose ministers visit all countries to enlighten and bless their inhabitants. While Dr. Hodgkin, in his religious faith and practice, strictly adheres to the rules and workings of the Society of Friends, he cherishes a liberal regard for all upright Christians, and is disposed to co-operate with all endeavors for the relief of human misery, the enlightenment of ignorance, and the elevation and improvement of mankind. In truth, Dr. Hodgkin has a mind too enlightened and a heart too large to be confined within the bounds of mere sectarianism—religious or political. In the spirit of the great Master of all Christians, he seeks to do good to all men as he has opportunity, and especially to add something to such movements in the progress of our race as will grow and increase in utility forever. Thus all the large charities of England have found in him an active and generous friend. The Aborigines Protection Society, blessing remote races in Australia, the Islands of the Pacific, and the wildernesses of America, has known him as one of its earnest and generous advocates.

## CAPE OF GOOD HOPE.

Advices from Capetown, South Africa, show that a spirit of intelligent enterprise is at work there which in time will render the *Cabos des Tormentos* of the early navigators true to something more than its later name.

The prominent domestic matter is the construction of a railway from Natal to the interior, extending as far as Maritzburg, one hundred and sixty miles from the coast. The Natal Parliament passed a bill guaranteeing a yearly amount not exceeding £42,000 or \$210,000, limited to fifty years. Within ten years the road must be carried from Natal, one hundred miles beyond Maritzburg, at an estimated cost of two million sterling. This is to be the trunk line, and every effort is to be made to draw the trade of the interior by organizing systems of communication in different directions. A new iron bridge has been built over the Umgeni river, at a cost of £17,000. Iron bridges have been voted beyond Maritzburg, and more are to be built. The eastern province is proposing a railway from Port Elizabeth to the free States.

The customs receipts of Capetown for August were £9326 17s. 4d, and the wharfrage dues £1366 3s. 3d.—a sum considerably exceeding \$50,000 per month, or \$600,000 per annum. The first steamer of the new Messageries Imperiales, running between Mauritius, Reunion and Suez was hourly expected. She left Marseilles on the 9th of June. Port Elizabeth formed a joint stock company, with a capital of £1500, in shares of £25 each, for the purpose of importing and domesticating the alpaca, allowing £150 for importing each animal from South America.

Small as this intelligence is, it is the precursor of more and more important. Such advantages as that country has will sooner or later be improved. The railways now building or projected will be completed to Namaqua Land, beyond the outposts of the Boers, and will bring wealth to the port which will gladly send wealth in return. Already immigration has become a feature of the sea-shore towns, and it is among the arguments employed for pushing forward the railways, that just so fast as the interior is opened, subdued and rendered safe, immigrants will arrive from Europe to plant vineyards, to engage in general agriculture and manufactures, and render the whole land as beautiful and as productive as its great natural endowments allow it to be.

**"Blessed to Give."**

The kingly sun gives forth his rays;  
Asks no return; demands no praise;  
But wraps us in strong arms of life,  
And says distinct through human strife,  
"If thou wouldst truly, nobly live,  
Give—ever give."

The rustic flower, upspringing bright,  
And answering back that regal light,  
Fills all the air with fragrant breath,  
And writes in myriad hues beneath,  
"If thou wouldst gaily, gladly live,  
Give—ever give."

The merchant rain, which carries on  
Rich commerce 'twixt the earth and sun;  
The autumn mist; the springtide shower;  
All whisper soft to seed and flower,  
"We know no other life to live  
But this—we give."

Suggestive warnings crowd the earth;  
Glad sounds of labor, songs of mirth,  
From creatures both of field and air;  
Who, whilst they take their rightful share,  
Still truly chant, "We chiefly live  
To give—to give."

Oh man, the gem and crown of all,  
Take thou this lesson: Heed the call  
Of these less-gifted creatures near;  
The rather—that Christ's voice most dear  
Once said, whilst here He deign'd to live,  
"Blessed to give."

—*London Good Words.*

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**OUR LIBERIA CORRESPONDENCE.**

MONROVIA, LIBERIA, October 5, 1864.

DEAR SIR: The rains are still upon us, and rarely have we had them so continual and so fierce as during this season. An aged citizen, who has been a resident here many years, told me the other day that he had never seen the St. Paul's river so swollen and so high as it was a few days ago. There is every indication, however, that the rains will soon cease. Though violent as ever when we do have them, still the intermissions between the

storms are more frequent and wider apart, and the first tornadoes of the coming season have already commenced.

This plentiful moisture of the ground ensures us abundant and full-grown crops. All the reports from the farming districts are cheering; indeed, I hear that two or three planters have already commenced grinding their cane—a step, by the way, somewhat injudicious, for doubtless the cane at this time must contain an excess of water. A considerable number of coffee trees have matured this year, and their fruit will enter the market the coming season. Very large numbers are being removed from the nurseries into the fields, thus showing that cane has not altogether absorbed the interests and the activities of our citizens.

More than usual concern is felt just now in agricultural affairs, chiefly in consequence of the monetary difficulties which now exist in the country. For a common hope is everywhere entertained among us that the increase of our exports will prove the solution of these difficulties. Just now there is a continual drain of gold and silver from the land, which has already had the effect of increasing and expanding the interior trade of the country, and also of turning the attention of many to the wealth which lies in the unturned soil. While this is true, especially in this (Messurado) county, it is true also of the other counties to the leeward. I am assured that more attention is being paid to farming in Sinou and at Cape Palmas than at any former period.

Other lines of business are also being sought out. Very rich and valuable woods are to be found everywhere through the wilderness, but which, heretofore, have only served for fuel. There is a likelihood that a considerable quantity of logs, of different varieties of woods, will soon be brought into the market for export. The incipient steps have already been taken for the carrying on of this enterprise—wood-cutters engaged, the particular spots selected, roads being opened, and a depot chosen for the collection of them. It is hoped that at the least six or eight thousand may be gathered in for exportation early in the coming season.

There is also a likelihood that large quantities of rice will soon be exported from our shores. Preparations are being made to purchase this article on a large scale, and to send it to America in its rough state. If this business is but once commenced, it will, without doubt, become a permanent source of emolument. The natives all around us, and far in the interior, are great and extensive rice growers. Sometimes they have the yield of two or three years stored away in the granaries. This year very large rice farms were planted, and large quantities are already being brought to market: and, just now, it comes in in abundance to our towns and villages. The purchase of it on a large scale for exportation will serve to stimulate native industry, and cannot but have a most favorable influence upon our surrounding tribes. Nor will this influence be confined to the country people. There is almost a certainty that immense quantities of rice can be obtained in the interior, at the distance of one hundred and fifty or two hundred miles from the coast.

All that is needed is an energetic movement of our citizens, or the Government, to open at least one good road to the back country, by which not only rice, but cotton, hides, palm oil, and other valuable articles, instead of passing by Liberia, interiorwards, to Sierra Leone, may come to our own settlements, or find their way into the market of Monrovia.

An enterprising fellow-citizen, Mr. George L. Lloyd, has entered upon this enterprise, and expects to send away some thousands of bushels of rice before the close of this year. Perhaps the grain will prove inferior in size to your Carolina rice; but I have the impression that it will be highly valued for its superior substance and body. In this respect it is generally regarded here as superior even to the American article; and I remember a New England gentleman, who once resided on the coast, who told me that he annually imported a small quantity of African rice for his private use, because he thought it a better article than that grown in the United States.

The value and importance of the palm kernel trade is constantly increasing, and the business has become a settled one. The oil, as you are aware, is superior in quality to that made from the outer surface of the nut, and commands a greater price. Bushels upon bushels of it are constantly coming into our towns to our traders and merchants. Both the natives and emigrants are busily engaged in the gathering and purchase of them. The English seem disposed to take the Coast, and are monopolizing all this trade; both their trading vessels, which are now increasing in number on our coast, and a few small Liberian boats, which are carrying large quantities to Sierra Leone. I mention this fact because our American friends do not seem aware of the value of this new article of trade. The demand for them in Sierra Leone is great; and not only our small coasters, but even little fishing boats come down from Sierra Leone in quest of kernels and other articles of trade. I was informed the other day that a contract has just been made between Sierra Leone merchants and some three or four enterprising young men at Bassa, for the latter to supply them at an early day with several thousands of bushels.

Thus you will see that we have among us the small beginnings of things, which, by and by, with God's blessing and great human energy, may tend to the advancement of this young nation. They are small; in other lands they seem insignificant; they serve but in a very small degree to move with elastic power even our own communities. By many they are not even noticed; but they seem to me to deserve some notice, tiny as they are, in the hope that they may swell ere long into greater importance. There can be no doubt of the ultimate success of these movements, so long as the people of this country seek great moral ends, and strive to live under the control of religious principles. In this respect there are great deficiencies, and I think a *growing consciousness* of great deficiency on the part of religious leaders. Never before, since I have been in the country, has there been more anxiety about the character of religious teachers, more real concern about moral delinquences than at present. That ere long it will assume a more



positive form and expression than mere concern, I have no doubt. The season for the meeting of conferences, synods, and church conventions is nigh at hand, and I shall be better able then to say what progress has been made during the year in religious discipline and in missionary zeal.

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### ITEMS OF INTELLIGENCE.

REV. DR. ORCUTT, Travelling Secretary of the American Colonization Society, occupied the pulpit of the Fourth Presbyterian Church yesterday morning, delivering a very forcible address. He showed the peculiar adaptation and efficiency of the negro to carry the Gospel to those nations inhabiting the inter-tropical regions, by the failure of the whites to withstand the effects of the climate, and the great progress in civilization made by Liberia. His description of the institutions of the Liberian Republic, together with letters from educated Africans in this country and officials in Liberia, were of very great interest. If delivered as a lecture, Dr. Orcutt's discourse could not fail to attract and interest many. We would call the attention of those interested in having a course of lectures here this winter to the fact that the subject which Dr. Orcutt presented to the congregation of the Fourth Church yesterday would, if treated by one of his experience and knowledge, prove of great interest to all, especially in these times. We hope he may be invited to repeat it in some more public manner.—*Trenton (N. J.) Monitor, Dec. 19.*

DEATH OF PROFESSOR SILLIMAN.—The New Haven, Conn., papers announce the death, November 24, of the eminent Chemist, Professor Benjamin Silliman, of Yale College, at the age of 85 years. He was born in North Stratford, now Trumbull, Connecticut, on the 8th of August, 1779. He graduated at Yale College in 1796, and studied law, but devoted the greater part of his time to chemical research, then in its infancy in America. In 1802 he was appointed to the Professorship of Chemistry at Yale, and after two years of preparation, entered upon his duties. He retained the position until June, 1855—more than fifty years. His career was identified with the progress of national science in the country, and his private worth remarkable as the extent and depth of his knowledge. Few men were more beloved or will be more sincerely regretted. Prof. Silliman was a steadfast friend and eloquent advocate of our cause, and for many years was a Vice President of the American Colonization Society.

DR. ROBERT R. REED, one of the early and steadfast advocates of this cause, and a Vice President of the Pennsylvania Colonization Society, passed to his rest on Wednesday, December 14. The service which he rendered for Africa's sake was performed not only with the most rigid fidelity, but with a cheerfulness that won to him all those with whom he came in contact, and with pleasure to himself that he could in this way, as well as by his gifts, aid in the operations of the Society.

HON. WILLIAM L. DAYTON, whose death at Paris the country regrets as that of an upright and faithful servant, was a Vice President of the American Colonization Society, and an enlightened and able advocate of the best welfare of the colored race. Mr. Dayton was born at Basking Ridge, New Jersey, February 17, 1807, and since 1837 filled several important and responsible positions, the most recent being that of Minister of the United States to France.

FOR WEST AFRICA.—The enterprising firm of Yates & Porterfield, 115 Wall street, New York, will despatch the trader Greyhound, Capt. Yates, for Liberia and the coast of Africa, on or before January 1, 1865. Letters or papers sent to their care or to this office, will be forwarded.

THE ASHEMUN INSTITUTE, at Oxford, Chester county, Pennsylvania, was commenced a few years ago for the education of colored young men for the ministry and for teachers among their race here and in Africa. A number have graduated. From one class three went as missionaries to Liberia. The accommodations of the Institute are so limited, and the teachers so few, that only twenty-five students can be accommodated. It is proposed to raise funds to enlarge the building and establish another class of instruction, so that one hundred and fifty may enjoy its privileges.

JULES GERARD.—The reported death of this world-wide known "lion killer" proves, at last only too true. M. Malte-Brun, the well-known geographer, read a letter recently to the Geographical Society of Paris, which he had received from the French Consul at Sierra Leone, announcing that the celebrated hunter had perished in attempting to cross one of the flooded rivers of Western Africa, after vainly endeavoring to reach the centre of the country by passing through the Kingdom of Dahomy.

M. DU CHAILLU.—A fact of much interest in connection with African exploration is given in a recent letter from Rev. Mr. Walker, Missionary at the Gaboon, as follows: "M. Du Chaillu is now starting from the Fernand Vaz river for the Nile and Egypt. I think his success possible, which is all he expects. Perhaps no living man is better prepared for the undertaking than Du Chaillu."

AMERICAN ZULU MISSION.—The twenty-ninth anniversary of the American Zulu Mission was held in Durban on the 18th of May last and the five following days. All the members of the mission then in the colony were present, with their families, and were, with one or two exceptions, most hospitably entertained in the families of friends in the town. The business meetings were characterized by earnestness and unanimity. Definite steps were taken to establish high schools for the education of native assistants and for the education of females. The mission has long felt the need of such schools, but up to the present time the way has not seemed clear to their permanent establishment.

**EQUATORIAL AFRICA.**—In consequence of the sudden death of Captain Speke, the proposed Ethiopian Mission is abandoned for the present, and it is said that the aid which would have been rendered it from Sweden, will be tendered the Zambesi Mission.

**GABOON MISSION.**—Nine persons were received into the church by profession, in 1863, and at the close of the year there were forty-five members in good standing. Some have been added since. There are between twenty and thirty pupils in the girl's school, and from thirty to forty in that for boys. Of the three missionaries on the ground at the Gaboon, one has been connected with the mission twenty-two years, one twenty, and one sixteen.

**THE QUEEN'S GODCHILD.**—A Dahomian slave girl, some years ago, was taken to England and educated at the expense of the Queen. Two years ago she married Mr. Davis, a colored merchant on the Gold coast of Africa. The Queen, by proxy, stood godmother to her first daughter, presenting it at the same time a gold knife, fork, and spoon, and a beautiful gold cup and salver, on which was the inscription, "To Victoria Davis, from her godmother Victoria, Queen of Great Britain and Ireland, 1863."

## RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of November to the 20th of December, 1864.

|                                      |        |                                       |       |
|--------------------------------------|--------|---------------------------------------|-------|
| <b>MAINE.</b>                        |        |                                       |       |
| By Rev. F. Butler, (\$2):....        |        | "as a testimonial for Af-             |       |
| <i>Waterville</i> —A Friend.....     | \$2 00 | rica" .....                           | 1 00  |
| <b>NEW HAMPSHIRE.</b>                |        |                                       |       |
| By Rev. F. Butler, \$31:....         |        | (Received and expended by             |       |
| <i>North Conway</i> —Rev. Reuben     |        | the Vermont Colonization              |       |
| Kimball .....                        | 2 00   | Society, \$133.20, viz:               |       |
| <i>East Conard</i> —Mrs. Lydia       |        | <i>Rutland</i> —Hon. John B. Page     | 1 00  |
| Kendall .....                        | 5 00   | <i>Montpelier</i> —Hon. D. Baldwin,   |       |
| <i>Manchester</i> —Hon. G. W. Mor-   |        | Geo. W. Scott, Esq., each             |       |
| rison, Col. J. S. Cheney,            |        | \$5; Hon. E. P. Walton, \$3;          |       |
| Friend, each \$5; P. K.              |        | Hon. T. P. Redfield, \$2;             |       |
| Chandler, \$1.....                   | 16 00  | Rev. W. H. Lord, \$1 50;              |       |
| <i>Nashua</i> —Friend, \$5; J. A.    |        | S. Wells, J. T. Thurston,             |       |
| Baldwin, L. W. Noyes, Ziba           |        | each \$1; A Friend, 50c.....          | 19 00 |
| Gay, each \$1.....                   | 8 00   | <i>Waterbury</i> —Mrs. D. Carpen-     |       |
| <i>Francetown</i> —Legacy of Wm.     |        | ter, Rev. C. C. Parker, ea. \$1       | 2 00  |
| Bixby, by Col. E. P. Emers-          |        | <i>Pittsford</i> —Hon. S. H. Kellogg, |       |
| son, ex'r, \$1,000, less Govern-     |        | \$2; J. C. Wheaton, A&A               |       |
| ment tax \$50; and prem-             |        | Nourse, A. Hammond, ea. \$1           | 5 00  |
| ium on draft, \$1 18.....            | 948 82 | <i>Hardwick</i> —Hon. L. H. Delano    | 3 00  |
|                                      | 979 82 | <i>Johnson</i> —Cong. Ch. & Soc.,     |       |
| <b>VERMONT.</b>                      |        | \$27; Mr. Dow, \$2; Mr.               |       |
| By Rev. F. Butler, (\$18):           |        | Belding, Mr. Knight, ea. \$1          | 31 00 |
| <i>Thetford</i> —Cong. Ch. & Soc.,   |        | <i>Milton</i> —Con. and Meth. Ch's    | 16 70 |
| balance to constitute Hon.           |        | <i>Westford</i> —Individuals .....    | 10 00 |
| Simeon Short a L. M. ....            | 15 00  | <i>Burlington</i> —John B. Wheeler,   |       |
| <i>St. Johnsbury</i> —J. C. Bingham, |        | L. Conner, Mrs. Francis, Mrs.         |       |
| Eikannah Cobb, each \$1...           | 2 00   | Buel, G. W. & G. G. Bened-            |       |
| <i>Windsor</i> —Rev. M. Douglass,    |        | ict, each \$3; R. G. Cole,            |       |
|                                      |        | Rev. J. K. Converse, H.               |       |

Burnett, M. Blodgett, Henry Stevens, each \$2; L. Underwood, E. Peck, W. R. Vilas, J. Lewis, J. Lyman, W. H. Hoyt, Rev. J. H. Worcester, G. P. Wood, A. P. Kennedy, P. T. Sweet, R. M. Clark, O. A. Dodge, F. Smith, E. A. Fuller, R. S. Taft, A. A. Drew, C. W. Wingate, J. S. Storrs, R. Libby, Smith & Pratt, each \$1; E. Smith, 50c..... 45 50

NEW JERSEY.

By Rev. Dr. Orcutt, (\$183)  
*Camden*—Dr. Schenck, Thos. McKeen, Solomon Stimpson, J. D. Reinboth, H. Van Uxem, P. L. Voorhees, Hon. T. P. Carpenter, R. Bingham, Joseph H. Stevens, ea. \$5, W. Barracleft, \$1..... 46 00  
*New Brunswick*—Jas. Bishop, Miss Elizabeth Bennett, ea. \$20; David Bishop, Judge Ronyon, ea. \$5; Mrs. Elias Ronyon, Mrs. M. A. Howell, Jr., ea. \$2; E. Kelly, G. Conover, ea. \$1..... 56 00  
*Freehold*—Mrs. Gov. Parker, T. M. Vandever, ea. \$5; Mrs. E. W. Collier, \$10; A. Perrine, Mrs. Judge Vredenburgh, ea. \$3; Major Yard, Elihu Bedle, A. Richardson, A. C. McLean, Mrs. E. L. Cowart, J. W. Bartleson, ea. \$2; Mrs. D. D. Denise, Mrs. J. C. Smock, J. C. Smock, J. Buddington, Mrs. A. M. Murry, Mrs. J. S. Lawrence, Mrs. C. K. Ward, Mrs. John Dorrance, G. W. Shinn, R. A. Ellis, ea. \$1; John Roth, Judge Combs, Cash, G. S. Conover, ea. 50 cents..... 50 00  
*Trenton*—Elias Cook, Charles Brearley, ea. \$5; Phebe Dickey, Mary Mann, ea. 50 cents; Third Presbyterian Church, \$20..... 31 00

183 00

PENNSYLVANIA.

By Rev. Dr. Orcutt, (\$300:)  
*Philadelphia*.—John A. Brown \$50; Hon. E. Coles, Alexander Brown, G. W. Fahnestock, E. G. James, J. G. Fell, E. W. Clark, ea. \$25; Alex. Whilldin, John T. Lewis, Mrs. S. Lewis, Alex. Fullerton, W. A. Drown, Joseph H. Dulles, H. I. Williams, R. Richardson, Sam'l Bettle, H. W. Workman, ea. \$10 ..... 300 00  
*Philadelphia*— Pennsylvania Colonization Society, for passage in the barque "Thomas Pope," and six months' support in Liberia, of Prof. M. H. Freeman and family, per Rev. Thomas S. Malcom, Cor. Sec. and Ass. Treasurer..... 618 18  
 918 18

DISTRICT OF COLUMBIA.

*Washington*—Miscellaneous ..... 755 84  
 OHIO.  
*Xenia*—Legacy of Daniel McMillan, per Jas. C. McMillan, ex'r ..... 500 00  
*Dayton*—H. E. Parrott, Mrs. Sarah E. Parrott, each \$30, per H. E. Parrott ..... 60 00  
 GREAT BRITAIN.  
*London*—Dr. Thomas Hodgkin, donation..... 150 00

FOR REPOSITORY.

NEW HAMPSHIRE—*Walpole*—F. Vose, to August 1, 1866, 5 00  
 VERMONT—*Coventry*—Elijah Cleveland, to Oct. 1, 1865 4 00  
 PENNSYLVANIA—*Carlisle*—Mrs. Susan H. Thorn, to Jan. 1, 1866..... 1 00  
 MICHIGAN—*Livonia*—David Cudworth, to Jan. 1, '1866, 2 00  
 INDIANA—*Evanston*—Rev. D. P. Kidder, to Jan. 1, 1866.. 1 00

Repository ..... 13 00  
 Legacies..... 1,448 82  
 Emigrants..... 618 18  
 Donations..... 744 00  
 Miscellaneous ..... 755 84

Total..... 3,579 84

THE  
AFRICAN REPOSITORY.

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Vol. XLI.] WASHINGTON, FEBRUARY, 1865. [No. 2.

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FORTY-EIGHTH ANNUAL REPORT OF THE AMERICAN  
COLONIZATION SOCIETY,

JANUARY 17, 1865.

OBITUARIES.

During the year now closed, as in the preceding one, several of our associates and patrons have ceased from their labors and entered upon their reward. Among them are three Vice-Presidents of the Society:—Hon. JOSEPH C. HORNBLOWER, SOLOMON STURGES, Esq., and Prof. BENJAMIN SILLIMAN.

Judge Hornblower was long the President of the New Jersey Colonization Society, and gave to the cause his counsels and his influence; Mr. Sturges was an earnest friend and liberal contributor; and Prof. Silliman early brought his profound and comprehensive mind to an investigation of the principles and aims of the Society, the result of which was published and had an extensive circulation.

Nor should another stroke of the Divine hand be passed by in silence. Dr. ROBERT R. REED, who died December 14th, will be recognized by all who knew him as justly ranking among the good and great. One of the oldest members of the Pennsylvania Colonization Society, he remained one of its pillars and promoters until his death—always a staunch and useful advocate of the best interests of the colored race in this country and in Africa.

FINANCES.

The financial condition of the Society, as exhibited by the accompanying statement of the Treasurer, presents a very satisfac-

tory state of affairs. It will be seen that the receipts for the year ending December 31, 1864, including a balance from last year, amount to \$91,454.74, and the disbursements \$89,931.45.

The failure of emigrants has enabled the Executive Committee to invest the sum of \$35,000 in the securities of the Government of the United States, leaving the Society in a favorable condition for the demands which must be made upon it, and giving to its patrons good proof of the economy in management, and to its emigrants sufficient assurance of ability to fulfil its pledges.

Appropriations have been made for enriching Liberia with the facilities of civilization and education. Machinery for the marketable preparation of sugar has been ordered; about forty beasts of burthen and draft have been introduced from the Cape de Verde islands: a statistical return of the condition of the Republic has been arranged for, and \$2,500 applied toward the support of Liberia College.

#### THE PACKET MARY CAROLINE STEVENS.

The lack of emigrants prevented the dispatch of the Society's packet M. C. Stevens on her usual spring trip for Liberia. A good charter party was sought, but without avail. The expense for wharfage and care in port, her rapid deterioration while unemployed, and the loss of interest on the capital which she might realize, induced efforts for her sale. These proved unsuccessful. After due notice she was offered at auction, in Baltimore, October 22nd, and sold to the highest bidder, producing \$30,000 cash.

The disposal of the packet was not the result of necessity, but was prompted by prudential considerations. The proceeds have been invested in the securities of the Government of the United States, and with the income therefrom will, as expressed by the Board of Directors in the direction of sale, "be sacredly devoted a special trust fund to be employed at some future favorable period in the purchase of a suitable vessel to be called by the same name, and used by the Society for the same purpose for which the M. C. Stevens was intended to be used: to the end that the noble donation may be perpetuated in the manner and for the purposes intended by John Stevens, of Talbot county, Maryland, the distinguished benefactor of the Society."

## EMIGRANTS SENT.

Twenty-three emigrants have been colonized in Liberia during the year—eighteen having been sent by the trader “Thomas Pope” January 16, and five by the same vessel, September 13, from New York. The States from which these removed are Massachusetts, 2; New York, 7; Pennsylvania, 10; and Illinois, 4. They are generally well educated persons, comprising two ministers of the Gospel and Prof. Martin H. Freeman and family.

Professor Freeman is a native of Vermont, and a graduate of Middlebury College of the class of 1849. For several years he was the popular principal of a Collegiate Institution for colored youth in Western Pennsylvania. His reasons for making Liberia his home are thus cogently given :

1. “Because I am fully persuaded that emigration to Liberia is the quickest, the surest, the best, and I had almost said, the only way by which the negro of the United States can arise to the full status of mankind.

2. “Because Africa presents a very important and desirable field for civilizing and missionary labors—the resources of an entire continent to be developed, the energies of a whole race to be directed by civilization and controlled by the benign influences of Christianity.

3. “And last, though not least, the earnest conviction that I am a man, and by consequence that it is not only my privilege, but my duty, to endeavor to secure for myself and my children all the rights, privileges, and immunities that pertain to humanity.

“Believing thus, I feel it to be my duty, my privilege, and for my interest, to go to Africa. I do not expect to improve my pecuniary condition; I leave a congenial situation, and a comparatively prominent position, with no expectation other than a life of toil and struggle for my daily bread, ending perhaps with premature suffering and death. But I believe my manhood is at last sufficiently developed to enable me to bear these evils, if, by so doing, I can secure for myself and my posterity this greater good, *liberty and equality.*”

The expenses of the passage and for the usual support after arrival at Monrovia, of Prof. Freeman and family, have been borne by the Pennsylvania Colonization Society. And the Travelling Secretary of our Society as an extra incidental service, has obtained subscriptions to the amount of \$3,000 for the support of Mr. Freeman as Professor of Mathematics and Natural Philosophy in Liberia College:—thereby securing \$1,000 in addition, subscribed by John P. Crozer, Esq., for the same object.

## EMIGRATION.

The war has not only diminished our receipts, but it has deprived us of our usual supply of emigrants. Many who would have sought to improve their fortunes in Liberia have been diverted to the army. Others who could go have high anticipations that an important change will be wrought by it in their favor, and that their political and social condition will be so improved as to relieve them from the necessity of seeking a home elsewhere.

Colonizationists have a peculiar interest in the issue of the great contest growing out of their relation to our colored population. They believe that their labors are daily rendered more important and necessary. Instead of four or five hundred thousand free people of color, there will be millions for whose welfare the philanthropist and the Christian will be solicitous. The end of the war will be but the beginning of the negro question.

White labor promises to penetrate regions of our land, where, as yet, it is unknown. An unparalleled immigration has set in, which has already more than supplied the places of the wounded and the slain, and which threatens ere long to bring to the door of laborers the question of employment.

Emigration alone offers to the colored race a happier future—not removal to some remote portion of our own country, for here, everywhere, even in its wildest nooks and corners, the Anglo-Saxon has monopolized every acre. Of all the earth, Africa alone presents a theatre on which it may erect an independent and powerful nationality.

Many under the most favorable circumstances will prefer to remain among us; but the young, the intelligent, and the resolute—those ambitious of wealth and position—will generally leave. Increase the means, the interest, and the spirit in this great enterprise, and subjects will, by and by, not be wanting to fill the retiring ranks in the voluntary exodus of the colored race.

## THE BARBADOS COMPANY.

Liberia is the only portion of Africa which her civilized descendants, returning from an exile of centuries, occupy, the sole inheritance of the children of Ham where any portion of that race can be seen to hold an intelligent rule. To this inviting State thoughtful eyes everywhere are looking with the deepest interest. In some



of the West India Islands there is considerable inquiry for information about the African Republic, and a desire to enjoy under its free government industrial, political, and social elevation.

In Barbados, several hundred colored persons are stated to be ready and anxious for the opportunity to make Liberia their home. A company has been organized for the purpose of removal, composed, it is represented, of tradesmen and mechanics, sugar-boilers, and useful agents in raising and manufacturing the produce of tropical countries. Every head of a family is said to be a director of agricultural labor. "A country of twenty-one miles long by fourteen wide, and a population of 153,000 inhabitants, must needs keep them in constant intercourse with each other, so that there can be no want of knowledge of that branch of industry which must necessarily be considered fundamental."

The aid of this Society has been solicited through communications from the Government of Liberia, and from various parties intending to remove, and by an agent of "The Barbados Company for Liberia," now in this country. But as this movement had not assumed tangible shape until just before the Annual Session of the Board of Directors of the Society, and as it involves questions of much delicacy and importance, no decision has been had in the case. The Executive Committee have commended the subject to the direct and immediate liberality of the friends of the applicants and of the elevation of Africa, and they earnestly hope that the required means may be promptly obtained.

The last Legislature of Liberia not only passed an Act appropriating \$4,000 to facilitate immigration from the West Indies, but it increased the grant of land to heads of families to twenty-five acres. Those from the United States are entitled to but ten acres, as heretofore. A Proclamation dated Monrovia, March 1, 1864, has been issued by President Warner, inviting settlers from the Isles of the West.

This movement of the Barbadians is a significant event, not unexpected to those who have long regarded Africa as the natural and providential home of the colored population, but indications at an early period of a large influx to Liberia of the descendants of Africa from every quarter of the globe. As America attracts depressed white men from every part of Europe, so Liberia will draw to her arms the aspiring people of color wherever scattered.

## THE ABORIGINES OF LIBERIA.

The relation of the citizens of Liberia to the neighboring Aborigines is of no mere commercial character. It is a fraternal connexion. They are their "kith and kin," and thus far they have proved their influence in civilizing and elevating them, by bringing them gradually within the restraints of civilization, and subjecting them to Christian law. Animated by a just regard for the interest of the native tribes, the Government and people of Liberia have sought to win them from the prosecution of the traffic in human flesh, rescue them from the fearful results which that traffic has introduced in their country, and organize among them an honorable and profitable industry.

As to the progress of Christianity among the Liberia native tribes, the subjoined statement of the regular correspondent of the African Repository is full of hope and encouragement, and a reminder of our duty:

"My attention has been turned so much of late to our own, that is Liberian, activities and interests, that I have failed to notice some important events occurring among our native population. One of these is a spontaneous movement of heathen people, at a neighboring settlement, to our Christian faith and civilized habits. At the township of Junk, thirty miles from Monrovia, a short time ago, a number of natives, convinced of the vanity of their superstitions, and the superiority of the life and manners of the Liberians, determined of themselves to renounce their heathen practices and conform to a Christian life and habits. They gave up their greegrees and fetiches, and put away their superfluous wives, separated themselves from their heathen kin, and formed themselves into a Christian village. Between fifty and sixty adults, men and women, made a profession of the Christian faith. Since their organization, they have accustomed themselves to the observance of the Sabbath, and held regularly social meetings for prayer, conference, exhortation, and hearing the Divine Word.

The singularity of this case is the fact that it was a spontaneous movement on the part of these people themselves. From all I can hear, there had been no Liberian agency whatever; no exhortation, no preaching by any of our citizens. It seems to have been entirely the work of the Divine Spirit acting upon the hearts of these simple people, according to the promise, "convincing them of sin, of righteousness, and of a judgment to come." The recognition of the primary origin of this saving work does not preclude a notice of the collateral agency connected with it. Several of these natives lived for years in Liberian families, and learned therein the elements of the faith. I think it would be impossible to tell how

many heathen children are daily in the habit of joining in family prayer in our whole country ; how many go to Sunday school ; how many go to church ; how many profess Christianity as members of Christian denominations. Though we fall far short of our duty in this respect, yet it is something to be thankful for, that we have such good men at work for religion as Vonbrunn and Crocker, and Pitman and Lowrie—all converts from heathenism ; leading unblemished lives, and possessed of good education.

I may mention just here, that there is a great desire among our native population for schools and teachers, and if our Government had the means there would be no difficulty in the way of our bringing thousands of native children under Christian instruction. But we are hardly equal to the intellectual needs of our own—that is, our emigrant children. Is it not worthy of consideration in the United States whether a fund could be raised and invested, the interest of which might be given to our Government to establish a permanent school system, and for the payment of teachers ? The Liberian Government will give sites for schools, both in our settlements and among our natives, and simple but good buildings can easily be put up for forty or fifty dollars. Such a scheme would be a perpetual agency for the evangelization and instruction of our heathen population. And does not the civilized world owe a debt to Africa ? And has not God raised up this Republic as a means and agency by which that debt can be paid ?”

#### LIBERATED AFRICANS.

Apprehensions were entertained when upwards of four thousand Congo Africans were landed from slave ships, in the course of eight months, upon the shores of Liberia. But no one can read the annexed testimony of the zealous agent of the United States Government for Liberated Africans, the Rev. John Seys, as to their capacity and industry, as well as to the home afforded them by the Republic and the return they are making for it, without pleasure and admiration :

“Mr. Anderson, one of the largest sugar planters on the St. Paul’s river, employs a number of these Congoes. Some plant and raise fields of sugar cane, others chop and cart wood, and some have learned the cooper’s trade, and make barrels and casks for sugar out of the rude materials growing in abundance in the forest. So with Mr. Charles Cooper, Jesse Sharp, and a number of other Liberian farmers. Mr. Yates conducts his very profitable saw mill at Marshall, on the Junk river, chiefly by two or three Congo youths, who are steady, faithful, and honest, and acquired the knowledge of the entire *modus operandi* of the machinery and work of a circular steam saw mill, in a most incredible short time after being employed by him in 1860. At Sinoe, a large number of

these captives, landed there by the "Star of the Union," became agriculturists, and it is most pleasing to see the amount of plantains, bannanas, eddoes, yams, peanuts, cassadas, sweet potatoes, and various kinds of fruit that they carry daily into Greenville for sale to the Liberians, who are thus left to commercial pursuits, or to the culture of the more valuable products of coffee, sugar, cotton, and cassadas, or to follow the mechanical arts.

Besides the schools supported by the various Missionary Societies of the United States, a benevolent Christian gentleman of Baltimore authorized the writer, during his last residence in Liberia as "United States Agent for Liberated Africans," to establish schools for native children in several settlements to a certain amount, and draw on him for the means to support them. It was done. In Monrovia, Cape Palmas, Bassa, Sinoe, Marshall, and New Georgia, schools were established especially for Congo children and youth. In 1863, the semi-annual examination of the "Frey School, No. 1," taught by Mr. John A. Clark, himself a native, but naturalized citizen of Liberia, was held in the writer's house, and was witnessed by the Hon. A. Hanson, United States Consul-General. This gentleman expressed himself as exceedingly gratified with their improvement. Could the friends of Colonization have listened on this occasion to the spelling, reading, recitation, catechism, singing, and dialogues of that examination, they would have praised God for having prompted them to found colonies on the coast of Africa for persons of color and poor recaptured slaves, and have blessed the United States Government for sending the Congoes of the "Storm King" and "Erie," the "Bonito" and "Cora," and "Nightingale," as well as those sent from Key West in the "Niagara," "Castillian," "South Shore," and "Star of the Union," to Liberia. Not to St. Croix, or any of the Danish settlements in the West Indies, nor to Chiriqui, or any other South American province, but to LIBERIA, the black man's HOME—free, happy, independent Liberia—the land where the descendants of all Africans from all parts of the world may find an asylum from oppression and prejudice.

Let us now consider whether the people of Liberia have been benefited by this addition to their population.

The great want of that country is a more general development of its internal resources, and especially those of the soil. They want producers. The natives around them of the tribe adjacent to the settlements produce their own rice, palm oil, and other stuffs, but as neighbors, foreigners, who desire to trade or barter with the Liberians for what they get from the United States or Europe. The Congoes or recaptives, on the other hand, make a portion of themselves, and help to develop their own wealth. Every acre of land redeemed from the primeval forests of Liberia by these liberated Africans and put into coffee, or sugar, or cotton adds to the aggregate wealth of the country. Every tree felled and converted into

building materials by these naturalized citizens, increases the Liberian's capacity for the reception of their brethren from the United States and other countries. The future history of these people will prove that the best which could have been done for them, under the circumstances, has been done, and that their commingling with and diffusion among the freemen of Liberia has been rendered, in the wise Providence of God, a general blessing to both."

#### THE FOREIGN RELATIONS OF LIBERIA.

Sweden and Norway, the Netherlands and Hayti, have entered, during the past year, into treaty relationship with the Government of Liberia. That with the Republic of Hayti contains an article touching the slave trade which is honorable to the contracting parties:—viz: "The slave trade is assimilated to piracy; it is rigorously prohibited, and the vessels of the two States which may be engaged in this nefarious traffic shall be judged and punished according to the laws in force in their respective countries against piracy."

On the 25th of February last, the Hon. Abraham Hanson, the first Commissioner and Consul-General from the Government of the United States, was received by the authorities of Liberia. This excellent man, who had resided at Monrovia in another capacity, and had, on every opportunity, evinced his earnest concern for the welfare of the Republic, is reported to have said, in substance:

"The circumstances under which he presented himself before his Excellency the President of Liberia, as the representative of the United States, were to him thrillingly interesting. He came to a people who had derived their origin from America; who had adopted its forms of Government and administration, and who were reproducing those forms upon the coast of this extensive and very fruitful and interesting continent, and who, moreover, had not at any time forgotten the ties which bind them to their native land. It was, among others, one object of his mission to foster this feeling and develop the commercial relations between the United States and Liberia; and while he could assert that the American people had always looked with deep interest and solicitude upon the novel but most important enterprise of establishing this new Republic, yet it had been reserved for the present moment to give a definite and solemn proof of that interest and solicitude, on the part of the Government of the United States, by accrediting a political agent to the Government of Liberia, as a distinct and responsible recognition of the national independence and sovereignty of that Republic."

President Warner remarked:

"It renders me very happy, indeed, sir, to be able to announce to these gentlemen present, that you bring with you to this Government

a commission and credentials of a higher grade than it has hitherto had the pleasure of receiving from the hands of any other foreign public functionary commissioned to this country. This event is hailed by us as another unmistakable evidence of the very friendly feelings and the national regard entertained by the great American Republic for the Government of Liberia. We greatly appreciate the event and cordially reciprocate the friendship of which it is the sequence."

On the 18th of May, our esteemed colleague, the Rev. J. B. Pinney, who has held the position of Consul-General to our Government since its recognition of Liberia, was received as its Charge d'Affaires resident in the United States.

It is gratifying to record these evidences of the purpose of our Government to cultivate the good will of Liberia, and to unite in closer intercourse. No where else has the efficiency of our institutions in developing national strength and character been so satisfactorily shown; and it should be no less our pride than it is our interest, to preserve the most friendly relations with the Liberia people and authorities.

#### INTERNAL CONDITION.

President Warner was inaugurated January 4, 1864, "in the midst of universal rejoicings." An "Atheneum" has recently been organized at Monrovia for the intellectual improvement of the young men of that city. A Convention of teachers and others had been held, occupying three days in discussions on the qualification of teachers and modes of instruction, and resulting in the formation of a national "Institute of Instruction."

Acts were passed last winter by the Legislature, for the improvement of the native tribes; for employing private vessels in the public service; taxing real estate one-half of one per cent. for the support of common schools; appropriating \$1,100 for furniture for the President's mansion; \$3,000 for the repair of the Government Schooner "Quail," and \$950 for building a bridge and clearing out creeks.

#### A GUNBOAT FOR LIBERIA.

The last annual message of President Lincoln contains the following kind mention of Liberia and recommendation in its favor:

"Official correspondence has been freely opened with Liberia, and it gives us a pleasing view of social and political progress in

that Republic. It may be expected to derive new vigor from American influence, improved by the rapid disappearance of slavery in the United States. I solicit your authority to furnish to the Republic a gunboat at a moderate cost, to be reimbursed to the United States by instalments. Such a vessel is needed to secure the safety of that State against the native African races, and in Liberian hands it would be more effective in arresting the African slave trade than a squadron in our own hands. The possession of the least organized naval force would stimulate a generous ambition in the Republic, and the confidence which we should manifest by furnishing it, would win forbearance and favor towards the colony from all civilized nations."

A bill to carry into effect the expressed wishes of the President was promptly reported in the Senate, and passed by an almost unanimous vote, December 15. The House of Representatives will, it is hoped, concur at an early day. The bill authorizes the President of the United States to transfer to the Government of the Republic of Liberia any one of the gunboats now or hereafter included in the navy of the United States, her armament, tackle, apparel, and furniture, which may be acceptable to that Government, and can, in the judgment of the Secretary of the Navy, be conveniently spared for that purpose, and upon a valuation to be fixed by him. The Secretary of the Navy is also directed to enter into a contract with any person duly empowered by the Government of that Republic, by which that Government shall engage to repay to the United States the value of the gunboat to be transferred; and the contract is to stipulate for the full reimbursement to the United States of the value of such gunboat in annual instalments; not exceeding ten in number, with interest on each at six per cent. per annum from the date of the contract.

Liberia has proved a benefit to our nation, and she will in the future have far greater service in her power. She has kept her territory free from the slave trade; she has received the Africans captured by our men of war; and she has provided a home for a portion of our colored population. The facilities she may hereafter afford in this regard hardly admits of calculation. The increasing inducements which the prosperity of that Republic presents, will gradually produce an emigration of the American people of color, something like that which is now urging the races of Europe to our shores. Philanthropic interest and practical commercial influence will be promoted by this national service.

## LIBERIA COLLEGE.

There are many favorable circumstances connected with this Institution even now, in its infancy; and there is no doubt, with God's favor, of great success to the undertaking. The semi-annual examination, held July 15, is stated to have been well sustained. The third term of the second year commenced August 15, with nine students in the College proper and thirteen in the Preparatory Department.

Good and sufficient buildings have been provided. An able faculty of colored men are at their posts, and a respectable library has been secured—and early in the past year, a donation of \$5000 was received for increasing it.

It is most cheering to see chronicled for several months, munificent donations to Literary and Theological Institutions in the United States. Let these examples and those yet multiplying, not fail to meet worthy imitators among the friends of Liberia College and the cause of education in that Republic. It has been the recipient of noble acts of liberality; let it not be neglected now and in the future, but let it be furnished with all the means necessary to enable it to do a great and good work for the African race, more enduring than the stones hewn from the rock-ribbed earth that constitute its foundations!

## ADVANCES IN PROSPERITY.

It is gratifying to witness in the printed and written documents from Liberia, evidence of more intense desire for material progress than were discernable only a few months since. The indications are that her people are about to make onward strides.

From an elaborate article in the Liberia Herald on the agricultural condition of the St. Paul's river, the following statistics are condensed:—

“The statistics are from Harrisburg, Millsburg, Carysburg, White Plains, New York, Bensonville, Louisiana, Clay-Ashland, Caldwell, Virginia, and New Georgia, and give 2969 acres in cultivation.

*Sugar.*—We have, to begin with, 682 acres of cane, which ought to give 1,880 hhds. of sugar of 2,240 lbs. each. That is allowing the yield to be per acre 2½ and 3 hhds., which we have been told is the case; then we would have 4,211,200 lbs. sugar; one-third allowed for home consumption, would leave exportable 2,857,467 lbs.

*Coffee.*—46,649 trees in full bearing will yield, at a very low



computation per tree, one pound and a half, which, at twenty cents, give \$14,000. But the yield will increase rapidly and steadily for the next five years. There are 32,964 young trees; which will give next season half a pound, and 79,239 scions, which, within the time stated, will produce \$79,239. Now, on these facts, we satisfactorily look with pleasure on coffee.

*Cotton.*—This article attracts the attention of every place within the tropics. Our tables give 28 acres of cotton; twenty-eight acres of young cotton for the first year gives 8,100 pounds, which by the last English quotations would be valued at £573 15, or nearly \$2,850. The increase would go on for four or five years steadily to about 600 pounds per acre.

*Ginger.*—This is a very valuable and remunerative produce, and brings from £3 per cwt. for inferior to £8 for best fine scraped. Its value in the market will, we hope, induce our people to its larger cultivation.

*Ground-nuts and Arrow-root.*—Of the former there were 26, and of the latter 16 acres. The market price of ground-nuts is encouraging; the value of its oil and the demand for the oil-cake, make it profitable to cultivate, not to say the very prolific nature of the nut. Arrow-root is one of those things which is grown cheaply, without much labor, and as easily made marketable. We advise its extensive cultivation. As a starch it is good, and as a nutriment for infants or invalids it is unexceptionable.

*Cocoa.*—There are but 1,828 full bearing trees. This tree produces from five to eight or ten pounds. Our number would be moderately estimated at 10,000 pounds, which, at £2 8s. per cwt., brings £432, and which might bring to the producer more if prepared. In the raw state, however, it brings over \$2,000. We advise that more care be paid to the trees and their fruit; that as much attention be given to the cocoa as to the coffee tree.

But while the products which are staple claim attention, we might be pardoned if we give some other facts, that the increasing prosperity of the planters may not only be calculated from the amount of produce, but from other realities. Take the buildings for the last five or six years erected and being erected, and we have something like 44 brick, 147 frame, and 25 log houses, the computative value of which is \$122,785. The figures are low, but we had rather they be so. Thirty kilns of bricks, 832,575, at a value on the spot of \$3 per thousand, or on delivery \$6, amount respectively to \$2,496 and \$4,992. There are twenty-four saws or sawpits. In these buildings is used lumber, but it was African lumber. The value of lumber used or got out has not been taken account of, much to our regret. There are two steam and thirteen wooden mills; their value might be placed at \$15,000.

These show the increasing and stable wealth of the St. Paul's farmers. But there is another and a most pleasing feature in this growing wealth—the increased value of land. In 1859 land could

be easily bought on the river at \$5 and upwards. Now the value, as reported by the Commissioners of the statistical report, is \$25 per acre for land on the front tier, \$20 on the second, and \$10 on the third. Uncultivated lands on front tier range from \$10 upwards per acre. Improved lands on the front tier are valued from \$25 to \$50 per acre, according to the kind of produce for which they are best adapted."

An intelligent citizen furnishes an additional view of the industrial thrift and success prevalent in other portions of the Republic, as follows :

"I am most happy to say that preparations are being made in every settlement to meet the commercial responsibilities about to fall upon us. One boat of ten tons was built two or three months ago, for the coast-wise trade, and has already made one successful trip to Sierra Leone. Another built by Judge Drayton, of Cape Palmas, is already launched, and is now on its way up the coast. Four more boats, of from twenty-five to thirty tons burden, are now on the stocks, and will soon be ready for service. All these belong to merchants in the leeward counties. In addition to these, I may mention a packet now in the harbor, which was built at Cape Mount, in this county, and which is to carry passengers and freight to Sierra Leone; and Messrs. Warner and Cooper are busy building and repairing vessels at their ship yards in this town. Indeed, we have every prospect of a rapid increase in small craft, and full preparation for our coast-wise trade. It will be pleasing to you to know that we are building our own vessels, and not sending our money abroad for them." \* \* \* "L. L. Lloyd arrived here two or three months ago, and brought a steam sugar mill of thirty-five horse power—the largest mill in the country." \* \* \* The 'Greyhound' arrived a few days ago, and brought out two steam sugar mills intended for the farms of our enterprising fellow-citizens, Mr. Jesse Sharp and Hon. A. Washington.

In addition to these signs of prosperity, I will briefly add the house-building going on in every part of the country. New houses are going up at Cape Palmas and at Sinoe. At Bassa, I hear that Edina is almost a new town, so many buildings have recently been put up there. And in Monrovia, besides several small frame buildings, there are going up just now four large and capacious stone and brick buildings; two of these are enlargements of smaller ones. The St. Paul's, however, surpasses every other part of the country. In one settlement, (Clay-Ashland,) over thirty brick houses, I am informed, have been erected in less than a year; and higher up the river, two of our sugar planters have put up as fine country mansions as most substantial farmers in America would build."

#### LIBERIAN EXPORTS.

Sugar, Coffee, and Cotton of Liberian growth are reaching foreign

markets in largely increased quantities. A trading vessel brought to one of our ports twenty thousand pounds of the superior coffee of that Republic, most of which sold at from sixty to seventy cents per pound. Several bales of Cotton, a portion of which was raised on the Mesurado river, commanded one dollar and forty-five cents per pound. The firm who purchased it state: "We worked it alone in our mill to test its quality, and can say that we think it fully equal in every respect to our own American Upland cotton. It has an excellent fibre, dyes well, and can be used in manufacturing cotton fabrics of all kinds."

A specimen lot of indigo, prepared by a farmer of Bassa County, has been received by that earnest and philanthropic friend of Africa, Edward S. Morris, Esq., of Philadelphia, who it will be remembered visited the Liberian settlements in the winter of 1862-63. This was submitted to the scrutiny of a merchant of that city, who, during a long residence in India became conversant with the manufacture of Indigo, and who deems "it better than the medium quality from Bengal: and with care it is evident the best of indigo can be obtained from Liberia." The model of an improved machine for its easy and extensive manufacture has been shipped by Mr. Morris, and another article of profitable commercial demand will doubtless be supplied by the people of Liberia.

#### WEST AFRICAN TRADE.

England understands and appreciates the importance of Western Africa as an outlet for her manufactures, and is laying the foundations of a commerce that will, in a few years, astonish the most sanguine. The declared value of the Palm oil from that region, which she received in 1862, was £1,784,310 sterling, or upwards of seven millions of dollars. The British West African Steamship Company, it is announced, proposes to extend their route some sixteen hundred miles further down the coast, to Loando, and to have a semi-monthly mail instead of monthly, as at present. "The Company of African Merchants" of London, and "The London and African Company." are organizations for commercial purposes which have recently commenced operations. Their ships and agents are scattered along the seaboard of Western Africa, and in consequence of the existing high prices of American goods, are commanding the trade.

The capabilities of Liberia in this respect are perceived by the directors and officers of the companies named, and business relations have been formed with her citizens. It is hoped that the advantages which English capitalists and traders are thus acquiring may not weaken the natural ties which bind the Liberians to this country.

#### MISSIONARY ENCOURAGEMENT.

In most of the missions within or adjacent to the territorial limits of Liberia, there is light and hope, and it is believed, the stations generally were never more prosperous than during the past year. Among the most pleasing indications of success is the account given of Cavalla Episcopal Station by Bishop Payne, in his contrast of the state of things in 1839, with their condition in 1864.

“It was in October, 1839, when with his wife and one native girl, the missionary moved from Mount Vaughan to Cavalla, to a cottage eighteen feet by fourteen, with two rooms, constituting in this small house and household all the representation of civilization and Christianity at the place. But the blessed result is seen now in ample accommodations for missionaries, two large school houses and a substantial church building. On the communion list are ninety-one names. In the schools are thirty-five girls and twenty-two boys. From these schools have gone twenty-five Christian families, twenty-two catechists and teachers, one minister, two candidates for order, three printers, and five Christian mechanics. A Christian congregation of about one hundred worship regularly in the Church of the Epiphany, increased every Sunday by fifty to one hundred and fifty heathen. The catechists and teachers who have gone forth from the station, have occupied or do now occupy fourteen different stations in six tribes, along thirty miles of coast, and eighty miles interior, and towns and villages of more than one hundred thousand people.”

#### THE HONORED INSTRUMENTS.

White missionaries cannot evangelize Africa. The country is so vast in extent, the population is so great, the manners and customs as well as the habits of thought of the natives are so different from ours, and withal the climate is so hostile to whites, and comparatively so congenial to blacks, that christianized colored men from America seem to be selected as the honored instruments for the elevation of the continent. Foreigners may lay the foundations, but the educated and sanctified negro immigrant energy and power must rear the fabric which shall be a national monument, an index of the nation's progress.

Through the agency of her exiled but returning children, are the blessings of civilization and the Gospel destined mainly to spread and conquer in Africa. The white missionary there is but a pioneer—the breaker up of the fallow ground. But it is the sowing of her own sable sons which will take root and bring forth an abundant harvest. Their million brethren according to the flesh, sitting in the midst of darkness and abounding wickedness, call upon them to return, bringing with them the language, the arts, and the laws of civilization, with the infinitely more precious institutions and consolations of Christianity.

#### OUR WORK.

Ours is the work for the American free people of color and for Africa. We are not discouraged because emigrants just now fail us. In a little while they will seek us by thousands. The better class of this population will demand a home where they can be men.

Amid the great events that are occurring in our midst in connection with the people of color, their relation to the vast continent from which they sprang, and the probable future of these events upon that continent, are not and should not be forgotten. Who knows but that, as the birth of our Republic gave rise to the colony of Sierra Leone, this second mighty convulsion, which is so intimately connected with the colored race, may not prove a still greater blessing to it and to Africa than the first?

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#### HON. EDWARD EVERETT.

Since the foregoing was prepared, the Directors of this Society, in common with their fellow-citizens, have been called to deplore the death of one whose services to his country had been so various and in every department in which they were rendered so faithful and so able, that his fame was regarded as national property.

As a Vice-President of this Society, and the friend who gave to it the benefit of his wise counsel, his brilliant eloquence and his glorious name, we cherish his memory with the affectionate veneration due to his illustrious public services, his pre-eminent abilities and wisdom, and the unspotted purity of his life.

## TREASURER'S REPORT.

Receipts and Disbursements of the American Colonization Society, for the Year 1864.

|   | Dr.         | Cr.         |
|---|-------------|-------------|
| Balance in Treasury, January 1st, 1864..... |             | \$2,936 52  |
| Received Donations and Collections.....     | \$6,767 87  | 2,500 00    |
| “ Legacies left the Society.....            | 15,231 78   | 35,214 66   |
| “ Interest on Investments.....              | 7,469 55    | 121 30      |
| “ Rents from Colonization Building.....     | 4,067 82    | 2,432 23    |
| “ Subscriptions to African Repository.....  | 185 35      | 35,460 00   |
| “ Agents in Liberia.....                    | 5,208 81    | 8,925 00    |
| “ Special Shipment to Liberia.....          | 8,095 72    | 1,136 11    |
| “ Notes due the Society.....                | 2,400 00    | 178 49      |
| “ Old Debts due the Society.....            | 2,332 80    | 1,027 10    |
| “ United States Government.....             | 12,000 00   |             |
| Total.....                                  | \$27,697 04 | \$89,931 41 |
|   |             | 1,523 33    |
|   |             | \$91,454 74 |

The Committee on Accounts have examined the accounts for the year 1864, and find the same correctly kept and properly vouched, and the balance correctly reported.

JOSEPH S. ROPES, }  
 J. B. PINNEY,     } Committee on Accounts.  
 F. KEYES,         }

WASHINGTON, JANUARY 18, 1865.

ANNUAL MEETING  
OF THE  
AMERICAN COLONIZATION SOCIETY.

WASHINGTON, D. C., *January 17, 1865.*

The American Colonization Society met at 7½ o'clock this evening in the 4½ street Presbyterian Church. The Hon. John H. B. Latrobe, President of the Society, took the chair, and at his request the Rev. Howard Malcom, D. D., opened the meeting with prayer.

The Corresponding Secretary presented the Annual Report of the Society, and read extracts therefrom.

Addresses were delivered by the Hon. J. R. Doolittle,\* Senator from Wisconsin, and the Rev. Samuel Hanson Cox, D. D.,† of New York.

The following resolution, preceded by appropriate remarks, was offered by the Hon. G. Washington Warren,‡ of Boston, and seconded by the Hon. Peter Parker, was unanimously adopted, viz :

*Resolved*, That this Society deplores the recent death of EDWARD EVERETT, one of its Vice-Presidents, and an eloquent advocate of its cause: and while it admires the wonderful and varied gifts with which he was endowed, the long series of public services which he rendered, and the many efforts of philanthropy and patriotism with which his name, for nearly half a century, has been identified, and while it contemplates the beauty and grace of his private life and the pure principles which guided his public conduct, it unites with the country in sympathetic sorrow for the national loss which, in this critical juncture, she has been called upon suddenly to bear.

The Society adjourned to meet to-morrow at 12 o'clock M. in the rooms of the Society.

The benediction was pronounced by the Rev. H. Malcom, D. D.

COLONIZATION ROOMS, *January 18, 1865.*

The Society met at 12 o'clock M. pursuant to adjournment: President Latrobe in the chair.

The Minutes of the last Annual Meeting, and of the session held last evening, were read and approved.

On motion of Hon. James W. Beekman, it was

*Resolved*, That the thanks of this Society be tendered to the speakers who so ably and eloquently addressed the meeting last evening, and that copies of their Addresses be requested for publication.

The President appointed William V. Pettit, Esq., Hon. James

W. Beekman, and Hon. G. Washington Warren, a Committee to nominate a President and Vice-Presidents of the Society. The Committee, after consultation, reported the following named gentlemen, who were duly elected:

*President:*

HON. JOHN H. B. LATROBE.

*Vice Presidents:*

- |   |  |
|---|--|
| 1. Gen. John H. Cocke, Virginia.            | 43. Hon. Joseph R. Ingersoll, Penn.        |
| 2. Rev. Jeremiah Day, D. D., Connecticut.   | 44. Hon. Edward Coles, Penn.               |
| 3. Moses Allen, Esq., New York.             | 45. Rev. Howard Malcom, D. D., Penn.       |
| 4. Rev. James O. Andrew, D. D., Alabama.    | 46. Rev. John P. Durbin, D. D., N. Y.      |
| 5. Hon. Walter Lowrie, New York.            | 47. Edward McGehee, Esq., Mississippi.     |
| 6. Stephen Duncan, M. D., Mississippi.      | 48. Daniel Turnbull, Esq., Louisiana.      |
| 7. Hon. William C. Rives, Virginia.         | 49. Hon. Thomas H. Seymour, Conn.          |
| 8. James Boorman, Esq., New York.           | 50. Rev. O. C. Baker, D. D., N. Hampshire. |
| 9. Henry A. Foster, Esq., New York.         | 51. Rev. Edmund S. Janes, D. D., New York. |
| 10. Robert Campbell, Esq., Georgia.         | 52. Rev. Matthew Simpson, D. D., Penn.     |
| 11. Hon. Peter D. Vroom, New Jersey.        | 53. Rev. Levi Scott, D. D., Delaware.      |
| 12. Hon. James Garland, Virginia.           | 54. Rev. Ralph R. Gurley, D. C.            |
| 13. Hon. Willard Hall, Delaware.            | 55. F. R. Alberti, Esq., Florida.          |
| 14. Gerard Ralston, Esq., England.          | 56. Hon. J. J. Ormond, Alabama.            |
| 15. Thomas Hodgkin, M. D., England.         | 57. Hon. Daniel Chandler, Alabama.         |
| 16. Rev. E. Burgess, D. D., Massachusetts.  | 58. Rev. Robert Paine, D. D., Miss.        |
| 17. Thomas R. Hazard, Esq., Rhode Island.   | 59. Rev. R. J. Breckinridge, D. D., Ky.    |
| 18. Thomas Massie, M. D., Virginia.         | 60. Rev. T. A. Morris, D. D., Ohio.        |
| 19. Lieut.-Gen. Winfield Scott, U. S. A.    | 61. Henry Stoddard, Esq., Ohio.            |
| 20. Hon. L. Q. C. Elmer, New Jersey.        | 62. Rev. E. R. Ames, D. D., Indiana.       |
| 21. James Railey, Esq., Mississippi.        | 63. Rev. James C. Finley, Illinois.        |
| 22. Rev. W. B. Johnson, D. D., S. Carolina. | 64. Hon. Edward Bates, Missouri.           |
| 23. Rt. Rev. C. P. McIlvaine, D. D., Ohio.  | 65. Hon. John F. Darby, Missouri.          |
| 24. Hon. J. R. Underwood, Kentucky.         | 66. Rev. N. L. Rice, D. D., New York.      |
| 25. James Lenox, Esq., New York.            | 67. Hon. J. B. Crockett, California.       |
| 26. Rev. Joshua Soule, D. D., Tenn.         | 68. Hon. Henry Dutton, Connecticut.        |
| 27. Rev. Thomas C. Upham, D. D., Maine.     | 69. David Hunt, Esq., Mississippi.         |
| 28. Hon. Thomas Corwin, Ohio.               | 70. Hon. George F. Patten, Maine.          |
| 29. Hon. Thomas W. Williams, Conn.          | 71. Richard Hoff, Esq., Georgia.           |
| 30. Rev. John Early, D. D., Virginia.       | 72. Henry M. Schieffelin, Esq., N. Y.      |
| 31. Rev. Lovick Pierce, D. D., Georgia.     | 73. William W. Seaton, Esq., D. C.         |
| 32. Hon. Robert J. Walker, New York.        | 74. Rev. John Maclean, D. D., N. J.        |
| 33. John Bell, M. D., Pennsylvania.         | 75. Richard T. Haines, Esq., N. J.         |
| 34. Rev. Robert Ryland, Virginia.           | 76. Freeman Clark, Esq., Maine.            |
| 35. Hon. Frederick P. Stanton, Kansas.      | 77. William H. Brown, Esq., Illinois.      |
| 36. Hon. James M. Wayne, Georgia.           | 78. Hon. Ichabod Goodwin, N. H.            |
| 37. Hon. Robert F. Stockton, New Jersey.    | 79. Hon. John Bell, Tennessee.             |
| 38. Hon. Washington Hunt, New York.         | 80. William E. Dodge, Esq., New York.      |
| 39. Hon. Horatio Seymour, New York.         | 81. Hon. L. H. Delano, Vermont.            |
| 40. Hon. Joseph A. Wright, Indiana.         | 82. Robert H. Ives, Esq., Rhode Island.    |
| 41. Hon. George F. Fort, New Jersey.        | 83. Rev. Thomas De Witt, D. D., New York.  |
| 42. Hon. Ralph I. Ingersoll, Conn.          |  |

The following letter was read:

No. 4 BOND STREET, NEW YORK, }  
January 5, 1865. }

Yours of the 31st of December is just at hand,



and I am sorry to say that my engagements to go West in a few days, will prevent my being with you.

The events of the hour are calculated to make men reflect most seriously on the future condition of the colored man. We may discuss, and we may differ upon the many conflicting questions, (almost daily arising) but surely the good man cannot fail to see the openings of Divine providence for the great work of Colonization; and *we must* be ready to do our part in this great work of civilizing and Christianizing Africa.

We know full well that innovation is not always reformation; and it is equally true that among our first duties, is that of teaching, educating, and preparing men for self-government.

I am with you, dear sir, in spirit and sentiment, and regret deeply that I cannot participate with you at this time. Please present my unfeigned thanks to your Committee for this mark of respect, and accept assurances of the highest regard for yourself, from Yours,

JOSEPH A. WRIGHT.

The Society then adjourned to meet on the third Tuesday of January, 1866, at 7½ o'clock, P. M., at such place in Washington, D. C., as shall be designated by the Executive Committee of the Society.

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### ADDRESS OF HON. J. R. DOOLITTLE.

#### *Gentlemen of the American Colonization Society:*

Augustus Cæsar, in his will, recommended to his successors in the Roman Empire never to attempt the conquest of Ethiopia. Disregarding that injunction, they made the attempt.

They marched the best legions of Rome a thousand miles into the interior of Africa, to subjugate an unarmed population; but the laws of climate and of race asserted their supremacy, repelling and destroying the invaders, thus teaching the proud Caucasian that Ethiopia belongs to the Ethiopian. Two thousand years have passed. Those laws remain unchanged.

When that most noble expedition, I think, in 1841, was fitted out, under the highest auspices in England, to found an agricultural colony at the confluence of the Niger and the Chad, out of one hundred and forty-five white persons that formed a part of it, nearly every man sickened, and forty died. On the other hand, out of one hundred and fifty-eight colored men, that formed part of the expedition, only three or four sickened, and they were men who had passed some years in the West Indies and in Europe, and not one died.

Ask those missionaries—those angel messengers of Christianity—who for long years, under the tropical suns of Africa, have labored and died as martyrs for the redemption of their fellow-men, what is their opinion of this great law of climate and of race? They unanimously tell you the white race planted in tropical Africa, if it survives the first, cannot survive the third generation. It must mingle and become lost in the colored races there or become extinct. It becomes too feeble to continue its own existence. Ethiopia belongs to the Ethiopian as surely as that the leopard cannot change his spots or the Ethiopian his skin.

It is true the great Apostle Paul declares that "God hath made of one blood all the nations of men," (Acts xvii, 26,) but it must not be forgotten that in the same sentence, with equal emphasis and equal authority, he also declares that God "hath determined the bounds of their habitation." Those boundaries are fixed by the laws of climate and of race, which the Almighty hath stamped upon the earth and upon the constitution of man. Poets and enthusiasts may dream and act as if these laws were subject to human legislation and to human control; but history, for thousands of years, indeed all there is of human history, enjoins upon the philosopher, the warrior, and the statesman, in making conquests, planting colonies, and founding empires, to seek rather to obey than to repeal these laws.

But it is no part of my purpose to dwell upon these topics at length this evening; I will rather confine myself to some brief observations upon the Republic of Liberia, founded under the auspices of the American Colonization Society.

Not fifty years have elapsed since the foundation of that Society whose anniversary you now celebrate. Behold! rising upon the shores of Africa, a free Republic, recognized as such by all the great Powers of the earth, planted and fostered by its care! I could challenge the history of the world to show a parallel.

It is but forty-eight years since the heroic Mills, said: "We go to lay the foundation of a free and independent empire on the coast of poor degraded Africa." That prophecy is fulfilled. To-day, my friend Abraham Hanson, from Wisconsin, is Commissioner to represent the United States of America, the great republic of the world, at the capital of this young Republic of Liberia, yet to become the great Republic of Africa.

Let no one think because he goes from one of the youngest States of this Union to the youngest republic in the world, that either the State he goes from or the Republic he goes to, are not worthy of much consideration.

Wisconsin was born of old Virginia. She is her youngest born, but thank God she was born under the ordinance of freedom which Virginia herself carried through Congress in that good old time, which I hope will soon come again, when she loved liberty more than she loved slavery, and by the great law of maternity stamped

her own love of freedom upon her offspring forever. Though but twelve years had elapsed after Wisconsin was admitted into the sisterhood of States when this war commenced, she was already in material wealth and resources almost equal to Virginia; and at this day, after three years of war, she is her superior. She can put more stalwart men in the field, and raise more bread to sustain them than old Virginia herself.

But I only refer to this in order to say that great and marvelous as has been the growth of Wisconsin and the young free States of this Union, it is, all things considered, nearly equalled by that of Liberia. To adopt the language of another, "considering its great distance and difficulties, never did any colony make a beginning so hopeful and auspicious. It has had better health than either Plymouth or Jamestown had at the beginning; better agriculture than either Carolina or Louisiana upon their virgin soils; better trade and commerce than either New York or Philadelphia in the first forty years of mercantile adventure; better education than Massachusetts or Connecticut in the first half century of their institutions; better Christianity, in its freedom, simplicity, and power combined, than any people in the cradle ever had since the days of the Apostles."—(Professor McGill, of Princeton, N. J.)

And, I will add, a better form and administration of government, too.

I now proceed to call attention to some other great results from the establishment of this republic. First—Its power, from geographical position, to put down the slave trade. It already embraces all of the West coast of Africa, between the San Pedro River, 78 miles east of Cape Palmas, and the mouth of the Shebar river, 125 miles north-west of Monrovia, or about 600 miles of coast. By treaty and purchase it is gradually extending north and south, and will soon reach Sierra Leone on the north and the Gold coast on the south.

With some assistance from friendly Powers, it will soon be able to defend, against the inhuman slave trade, the whole Western coast of Africa. It can do more, if it has not already done, than England and the United States combined to put an end to that infernal traffic.

It is estimated that, in one period of twenty-five years, 1,500,000 victims were exported as slaves from that coast. Liberia has already done much to arrest it, and in twenty-five years more, under the growing power and influence of this rising black republic, not a slave, in my opinion, will be exported from Western Africa.

It is far more probable that within the next half century more men of African descent, redeemed from chains and slavery by the war in the United States of America, will, of their own free choice, and moved by high and holy aspirations, emigrate from the United States to Liberia than were ever imported into the United States of their ancestors as slaves, thus to swell, in ten-fold volume, the rising current of Liberian power in Africa and enable it to crush forever the last vestige of slave piracy.

There are some who cry out—such an emigration is impossible! How little do they reflect upon what transpires before their eyes every day!

From September 30, 1844, to December 31, 1860, a period of seventeen years and three months, four million three hundred and eighty-six thousand four hundred and forty-one persons have landed in the United States, of which more than 4,000,000 were aliens of the Caucasian race, intending to make this country their home. When this rebellion is put down, and this Republic, having passed for the second time through the terrible baptism of blood and fire, shall be regenerated and purified from slavery, the current of immigration by the civilized Caucasian will probably be doubled, and will undoubtedly exceed half a million annually.

The war, among other things, has demonstrated that the white man from the most northern States can live and labor and endure all the hardships and exposures of a soldier's life in almost all portions even of the Gulf States; that there are very few districts indeed within our States and Territories where he cannot and does not thrive and maintain his full vigor.

Some districts are miasmatic, it is true, none tropical.

Where the white man can live and labor, this advancing tide of emigration will carry him by hundreds of thousands.

When peace comes the field for great emigration from our old States as well as from Europe, will be southward.

Upon the West, it has reached almost the natural boundary this side the Rocky Mountains to be found in that great plain of three or four hundred miles in width, upon which the rain does not fall in quantities sufficient for purposes of agriculture, and which is not capable of irrigation.

Some portion of the tide of emigration will pass that barrier, but the greater part will flow southward. Besides, our soldiers by hundreds of thousands, having learned the true resources of the Southern country from actual experience, will return to their homes when peace comes, only to emigrate and take their families with them to a milder climate and a more productive soil, to be found south of the Ohio; an emigration, which alone in ten years, will make the wealth of these States double what it has ever been, including all their property in slaves.

That these causes once in operation will exert a powerful influence in favor of colored emigration to colored States, I cannot for a moment doubt. But I do not discuss this question now. The time to do so was before the rebellion. The time may come again, when the war is over and all the excited passions of the present hour shall be allayed, and the voice of reason once more assert its rightful sway.

Secondly, I call attention to Liberia as a power for the civilization of the continent of Africa. Its bearing upon that subject has been so often considered, and is so perfectly obvious, that I do not

feel called upon to discuss it except under one aspect, viz: The colored race *alone* can civilize Africa.

The all-conquering Roman could not take possession of it. The proud Caucasian, the stubborn, ubiquitous Anglo-Saxon, may plan all schemes of commercial adventure and of military conquest. But its plagues and deadly miasmas and yellow fevers bring to him disease and almost certain death.

Ethiopia belongs, by the fiat of the Almighty, to the children of Ethiopia, whose skin and constitution have been so nicely and beautifully formed as to allow them to dwell in the midst of the miasma of the tropics, as securely as the white man does midst the snows of the Caucasus.

Ethiopia stretches out her hands, but she stretches them to her own children.

The white man can point the way, can loan the ships and furnish the means, but the children of Africa alone can go and make settlements, carrying with them to that vast continent all the blessings of civilization.

And will they not do it? To suppose for a moment that they will not do so, when the way is fairly opened, is to say that they are false to their kindred and to their race, and that they are willing to trample the Divine appointments under their feet.

To make that settlement and colonization a blessing to themselves and Liberia, African emigration from this country should be in all respects as free as the Caucasian emigration of Europe is to this.

Upon this point I have been often and most persistently misrepresented by the advocates of the new theory of miscegenation of whites and blacks, and therefore I have made the latter statement.

Nor is colonization based upon the idea of any inequality in the rights or capacity of the African race. I maintain that the African, taken all in all, including health and vigor of body and of mind, without regard to attainments, is superior, in fact, to the Caucasian within those tropical regions where the African dwells, and that is one of the strongest reasons why civilized Africans in America should enlist in this grand enterprise for redeeming a continent from the most degrading barbarism.

In the third place, what is true of civilization is equally true of introducing Christianity into the continent of Africa. It can only be done by the planting of civilized Christian colonies composed of men of African descent.

Nothing need be added to what Rev. Joseph Tracy, D. D., says upon this point:

"It has usually been supposed that sensible and candid men may learn from experience. If so, it would seem that such a variety of experiments, extending through four centuries, and all pointing to the same conclusion, might suffice to teach them. Consider the numerous attempts of Romanists

of different nations and orders, Portuguese, Spaniards, and French; Capuchins, Dominicans, and Jesuits, and by Protestants of different nations and communions, to sustain missions there without colonies, and always with the same result. Consider, too, that every attempt to introduce Christianity and civilization by colonizing Africa with people of African descent, has been, in a greater or less degree, successful. Every such colony planted still subsists, and wherever its jurisdiction extends, has banished piracy and the slave trade; extinguished domestic slavery; put an end to human sacrifices and cannibalism; established a constitutional civil government, trial by jury, and the reign of law; introduced the arts, usages, and comforts of civilized life, and imparted them to more or less of the natives; established schools, built houses of worship, gathered churches, sustained the preaching of the Gospel, protected missionaries, and seen native converts received to Christian communion. *Not a colony has been attempted, without leading to all these results."*

After reading this, who will not say from the profoundest depths of his soul, God bless African Colonization.

Fourth, and lastly: The Republic of Liberia is, under the blessing of Divine Providence, the chosen instrument for the establishment of Republican institutions and Republican government upon the continent of Africa; that blessed form of human government for which the good of all ages have longed and prayed; which we are now pouring out our blood and treasure like water to maintain; which the prophets have long foretold should come when every yoke should be broken, and all the oppressed go free; in which every man shall be priest and king, sitting under his own vine and fig tree, with none to molest or make afraid; which tyrants and despots both hate and fear and would destroy, but for whose ultimate success Heaven, with all its omnipotence, stands pledged.

Fellow-citizens, we bear upon ourselves all the responsibility of the success or failure of those institutions and that form of government upon the earth. If we fail, Republican government is a failure. When *we fail* republican liberty for man anywhere, in any age, or in any clime, is but a dream, and that dream is over. But we shall not fail. Heaven's pledge and promise to man of a higher and better and more divine life upon earth is redeemed as each new victory is won by our arms.

The news of this day of the capture of Fort Fisher, brings the final crushing and decisive victory very near. That victory will be a victory not for ourselves alone, but a victory for all mankind.

It will vindicate the rights of all men in all climes, and especially will it guarantee the independence of the Liberian Republic forever.

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#### LETTER FROM REV. DR. COX.

Dear Sir:—In reply to your favor of yesterday, appreciating gratefully your courtesy in reference to my address on Tuesday evening, at the Anniversary of the American Colonization Society—forty-

eighth—the state of my health as now infirm, with other reasons; chiefly, my sense of its inferiority, as indeed it was not written at all; may plead my apology for declining your request of “a copy for publication.”

With my best wishes for the prosperity of your noble enterprise, and prayers for the mercy of God ever to accompany and direct its progress, I remain with respectful consideration, yours,

SAMUEL HANSON COX.

WASHINGTON, D. C., January 20, 1865.

P. S.—Some friends near me, since writing the above, have made a suggestion, which—if I can, I am quite willing to honor, in reference to some remarks in my public “address,” and their brief reproduction here.

Since the year, or near it, of 1811, I have been acquainted, increasingly, with the late Rev. Dr. Finley, of New Jersey, who is justly commemorated as mainly the originator, under God the author, of the philanthropic enterprise to which the Society is devoted; and Dr. Finley, known, loved, affectionately affiliated and fraternized in his day, by many of the best and most noted ministers of the evangelical branches of the church universal among us, such as the Rev. Drs. Richards, McDowell, Hilyer, Fisher, King, Perrine, Miller, Alexander, Green, to name no others, all of happy memory; Dr. Finley, I say, could be conceived, by those who knew him, as capable of no motives unworthy of the wisdom of a christian, or a faithful patriot, or a sincere philanthropist, in what he approved and patronized with all his heart, with all his knowledge, with all his wonted constancy, his practical conviction, his excellent intelligence, to the end of his eminently useful life.

If I cannot do, to a brother of the species, for whom our blessed Saviour, our Lord Jesus Christ, died on the cross, suffering for us all without the gates of Jerusalem, that we might be saved, and I know of no higher sanction conceivable for my argument than this! If I cannot do for him *all I would*, is that a reason why I should do *nothing for him* at all, but continue only to demur and growl at practical goodness, doing for him what voluntarily himself prefers, with reason enough, in the case, as his best alternative, at once practicable, and calmly, as well as strongly, desired.

To erect and to maintain in Liberia an Anglo-American, a civil-

ized and christian nationality, for the progeny of Cush; now growing there so well and so fast; recognized already by all the other great Powers as well as our own; having already, direct and indirect, a civilizing and christianizing influence over one-half a million of persons; all this, in a climate remarkably and well ascertained to suit the constitution of the race, while it is just as well known and proved to be deleterious only to that of the Caucasian or European white man; their physical idiosyncrasy, respectively, suiting it, or nonsuiting it—the one, easily and well acclimated to the home of his fathers; the other, incapable of it; he cannot live on its shores, possibly with a very few, and these doubtful exceptions; so that it is the home of the thriving, and the healthful, and the contented one; while to the other it is lethiferous only, only his grave! What can our missionary agencies do for “every creature” in all that and in every other such peculiar climate of the tropics, without your co-operative agency? I answer, just about—NOTHING AT ALL.

And here, it strikes me, now, not for the first, but rather for the fiftieth time, that our missionary boards, official bureaus, and men, ought to entertain an affectionate, a fiducial, a fraternal correspondence, at once co-operative and beneficent, to christianize all Africa. Has not God so ordered it? thus modifying at once our duties and our resources, soon to exemplify the song of seraphic minstrels, at the birth of OUR DEAR REDEEMER, in a practical way there, in sight of the universe: **GLORY TO GOD IN THE HIGHEST, and on earth peace, good will towards men** of all nations.

The argument strikes me more and more as at once good, sound, true, nay, as ultimately impregnable. It seems beneficent, too, in all its relations—here, there, everywhere, especially in heaven! Its premises are just facts; its induction, a right Baconian inference.

As to what some people say, who probably never examine it, I ask, what say “some people,” especially infidels, corrupt pseudo-christians, selfish dunces, and co. *to the glorious Gospel of the blessed God*, to our divine Christianity; to the only true religion; to the only system of faith and duty and salvation; sustained fully by rational evidence; encircling its exterior as with a celestial halo; permeating its interior with the wisdom of its Author; and **beatifying our experience of its peerless value, with that wondrous**



*gift to eat of the hidden manna, as says Jesus Christ; and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

For one, I say, the more I examine it, the more I like it, approvingly; and pray God in his sovereign wisdom, nay, truth and love, to use, to prosper, to patronize, to bless, and to glorify it, as the chosen enginery of His own providence; the appropriate blazonry of His own missionary benevolence before all nations; for the restoration of all the populous millions of that suffering continent; that at last their rescued being may stand ransomed and glorified before Him, *a great multitude, which no man could number, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice, saying, Salvation to our God, who sitteth on the throne, and to the Lamb forever.*—Rev. 7: 9–17.

S. H. C.

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#### REMARKS OF HON. G. WASHINGTON WARREN.

MR. PRESIDENT: Since the report which has just been read was prepared by the Secretary, another death has occurred in our number. Yesterday, by order of the President of the United States, public honors were paid to the memory of the great statesman and patriot in the Executive Departments of the Government, and the last funeral rites are yet to be observed in the city where he died.

So great and varied was the genius of Mr. Everett, with such readiness and zeal did he employ his gifts for the benefit of his country and for humanity, that it will be for a long time felt that a place is left vacant.

To him more than any other man in our age may be applied that classical compliment, “*Nihil tetiget quad non ornavit,*” or rather it may be said more aptly, that he took up no subject which not only he did not adorn, but which he did not exhaust.

Twelve years ago this evening, while holding the highest seat in the Cabinet, he addressed this Society from this place. That address may well be termed an oration in defence of African Colonization, to which he brought his wonderful power of generalization and his historic research. He compared favorably the history of Liberia with the early history for the same period of time of our own colonies at Jamestown and at Plymouth. He enumerated the serious obstacles to our scheme, but in spite of them all he predicted its ultimate success. He grounded his faith upon the efficacy of moral sentiment under the guidance and influence of religious zeal.

That same Christian characteristic pervades all his glowing pro-

ductions. But a week ago yesterday, he addressed his fellow-citizens in Fanueil Hall, invoking their aid to the suffering people of Savannah. It was on that occasion he contracted a cold which brought on his untimely death, and his last public utterance will be heeded by his country. To the suggestion which might be made, that the people of Savannah were rebels, and deserved no aid from Boston, he replied, that if they were rebels—which he denied to be the case with the great majority, who, in their hearts, he believed were still loyal—even if they were all rebels at heart, he would show to them and to the world the sublime power of Christian retaliation. He would return for the barbarous atrocities—some of which he recited—acts of kindness and love. It was the power of kindness and good-will which was yet to come in aid of the power of the sword, and to draw together the distracted parts of our country.

Never more will that voice be heard to enchant, to instruct, and to influence to noble purposes vast assemblages of the people. Never more will that pen—which, in his hands, was a mighty weapon indeed—be wielded by him in the defence and to the honor and glory of his country. Those eloquent lips are hushed in perpetual silence. That hand which traced those glowing words will soon be placed by the side of that graceful form in the eternal grave. But as long as the English language and literature shall endure; as long as the United States of America shall be known among the nations of the earth, the name of Edward Everett shall live, and his eloquent thoughts will be stored among the treasures of the mind which never die.

I therefore submit the following resolution :

*Resolved*, That this Society deplores the recent death of Edward Everett, one of its Vice-Presidents, and an eloquent advocate of its cause; and, while it admires the wonderful and varied gifts with which he was endowed, the long series of public services which he rendered, and the many efforts of philanthropy and patriotism with which, for nearly half a century, his name has been identified; and while it contemplates the beauty and grace of his private life and the pure principles which guided his public conduct, it unites with the country in sympathetic sorrow for the great national loss which, in this critical juncture, she has been called upon suddenly to bear.

Hon. Peter Parker, in a few appropriate remarks, seconded the resolution, which was then unanimously adopted.

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### FOR LIBERIA.

By the barque "Greyhound," Captain Yates, which sailed from New York for Monrovia on the 16th of January, the Colonization Society sent Nicholas Augustus, (colored,) to Liberia. This young man is a native of St. Thomas, W. I., reads and writes well, and is represented to have served five years apprenticeship in the Government machine shops in that Island. He has latterly been employed at Boston, Mass.

### HON. EDWARD EVERETT.

Another of America's great men has passed from among his generation. Hon. Edward Everett, the finished scholar, the gifted orator, the far-seeing statesman, the devoted patriot, and the earnest philanthropist, died suddenly at his residence, in Boston, on the morning of January 15th, aged seventy years and nine months.

Mr. Everett was a good man, ready at all times, by his powerful pen and tongue, to aid any cause which had for its object the relief of the distressed or the improvement and happiness of his fellow-man. From a thorough investigation of the principles and aims of the American Colonization Society, he became its warm friend, and on several occasions gave it the benefit of his brilliant eloquence.

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### EMIGRATION FROM BARBADOS.

We learn that the spirit of emigration to Liberia continues to gain strength in Barbados. Hundreds of industrious, intelligent, and religious colored people are stated to be anxiously waiting an opportunity to remove to that Republic. Some few families are believed to have the ability to defray the expenses of such a change, but the great bulk of the intending emigrants are unable to do more than provide themselves with an outfit and necessary tools and agricultural implements. Assistance is earnestly solicited for this special object. Liberal subscriptions are reported in Philadelphia, and the Board of Directors of the American Colonization Society have appropriated ten thousand dollars, "to be expended as the Executive Committee shall direct," toward this new and important enterprise.

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### LATE FROM LIBERIA.

We have received letters from Liberia, via England, as late as the 10th of December, 1864. The emigrants sent by the Society in the barque "Thomas Pope," from New York, were safely landed at Monrovia on the 15th of November. Prof. Freeman and family were in good health and were residing in the College building. The Legislature had commenced its session. Universal confidence prevailed in the ability, honesty and patriotism of President Warner.

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### REV. BEVERLY B. WILSON.

Liberia has suffered an almost irreparable loss in the death, on the 8th of October, of this excellent man. Removing from Norfolk, Virginia, at an early age, Mr. Wilson became one of the pioneers of the Colony, and in several capacities, served the young Commonwealth with marked ability and acceptance. He was also the oldest Minister in the Liberia Methodist Conference, and was honored by being appointed more than once president of the Conference in the absence of the Bishop, and once was elected President by his brethren.

### AMERICAN COLONIZATION SOCIETY.

We give in the present number of the Repository, the Forty-eighth Annual Report of the Society, with the proceedings and the Addresses at its Anniversary Meeting, held on the evening of the 17th January, 1865.

The prospects of the future are such as to stimulate and encourage its friends. Emigration to Liberia has been impeded by obvious causes, but the incitements to press more vigorously than ever the work which it has in charge, are numerous and forcible.

### RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY;

*From the 20th of December, 1864, to the 20th of January, 1865.*

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| <p style="text-align: center;">MAINE.</p> <p><i>Bath</i>—Bath Coloniz. Society, per Freeman Clark, Esq., President..... \$31 00</p> <p style="text-align: center;">NEW HAMPSHIRE.</p> <p><i>Hanover</i>—Rev. Beza'l Smith, By Rev. F. Butler, (\$17.) 1 50</p> <p><i>Canaan</i>—Jacob Trussell..... 10 00</p> <p><i>Laconia</i>—Cong. Ch. and So'y 2 00</p> <p><i>Durham</i>—Rev. Alvan Tobey. 5 00</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: center;">VERMONT.</p> <p><i>Montpelier</i>—Vermont Col. Society, per George W. Scott, Esq., Treas..... 4 71</p> <p>By Rev. F. Butler, (\$15.)</p> <p><i>Brookfield</i>—Simon Colton, \$2. David Bigelow, J. S. Allen, L. Wheatley, each \$1, 5 00</p> <p><i>Windsor</i>—Hon. Allen Gardner, \$2. Friend, \$1 ..... 3 00</p> <p><i>Thetford</i>—Balance of coll. of Con. Church and Society... 7 00</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: center;">CONNECTICUT.</p> <p>By Rev. Dr. Orcutt, (\$20.)</p> <p><i>Greenwich</i>—H. M. Benedict... 20 00</p> <p style="text-align: center;">MASSACHUSETTS.</p> <p><i>Hubbardstown</i>—Mrs. L. H. Potter, for Liberia College .... 1 00</p> <p style="text-align: center;">NEW YORK.</p> <p><i>Kingston</i>—H. H. Reynolds—Annual collection in his family to constitute Charles Burhans a L. M..... 30 00</p> <p>By Rev. Dr. Orcutt, (\$2.)</p> <p><i>Port Chester</i>—M. Lyon, G. J. H. Peters, each \$1..... 2 00</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">32 00</p> | <p style="text-align: center;">NEW JERSEY.</p> <p>By Rev. Dr. Orcutt. (\$2.)</p> <p><i>New Brunswick</i>—Hon. Richard Macdonald..... 2 00</p> <p style="text-align: center;">DISTRICT OF COLUMBIA.</p> <p>Washington, Miscellaneous. 3,531 97</p> <p style="text-align: center;">OHIO.</p> <p><i>Xenia</i>—Annuity for 1864 of John Vaneaton, per Jas. C. McMillan, Esq..... 10 00</p> <p><i>Hicksville</i>—Coll. Union P. ch. \$4, and Hicksville P. ch., \$1. Rev. John M. Layman, pastor ..... 5 00</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">15 00</p> <p style="text-align: center;">FOR REPOSITORY.</p> <p style="text-align: center;">VERMONT—<i>Newbury</i>—David Johnson, to Jan. 1, 1866... 1 00</p> <p style="text-align: center;">MASSACHUSETTS—<i>Salem</i>—Miss Susan S. Driver, to Jan. 1, 1866 ..... 1 00</p> <p><i>Hubbardstown</i>—Mrs. L. H. Potter, to Jan. 1, 1866..... 2 00</p> <p style="text-align: center;">PENNSYLVANIA—<i>Carlisle</i>—J. Hamilton, on account..... 5 00</p> <p style="text-align: center;">MARYLAND—<i>Baltimore</i>—Zebulon Waters, to Jan. 1, '67 5 00</p> <p style="text-align: center;">OHIO—<i>Chagrin Falls</i>—William Luse, to Jan. 1, 1866.. 1 00</p> <p><i>Palmyra</i>—Stephen Edwards, to Jan. 1, 1866 1 00</p> <p><i>Cincinnati</i>—Mercan'e Library Co. to Jan. 1, '66 2 00</p> <p><i>Harrison</i>—Rev. J. C. Bou-tecon, to Jan. 1, 1867.. 3 00</p> <hr style="width: 20%; margin-left: 0;"/> <p>Repository ..... 21 00</p> <p>Donations ..... 139 21</p> <p>Miscellaneous ..... 3,531 97</p> <hr style="width: 20%; margin-left: 0;"/> <p style="text-align: right;">Total ..... 3,692 18</p> |
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# THE AFRICAN REPOSITORY.

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Vol. XLII.]      WASHINGTON, MARCH, 1865.      [No. 3.

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EXTRACTS FROM THE PROCEEDINGS OF THE BOARD OF  
DIRECTORS OF THE AMERICAN COLONIZATION SOCIETY.

WASHINGTON, D. C., *January 17, 1865.*

The Board of Directors of the American Colonization Society met this day at 12 o'clock M., in the rooms of the Society Building, corner of Pennsylvania avenue and Four-and-a-half street.

The Hon. John H. B. Latrobe, President of the Society, called the Board to order; and the Rev. Joseph Tracy, D. D., invoked the Divine blessing.

The President having stated that the first business in order was the appointment of a Secretary for the present meeting of the Board of Directors, the Rev. Dr. Tracy said that, although it was not usual for the Corresponding Secretary of the Society to act as the Secretary of the Board, yet that Mr. Coppinger's experience heretofore induced the hope that he would consent to officiate on this occasion. Mr. Coppinger was unanimously appointed Secretary of the meeting.

The President appointed Rev. Joseph Tracy, D. D., Rev. Franklin Butler, and William V. Pettit, Esq., a Committee on Credentials, who subsequently reported the subjoined named Delegates for the present year:

DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1865.

Maine.—Rev. Franklin Butler.

New Hampshire.—Rev. Henry E. Parker,\* Joseph B. Walker, Esq.\*

Vermont.—George W. Scott, Esq.,\* Rev. J. K. Converse,\* Freeman Keyes, Esq., Rev. William H. Lord,\* Henry Stevens, Esq.\*

Massachusetts.—Hon. G. Washington Warren, Joseph S. Ropes, Esq., Rev. M. G. Pratt, Hon. T. T. Sawyer.\*

Connecticut.—Hon. Samuel H. Huntington, Hon. Ebenezer Flower,\* H. M. Benedict, Esq., H. O. Pinneo, Esq.\*

New York.—Hon. James W. Beekman.

New Jersey.—Dr. L. A. Smith.\*

Pennsylvania.—William V. Pettit, Esq., Rev. Thomas S. Malcom.

#### LIFE DIRECTORS.

Rev. John B. Pinney, Rev. William McLain, D. D., Rev. John Maclean, D. D., Rev. R. R. Gurley, Rev. John Orcutt, D. D., Rev. Joseph Tracy, D. D.

#### EXECUTIVE COMMITTEE.

Dr. H. Lindsly, William Gunton, Esq., Rev. G. W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington.

On motion of Rev. W. McLain, D. D., the Financial Secretary of the Society, it was

*Resolved*, That the report of the Committee on Credentials be accepted.

Mr. Coppinger, the Corresponding Secretary of the Society, read the Minutes of the last meeting, held January 19, 20, and 21, 1864, of the Board of Directors.

The Corresponding Secretary presented and read the Forty-eighth Annual Report of the Society ; when, on motion, it was

*Resolved*, That the Annual Report be accepted, and that so much as relates to Foreign Relations, Finances, Auxiliary Societies, Agencies, Accounts, and Emigration, be referred to the several standing committees in charge of these subjects respectively.

The Financial Secretary presented and read the Annual State-

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\* Not present.

ment of the Executive Committee, and the Treasurer's Report of the Receipts and Disbursements of the Society for the year 1864.

On motion, it was

*Resolved*, That the topics embraced in the Statement of the Executive Committee be referred as follows :

| SUBJECT.  | COMMITTEE.               |
|---|--------------------------|
| Sale of the M. C. Stevens,<br>Sale of Virginia State Bonds,<br>Colonization Building,<br>Stocks, Bonds, &c. | } ..... Finance.         |
| Treasurer's Account,<br>Account of Dr. Hall,<br>Special Shipment.   | } ..... ..Accounts.      |
| Barbados and Emigrants..  | .....Emigration.         |
| Statistics of Liberia.....  | ..... Foreign Relations. |

THE STANDING COMMITTEES, as appointed by the President, are as follows :

|                          |   |
|--------------------------|---|
| Foreign Relations.....   | { Rev. John Maclean, D. D.<br>Hon. James W. Beekman.<br>Dr. James Hall.             |
| Finance.....             | { Rev. Joseph Tracy, D. D.<br>H. M. Benedict, Esq.<br>Rev. M. G. Pratt.             |
| Auxiliary Societies..... | { Rev. John Orcutt, D. D.<br>Rev. Thomas S. Malcom,<br>Rev. J. K. Converse.         |
| Agencies.....            | { Hon. G. Washington Warren,<br>Hon. Samuel H. Huntington.<br>Hon. Ebenezer Flower. |
| Accounts.....            | { Joseph S. Ropes, Esq.,<br>Rev. John B. Pinney,<br>Freeman Keyes, Esq.             |
| Emigration.....          | { William V. Pettit, Esq.,<br>H. O. Pinneo, Esq.,<br>Rev. Franklin Butler.          |

The Corresponding Secretary presented and read a statement touching the northwest boundary of Liberia; which, on motion, was referred to the standing Committee on Foreign Relations.

Letters were submitted from Henry Stevens, Esq., Burlington, Vermont, January 11, Dr. L. A. Smith, Newark, N. J., January 16; and John P. Crozer, Esq., Philadelphia, January 11, stating the cause of their absence from the present meeting of the Board.

A communication was read from the Rev. Joseph Tracy, D. D., Secretary of the Trustees of Donations for Education in Liberia, Boston, January 13, transmitting an attested copy of the annexed resolution adopted by the Trustees at their annual meeting held on the 11th instant, viz: "Voted, That the thanks of this Corporation be presented to the American Colonization Society for their generous and seasonable appropriation of two thousand and five hundred dollars towards the support of Liberia College for the past year."

The Thirty-second Annual Report of the New Jersey Colonization Society was presented, and, on motion, referred to the standing Committee on Auxiliary Societies.

The Rev. Franklin Butler, Agent of the Society in the States of Maine, New Hampshire, and Vermont, presented and read a report of his labors and collections during the past year, which, on motion, was referred to the standing Committee on Agencies.

#### REPORT OF REV. FRANKLIN BUTLER.

*To the Board of Directors of the  
American Colonization Society:*

The entire receipts from my district for 1864 exceed four thousand five hundred dollars, (\$4,500,) being chiefly bequests, and more than has come from this field for several years. The donations have not varied much from those of previous reports.

Obvious causes appertaining to the condition of our country have impeded an advance in receipts, while by the favor of those who have long regarded our enterprize as the distinguished instrument of good to Africa and our own land, we have been saved from a calamitous retrocession.

In my labors the past year, I have found gratifying readiness among the people to hear of Africa and the work of this Society. Objections have disappeared, and other schemes of colonization have become obsolete. All questions relative to this subject have appeared to converge in the public mind to this single point, of African emigration or dwelling in this country?

The State Societies are living organizations, supported by men who are in thorough sympathy with our work.

The African Repository, with its carefully selected matter and its discreet and able editorials, is a welcome visitor to our friends and an efficient and indispensable agent of our cause. Its list of readers in my district is living and paying. The number distributed will, I trust, soon be enlarged.

If in the infancy of this Society, when its work was wholly experimental and its receipts insignificant, it was necessary to make diligent use of the press and the living voice, to gain public attention and secure the sympathy



and aid of Christian philanthropists, much more are these required in such a day as this, when amid the din of conflicting opinions and fanciful schemes, that which "came from God" may be lost sight of and neglected, even by its friends. Not the current receipts, but the magnitude of our cause and the exigency of our times, should be the measure of our effort by speech and by pen.

In the future I can perceive but one path of safety, viz: steady adherence to the principles and practice marked for us by the wise men of 1816.

Respectfully submitted.

FRANKLIN BUTLER,

*Agent for Northern New England.*

WASHINGTON, D. C., Jan. 17, 1865.

The Rev. Dr. Tracy proposed amendments to Articles 6 and 7 of the Constitution of the Society, which were read and laid over for consideration.

On motion, the Board adjourned to meet to-morrow morning at 10 o'clock.

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COLONIZATION SOCIETY ROOMS,

*Washington, D. C., January 18, 1865.*

The Board of Directors met this morning pursuant to adjournment, the President in the chair. Prayer was offered by the Rev. Thomas S. Malcom.

The Minutes of the session of yesterday were read and approved.

The Rev. Dr. Maclean, as chairman of the standing Committee on Foreign Relations, reported verbally that the topics referred to them did not, in their judgment, call for any action on the part of the Board.

Letters were presented and read from George L. Armstrong, Esq., Philadelphia, January 16, and Mr. Joseph S. Attwell, Philadelphia, January 12, in relation to aiding the people of Barbados to remove to Liberia. When, on motion, it was

*Resolved*, That said communications be referred to the standing Committee on Emigration.

The hour—12 o'clock—for the meeting of the Society having come, the Board took a recess for a brief period, and then resumed its session.

Mr. Ropes, as chairman of the standing Committee on Accounts,

presented and read the following report; which was accepted, and the accompanying resolutions were adopted, viz :

REPORT OF THE COMMITTEE ON ACCOUNTS.

The Committee on Accounts have examined the books and accounts of the Society for the year 1864, and find the same correctly kept and properly vouched. They have also examined the various accounts presented by Dr. James Hall, relating to the ship Mary Caroline Stevens and the various shipments of merchandise made in her, with the final results and settlements of the same; and your Committee beg leave to report the following resolutions for the adoption of the Board :

*Resolved 1,* That the Accounts of the Financial Secretary for the year are approved.

*Resolved 2,* That the accounts of Dr. James Hall with this Society are approved.

J. S. ROPES, *Chairman.*

The Report of Dr. James Hall as Agent of the Society's ship Mary Caroline Stevens, was read and accepted. The following is the conclusion of the Report :

"I cannot close this Report, which terminates my official relations with the Society, without expressing my deep sense of obligation to this Board and to the Executive Committee, for their kind considerations of my services, from time to time expressed, not only during the brief period in which I have acted as Agent for the ship, but for the long term of years in which, although no official relations existed between us, yet circumstances and inclination both conspired to make it at once a duty and pleasure to serve them."

On motion of the Rev. Joseph Tracy, D. D., it was

*Resolved,* That the thanks of the Board be tendered to Dr. James Hall for his laborious and faithful services as Agent of the ship Mary Caroline Stevens.

The amendments to the Constitution of the Society, proposed by the Rev. Dr. Tracy, were taken up, considered, and on motion, were laid on the table.

The Rev. Dr. Maclean offered the following amendment to the Constitution of the Society, which was discussed, and on being put to vote was lost, viz :

*Resolved,* That the 4th Article of the Constitution be so amended as to substitute for the words "The third Tuesday in January," the words, "The third Tuesday in April" as the annual meeting of the Society.

The Rev. Howard Malcom, D. D., Rev. H. M. Blodgett, George W. S. Hall, Esq., and Rev. A. D. Gillette, D. D., being present, were invited to seats in the Board.

On motion, the Board adjourned to meet this evening at 7 o'clock.

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COLONIZATION ROOMS, Jan. 18, 1865.

The Board met this evening agreeably to adjournment: President Latrobe in the chair.

The Minutes of the morning session were read and approved.

On motion of the Financial Secretary, it was

*Resolved*, That the Annual Report of the Society be referred to the Executive Committee for publication.

The President appointed Hon. James W. Beekman, Joseph S. Ropes, Esq., and Rev. M. G. Pratt a committee to nominate Officers for the ensuing year. The committee, after a brief absence, recommended the re-election of the present Officers, viz:

*Honorary Secretary*—Rev. R. R. Gurley.

*Financial Secretary and Treasurer*—Rev. William McLain, D. D.

*Travelling Secretary*—Rev. John Orcutt, D. D.

*Corresponding and Recording Secretary*—William Coppinger.

*Executive Committee*—Harvey Lindsly, M. D., Joseph H. Bradley, Esq., William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

The report was accepted, and the officers named were duly elected.

The Rev. Dr. Tracy, as chairman of the standing Committee on Finance, presented and read the following report, which was, on motion, accepted, viz:

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance ask leave to report, that they have examined the papers referred to them, and find no cause to recommend any change of investments, or to offer any resolutions giving instructions to the Executive Committee. If opportunities for advantageous changes occur, the Executive Committee will doubtless know it, and avail themselves of them.

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JOSEPH TRACY,  
H. M. BENEDICT, } *Committee.*  
M. G. PRATT,

Mr. Pettit, as chairman of the standing Committee on Emigration, presented and read the following report; which was accepted, and the accompanying resolution was adopted, viz :

REPORT OF THE COMMITTEE ON EMIGRATION.

The Committee on Emigration to whom was referred, in addition to the ordinary topics confided to them, the various communications presented to the Board in relation to the application of certain persons in the Island of Barbados for the aid of the Society to enable them to remove to Liberia, together with the resolution offered by the Hon. Samuel H. Huntington to appropriate ten thousand dollars for that purpose, respectfully Report :

In the first place, that the prospect of any considerable emigration of persons from this country in the early part of the present year is not favorable, and that it is probable the number will be but small. The present unsettled condition of the colored race is such that they will not be likely to give their immediate attention to the many advantages presented for their acceptance by this Society, and we shall probably have to wait for some time for the resumption of the former activity of our operations in this respect. The Committee, at the same time, are of the opinion expressed in their last annual report, that it is very desirable to increase the number of emigrants for the reason that they are needed for the development of the physical resources of the country, and for promoting the interests of Liberia generally.

In this condition of our affairs an accession of strength is offered to the Republic of Liberia by the applicants for passage from the Island of Barbados, above referred to, and, in the opinion of the Committee, it would be desirable to render them the assistance they solicit. They are represented, on respectable authority, as industrious, moral and intelligent, and would be justly considered as a desirable accession to that country. The communications referred to the Committee, and submitted to the Board, are most creditable to the intelligence and moral sentiments of the writers. They represent the applicants as teachers, tradesmen, and agriculturists, speak favorably of them in all respects, and the more especially in regard to their industry, when we consider that they are skilled in cultivating tropical products, and in preparing them for commerce. They therefore recommend the adoption of the following resolution :

*Resolved*, That the sum of ten thousand dollars be appropriated by this Society, to be expended as the Executive Committee shall direct, for the purpose of aiding emigration from Barbados to Liberia.

WM. V. PETTIT, *Chairman*.

On motion of the Rev. J. Tracy, D. D., it was

*Resolved*, That this Society does not pledge itself, by this appropriation, to aid any future emigrants from the West Indies to Liberia.

Hon. G. Washington Warren, as chairman of the standing Committee on Agencies, reported verbally that the business before them did not, in their judgment, call for a more formal report.

The amendments to the Constitution of the Society proposed by the Rev. Dr. Tracy, were again taken up and considered, and are as follows:

PROPOSED CONSTITUTIONAL AMENDMENTS.

*Resolved*, That the sixth article of the Constitution be amended so as to read as follows: "The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons—the Executive Committee to be ex-officio members of the Board."

*Resolved*, That the seventh article be so amended as to substitute for the sentence, "Seven Directors shall form a quorum," the following: "Ten Directors shall form a quorum, of which a majority shall be other than members of the Executive Committee."

On the question being taken on the first proposed amendment, it was lost. The second was laid on the table.

The Minutes were read and approved.

The Directors united in prayer, offered by the Hon. Peter Parker, when the Board adjourned to meet at this place on the third Tuesday in January, 1866, at 12 o'clock M.

JOHN H. B. LATROBE, *President*.

WM. COPPINGER, *Secretary*.

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ANNUAL MESSAGE OF PRESIDENT WARNER.

*Fellow-Citizens of the Senate and House of Representatives:*

To the Father of all mercies are due our unfeigned thanks for the favors which have marked the past year. All our communities have enjoyed a pleasing immunity from sickness; bountiful harvests have crowned the labors of the husbandman, and a good degree of peace has prevailed within our borders.

FOREIGN AFFAIRS.

Our relations with foreign nations are pacific. The questions which have arisen between this government and that of Her Britannic Majesty out of the repudiation by certain chiefs in the north-west portion of the Republic of the right of this government to ex-

ercise authority in territories bought of them in that section of the country, are still in course of discussion. I regret to state that Great Britain still maintains an attitude on this question which, although unintentionally—for we cannot doubt the friendship of that government to this Republic—is immensely injurious to us. But to those territories we cannot relinquish our claim, however strongly it may be questioned by Her Britannic Majesty's government. I do not trust to diplomacy or force for the adjustment of this question. We and the aborigines are one in race and destiny. Foreigners can produce no permanent alienation between us. The progress of events will ere long set this matter at rest forever, in a manner entirely satisfactory to Liberia, and without infringing upon the rights of the aborigines. For the discussion of this question, I beg to refer you to the papers relating to foreign affairs, herewith submitted.

A supplement to the Postal Convention between Liberia and Great Britain has been recently negotiated. It will be submitted to the Senate.

I shall also submit for the consideration of the Senate two treaties of Amity and Commerce; one between Liberia and Denmark, the other between Liberia and Hayti. The latter treaty assimilates the Slave trade to piracy. The former treaty was concluded and sent to this government for ratification as long ago as May, 1860. If its delay here, though owing to an unfortunate circumstance, does not impress the Danish government unfavorably, it is due only to the deep interest they take in the Republic and their ardent desire for its prosperity.

I have appointed a Consul to represent Liberia at Port-au-Prince. I must here express the high gratification I feel at the establishment of international relations between Liberia and that tropical State in the western hemisphere of our own race. The Haytians have passed through great vicissitudes of trial and suffering. Their extraordinary deeds of valor in their revolutionary period; the scantiness of their resources; the noble manner in which they surmounted their embarrassments; and their manly struggles to maintain their national independence, have never been done justice to. Their example of self-denial, manly fortitude, and perseverance we may copy with advantage. I rejoice that the two negro states have embraced each other.

In the month of February last I was gratified to receive Abraham Hanson, Esq., as Commissioner and Consul-General of the United States of America to the Republic of Liberia; and soon after I accredited a Charge d'Affaires to the United States Government.

The treaty between this Republic and His Majesty the King of Sweden and Norway has been ratified, and the ratifications duly exchanged. In connection with this, I am highly pleased to remark that there is now lying in the harbor of Monrovia, on a com-

plimentary visit to this Government, the Swedish corvette "Gefle," Commander Alexis Pettersen. Through the courtesy of Commander Pettersen the executive mansion has been presented with a portrait of His Majesty the King of Sweden and Norway.

In view of the growing commerce between Liberia and the Netherlands, I have thought proper to appoint a Consul-General to represent this Republic at the Hague.

I take pleasure in recording that the extension of our foreign relations, which, within the last few years, has been so happily brought about, is due, for the most part, to the energy and activity of our indefatigable Consul-General in London, Gerard Ralston, Esq., who, with an untiring zeal, an unsleeping vigilance, and an exemplary industry, is ever on the alert to promote the interests of Liberia.

The government library has been, during the year, enlarged by a donation of several volumes of the recent scientific publications of the Smithsonian Institution at Washington.

#### THE AMERICAN CONTEST.

It is with sincere regret that I have to refer to the continuance of the American contest, in which, as a people, we cannot but feel the deepest interest. As a part of the African race, and as immediately allied to the victims of American slavery, the war is of enormous importance to us, and I cannot but express the ardent hope that it may be brought to a speedy termination, in such a manner as to secure the complete triumph of justice over injustice, and of right over wrong.

#### IMMIGRATION FROM THE WEST INDIES.

The need on the part of this infant state of an intelligent and industrious immigration is urgent and obvious. In consequence of the war in the United States we have been, for some time, deprived of our usual supply of immigrants from that country. In conformity with the law passed at your last session to encourage immigration to Liberia from the West Indies, I have adopted such measures for the promotion of this object as were within the power of the government, for the particulars of which I must refer you to the correspondence touching foreign affairs.

#### PORT OF ENTRY LAW.

I deem it of importance here to advert to the law confining foreign vessels trading to this coast to the legally constituted ports of entry, to go into operation a few weeks hence. This is a subject of grave moment, inasmuch as it will materially affect the system of trade heretofore pursued in Liberia.

It is to be regretted that some foreign traders to this coast are disposed to attribute the enactment of this law to a feeling on our part hostile to their interests and to the interests of the aborigines, and to a desire entertained by us to enrich ourselves by monopo-

lizing the native trade. With respect to their own interests, it is but just that foreigners should both feel and manifest some concern, and that they should endeavor, as much as possible, to guard them from detriment; so with regard to our interests, we should be allowed to look after them in the best manner we can.

While I admit that there is a strong probability that Liberian traders will be pecuniarily advantaged by the law, I must wholly repudiate the idea that we are hostile to any one, or that mere mercantile interest was the originating cause of the enactment. The commercial advantages we may be expected to reap from the operation of the law, hold but a secondary and subordinate place to the great political and social results which we expect to accrue from it.

A protracted experience has thoroughly convinced us that the indiscriminate visits of foreign traders to all points of our coast to hold unrestrained intercourse with the aborigines of the country, are not favorable to the maintenance of peace and quietude in the country, and to the uninterrupted exercise of our lawful jurisdiction. "Self-preservation is nature's first law." This principle applies to States no less than to individuals. I take pleasure in recognizing the fact, that there are some noble foreign traders to this coast, who appear to be as zealous for the honor, dignity, and interest of the Republic as any citizen can be. But there are others without force of character or good will to Liberia, who are entirely under the influence of their selfish impulses. To such men as these is owing the greater part of our misunderstandings with the aborigines. They come to the coast, and, in their dealings with the natives, profess a cynical and utter disregard of the authority of Liberia, and inspire the natives with feelings of insubordination. They continue this affected defiance to the Liberian authorities, however, only until they get into some serious difficulty with the aborigines; then they at once recognize the "jurisdiction" of the Republic, and look to the government for "indemnification" or "assistance." To check these evils, therefore, to neutralize the baneful influence now playing upon our aboriginal population; to bring them under rule and subordination; to obviate the necessity of going to war with them; to rid the government of useless foreign correspondence respecting their treatment of foreign traders; to afford the custom-house a greater certainty of receiving its lawful dues—these are some of the objects designed to be effected through the operation of the Port of Entry law. It is, therefore, as a national policy, so far as foreigners are concerned, neither hostile nor interested, but simply a policy prompted by the very natural desire for self-preservation. In the course we have taken we are supported by the plainest principles of common sense as well as by the regulations for the government of nations adopted throughout the civilized world; and I am persuaded that all who know Liberia and feel interested in our prosperity will readily appreciate the



necessity for the restriction in question and the beneficial consequences which must result from it.

#### FINANCE.

In his message of December, 1862, my predecessor remarked, "The actual revenue of the country is insufficient to meet the demands of the government since so many public enterprises have been put on foot." This remark, as you will see by the Report of the Secretary of the Treasury, to which I invite your careful attention, is still applicable. The operations of the Treasury during the past year have been conducted on the most economical scale, and, I should say, in a manner not altogether compatible with our profession of independence. Notwithstanding the prevailing dissatisfaction of the citizens at what they conceive to be an unnecessary expenditure of public money by way of salaries for government officers, a few warm-hearted patriots, though among the dissatisfied, have responded, during the year, very liberally to the appeals of the Treasury for means to keep the machinery of the government in operation.

I would respectfully urge upon you the necessity of confining the annual appropriations within the revenue of the country. For several years the appropriations have exceeded the revenue, and the consequence is, that demands are constantly made on the Treasury which cannot be met, to the great inconvenience of the officers in that department, and disappointment of those making claims.

The sources of government revenue being very limited—principally the customs and public lands—it has for several years past been barely sufficient to meet much more than half the current expenses. If we keep on at this rate the public debt must perpetually increase. The emission of paper money will not mend the matter. It is only another form of borrowing from the people, and therefore increases the public debt. With our slender resources, then, common sense dictates retrenchment as the only method of relief for the present. It would not be wise, under these circumstances, to borrow money if we were able to do so, unless it could be invested in enterprises that would reproduce it.

I must say here, however, that the period through which we are now passing is an exceptional period. We must not regard this as the ordinary and normal financial condition of the country. Various causes among ourselves of which you are cognizant, have induced the present state of things, which is kept up by the depressing influence which American affairs exercise upon us. The remedy is, in a great degree, if not altogether, in our own hands.

As a first measure, then, to relieve the financial condition of the country, it is indispensable that there be retrenchment of the salaries of public officers—leaving those officers whose salaries are fixed by the Constitution, to voluntarily forego so much of their salaries as their patriotism shall prompt them to do. On this subject of retrenchment I had the honor of communicating with you in a spe-

cial message during your last session ; and as I think the language and sentiment of that document quite as appropriate now, I beg to repeat here what I said on that occasion :

“ In view of the embarrassed state of the public finances and my earnest desire to redeem as speedily as possible the numerous government checks in circulation, and restore the currency to its proper value, as well as to carry on several needed improvements, it is my intention to call upon all classes of our citizens to make some sacrifices for the public benefit. It is a noble thing for any citizen of a free country to feel that he can do something which shall be felt for good in the general operations of his government ; that he can make some small sacrifice which will assist to promote the independence and perpetuate the liberty of his country.

“ In view of these facts, I have the honor to suggest and recommend that you adopt such measures as to you may appear proper to diminish the burden of the public expenditure and to increase the public revenue.

“ Before anything can be done to persuade the masses of the people, when they render services to the government, of the propriety and necessity of lessening their price and sacrificing something for the public weal, it is important and quite becoming that the public servants—government officials—should set the example of self-denial. The mass of the people who do not study these things, but have delegated the management of them to their rulers and representatives, are incompetent to sympathize with the financial wants and difficulties of the government. But when they see the law-makers and office-holders so sensible of the severity of the monetary pressure as to cheerfully make sacrifices for the public good, a general confidence and content will be engendered in them as to whatever pecuniary burdens they may be called upon to bear.

“ This confidence and content on the part of the people are the strongest foundation of social order and the best guarantee for the strength of the government. I would urge, therefore, that the salaries of all officers in Government employment, excepting such as are already obviously too low, be reduced by a suitable percentage.

“ As the expenses of the Legislature, recently increased—both by the additional number of members and the raising of salaries—are, from year to year, quite uncertain, being dependent upon the length of the session—so that the Government can, beforehand, form no definite calculation as to the amount of its disbursements in that direction, I would respectfully recommend that the members of the Legislature be made salaried officers—their salaries to be drawn during the session and on the adjournment of the Legislature. This, I conceive, would be a measure suited to the present crisis, and would find a hearty response among all classes of the people—provided the salaries be not placed too high for our present financial ability.”

In order that our Treasury engraved bills may have a freer circulation among all classes of the people, it will be necessary to reduce the amount to very nearly that of the average revenue of the country, from all sources. If this measure be adopted, it will place those bills beyond the possibility of depreciation. The causes of their depreciation is undoubtedly their immoderate expansion during the last few years. When they were first issued, and in small quantity, they were in demand, for they were a great convenience to the people and the Government. But as they multiplied beyond the revenue of the country, not being money proper, but, as I have said, an indirect loan from the people, the credit of the Government was impaired, and it made it impossible to negotiate them, except at a heavy discount.

I would recommend that the Secretary of the Treasury be authorized by the Legislature to enter into contract with any foreign country willing to contract, to supply it with timber, hewed or round timber. If this can be done and the timber is furnished, the revenue of the country will be greatly enhanced by the operation. It will then pay to open roads and build bridges.

I would recommend the enactment of a Patent Law both to encourage home inventive genius, and invite the introduction into the country of foreign skill and enterprise. The raw productions of the country are as valuable as they are abundant—quite sufficient, if exchanged with other countries, in an improved state, to afford us all the wealth we need.

I invite your careful consideration of the documents from Henry Pinkus, Esq., resident in London, on the subject of the proposed establishment of the Liberian Company, financial, commercial and agricultural, (limited.) The letters, memorial and draft of a bill in connection therewith will be laid before you at an early day.

I commend to your consideration the propriety of lowering the duty on imports from twelve to ten per cent. I am of opinion that such an amendment to the tariff would tend to increase importations, enhance the revenue, diminish the burdens of the people and be of decided advantage to the commerce of the country.

I shall call your attention again to the bill relative to revenue stamps which was before you near the close of your last session.

The circumstances which originally occasioned the expenditure for the purpose of maintaining a garrison at Fort Norris having long ceased, it was thought expedient, in view of the financial pressure, to discontinue the services of the men.

#### NATIONAL WEALTH.

The establishment of a pecuniary independence for our country is the besetting problem of Liberia, which we must solve or be miserable. I believe that with the elements we have around us, the problem is entirely practicable, and that there is sufficient genius in the country to work it out. Indeed, if we manage judiciously,

we are already on the road to its satisfactory solution. I am gratified to give it as my earnest conviction that Liberia is growing in material wealth. Our exports are every year increasing, and if this exercise of our productive power is continued with the same progressiveness, as within the last few years, we shall soon be independent. But we must allow the future to have its proper place in our thoughts. We must regard time to come as a period for which we are bound to consider.

I cannot at this very trying crisis, forbear insisting upon this point: that this country will have to work out its own destiny. We are being admonished that we may not hope for any real success independently of our own exertions. We are daily being thrown upon our own resources, and if these do not raise us, we shall not be raised at all. I would therefore earnestly urge upon the country to look more to itself for support.

Every country but ours seems to have taken advantage of the three year's suspension of those wonderful supplies which once issued from the great American Republic. How can Liberia consume her articles of provisions at their present rates and thrive? Where the cogent necessity of using many of them at all? We should begin now, we ought to have begun long ago, to relieve ourselves of the enormous tax which the consumption of foreign provisions imposes upon us.

We have a country of unbounded resources—a soil incalculably fertile, possessing all the properties required to render vegetation luxuriant and healthy, capable of producing all the breadstuff we need. But this alone will not prevent us from being abject and dependent. With sources from which to accumulate, and with the ability to accumulate, there must be what is called the effective desire of accumulation. It is after all upon the character of the people that our hopes must depend. If there be no self-exertion—no self-sacrifice, no devotion to race and country, we shall never escape our ignoble dependence upon foreigners, but we shall be forever bound by our rude necessities and by the primitive difficulties of a new country. We shall never fully demonstrate our fitness for self-government until we shall exhibit that spirit of independence and self-abnegation which shrinks from extraneous aid—that patriotism which welcomes inconvenience and foregoes personal ease in order to protect itself and provide for its own wants. After this we should strive and to this should Legislators in their deliberations study to lead the people.

#### THE NAVY.

In the early part of April last, Commander Cooper made an attempt to take the government schooner "Quail" into the St. Paul's river, in order that she might undergo the repairs ordered by the Legislature; but the bar being too shoal to admit her the enterprise could not be prosecuted. This hindrance to the vessel's entering the river was beyond doubt a providential interposition;

for not long after this unsuccessful attempt, information reached the government that certain suspicious movements, on the part of some of the native Chiefs at the leeward, had inspired among Americo-Liberian traders at various points of the coast, an intense anxiety, amounting almost to distressing alarm, for the safety of their persons and property. As soon after the receipt of this information as the "Quail" could be got ready for sea, she was despatched to the leeward, conveying thither the Attorney-General as special Commissioner to the Chiefs who were reported to be concerned in demonstrations of hostility to the government, to ascertain whether the rumors were correct, and if so, the causes of their hostile intentions. On the return of the Attorney-General, he reported as the result of his interviews with the Chiefs that all of them but one utterly disclaimed any hostile intention against the government of the Republic or its citizens.

Subsequent information, however, renders it certain that there had been some plot intended, but that it failed for want of a sufficiently extensive combination. It seems that the hope of doing mischief successfully to the Republic had been induced among some of the Chiefs, by rumors then current at the leeward of the total wreck of the "Quail." In view of this fact, I kept the "Quail" afloat as long as possible, it being evident that her withdrawal from the coast in the absence of a suitable substitute could not be effected without exposing some of our leeward settlements to serious danger. Nor was it until she was entirely unfit to do further service, that she was brought into the Mesurado river in October last, where she is now undergoing repairs.

From the Superintendent of Maryland County, I received, in the early part of the year, several communications, complaining of the insubordination and turbulence of the natives in the vicinity of the Cavalla River. In order to bring them to a better mind, it was thought advisable to lay an interdict upon that portion of the coast inhabited by them, forbidding all intercourse with them. It is hoped that this measure is having a salutary effect. About the same time there were disturbances among the Kroo natives at Setra Kroo and Nanna Kroo, necessitating the despatch to those places of a special commissioner, who succeeded in conciliating and restoring order; but it became apparent to him during his visit among them, that their turbulence had been occasioned by extraneous and unwarrantable interference. Whether it will be promotive of the mutual interests of the Kroos and the country generally to constitute either of those places a Port of Entry, I hope you will determine during your session.

#### THE ABORIGINES.

In pursuance of the law passed at your last session, to establish regular official intercourse between the government and the Aborigines within our jurisdiction, I appointed soon after your adjourn-

ment commissioners in the different counties, and I am happy to say that, as far as I have learned, they have done a good work among the natives.

Circumstances to which I have already adverted, illustrate the facility with which some of the native tribes may be made to assume an unfriendly attitude to the Republic. The prolific source of their discontent—especially of the older chiefs—is the annihilation of the slave trade along our coast. The agency of Liberia in destroying the slave trade, is still to them a source of constant and bitter irritation.

They allege that the cessation of that traffic has impoverished the country. And they never allow themselves or their children to forget that we were the cause of arresting the influx of foreign gold which attended that trade.

For this they are ever on the lookout for an opportunity which they think they can improve with impunity to signify their opposition to us. The moral and social, and even commercial advantages which the country has gained by exchanging the traffic in human flesh for the traffic in Palm Oil and Ivory and Camwood, they are for the most part incompetent to discover. But it is our duty to do all we can to convince them, at least the younger portion of them, that the country has really gained.

We must do all we can to make them an effective part of ourselves—make them feel that as members of the same race our interests are identical. I do not consider it as either wise or dignified to hold an isolated place in regard to them, and be content to be surrounded by foes who hate us, whose combination to injure us might at any time do us immense harm, and to whose mutual jealousies or animosities we must trust for safety.

That we should maintain such a position is both unwise and unnecessary. The natives ought all to be, and might be, if we managed properly, easily our cordial friends. We might surround ourselves by tribes who really love us, and whose interests it is to be our allies.

There are many in every tribe who feel that the presence of Liberia is their only protection against the ravages of the foreign and domestic slave trade—that the liberty and peace which they enjoy, they owe altogether to our influence. These therefore are and must be our friends; but we can make them all our friends by steadily pursuing towards them a just, generous and sympathetic course.

#### ARDENT SPIRITS.

I truly desire that the people of Liberia may enjoy fully the results of their labor, that they may exercise all the rights guaranteed to them by our free institutions. I would have them to be neither slaves nor serfs, bending the necks to the galling yoke of oppression and tyranny.

But there is an evil growing among us, which, if not soon checked, will entail upon the country a most degrading bondage. I allude to the manufacture and indiscriminate sale of intoxicating drinks among us. These unfortunate practices in a community like Liberia are fraught with serious mischief. Besides being the fruitful source of popular demoralization among the civilized portions of our citizens—impairing the health and interfering with the morals, good order and prosperity of the community—it is an unmitigated curse to the aborigines around us. We owe it as a duty to our aboriginal brethren not only to maintain an amicable intercourse with them; but also to protect them from every species of injury, and no injury more serious could be inflicted upon them than the introduction among them of ardent spirits—a practice that has disgraced the intercourse of civilized and uncivilized men in all parts of the world. So serious do I consider this evil among us that I would earnestly recommend the enactment of a law requiring that every person intending to distill ardent spirits or to sell it by wholesale or retail shall take out a special license, and shall pay for that license into the Treasury of the Republic the sum of seventy-five dollars.

I invite you to an early consideration of this subject and trust that you will adopt such measures, in view of this growing evil, as shall best secure the public welfare.

#### RECONCILING COURTS.

There is another evil now in our communities, assuming alarming proportions, which every good citizen doubtless designs to see checked or effectually counteracted. I refer to the growing spirit of litigation, and the facility and readiness with which matters which might be amicably settled are carried to courts of law, involving the parties in enormous expenses, and producing between them violent and deep-seated animosity. We cannot, in this infant state, afford these alienations. To remedy this evil I would respectfully recommend that you make provision for the holding of Reconciling Courts in the several counties. There are such institutions in some countries and they work admirably, tending to preserve peace and unity among the citizens.

#### THE CONSTITUTION.

Unless I greatly misapprehend the general tone of feeling in Liberia, I conclude that an amendment of that part of the Constitution which relates to the Presidential and Legislative terms of office is earnestly called for.

It is impossible to exaggerate the evils which necessarily flow from the frequent recurrence of electioneering periods among us. In a country like ours, where things are still in a forming state, where we are still struggling with the wilderness, where we have so little time to lose and so little energy to waste, the consequences

of our present law are manifold, and nearly all unfavorable. It is needless for me here to point them out in detail. It cannot be for our good, on the whole, that there should be so often produced among our scanty population bitter opposition of opinion—imaginary differences of interests, and local feuds commonly so lasting and so bitter.

Where appeal is so frequently made to the judgment and decision of the masses, it is impossible to inaugurate and carry out any very important measures for the good of the country. For there are ever those ready to misrepresent the designs of government for electioneering purposes; and where beneficial results are not at once obvious and palpable, the cavillers readily succeed among an impatient people in thwarting any plan which they may find it profitable to their party interests to oppose. It is often not possible even to mature a plan within two years, and before the plan is matured the election comes around, new measures are put on foot not in sympathy with the plan of the retired administration. The frequent change of officers in the various departments of the government is injurious to the country, often rendering the business of the departments very complicated and unintelligible.

These are only two of a number of illustrations that might be furnished of the evils growing out of the present state of the law. To produce, then, any important change that will be felt for good throughout the country, there should be greater permanency in the administrations.

Every patriotic citizen must feel the inconvenience of the present state of the law. The framers of the Constitution did the best they could at the time and under the circumstances. It was not their idea that they were providing a document to last, *verbatim et literatim*, through all coming time; hence they made provision for its amendment. If the evils of which I have spoken are to be remedied it is with you to place them before the people to be decided by them at the next biennial election.

#### LIBERIA COLLEGE.

I am gratified in being able to state that the condition and progress of the operations of Liberia College during the year, have been satisfactory and encouraging. The faculty has been recently enlarged by the arrival of Martin H. Freeman, A. M., Professor of Mathematics and Natural Philosophy, whom we are glad to welcome among us as a laborer in this needy field. It is hoped that this Institution, the only one on the coast, if not on the continent, founded upon such a liberal basis, has a useful and interesting future before it. May it be liberally sustained.

#### DEATHS.

I cannot close this communication without adverting to the melancholy loss which the Republic has sustained since the adjourn-



ment of your last session, in the death of Brigadier-General Anthony Woods of Maryland County, and Rev. B. R. Wilson of this city. General Woods was one of the founders of the Maryland settlement and an enterprising citizen. The Rev. B. R. Wilson was a signer of the Declaration of Independence, and lately judge of the Court of Quarter Sessions for Mesurado County—for more than thirty years an active, energetic, useful and exemplary citizen of Liberia and member of the Methodist E. Church. The loss of both these citizens is deeply deplored by all our communities.

#### RESPONSIBILITY OF RULERS.

In concluding this paper, allow me to remind you of the solemn responsibilities which rest upon us as rulers and law-makers of the land. To us is committed measurably the direction and guidance of the interests of the people. We should control as well as follow popular opinion. Let us ever keep before our minds the truth that our acts are all clothed with the authority of the whole nation, and will have a powerful influence in assisting national progress or precipitating national decay and ruin. Therefore I devoutly commend you and your deliberations to the guidance and illumination of the great God of nations.

DANIEL BASHIEL WARNER.

MONROVIA, December 6, 1864.

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#### FROM CAPE PALMAS TO BOHLEN.

That greatly esteemed missionary, the Rev. C. C. Hoffman, after laboring for fifteen years at Cape Palmas has removed to Bohlen, seventy-five miles in the interior. Two churches, several Sunday-schools and day-schools, a high-school, an Orphan Asylum, a Hospital, and a Home for the Blind, most of them begun and all of them brought to their present state of prosperity and efficiency, through God's blessing, are monuments of his self-denying labors. These institutions he places in the charge of native or Liberian assistants, superintended by one of the newly-arrived missionaries, while he himself goes forth to make new conquests "in the regions beyond," where "Christ is not named."

Writing on the subject Mr. Hoffman says: "It is not because I am dissatisfied at Cape Palmas that I am going to Bohlen—*far from it*; but because the call of duty to Bohlen is greatest. *New* men can more easily occupy the coast stations than they can those in the interior, where satan is strong, and difficulties are many. If my missionary experience of fifteen years has in any way fitted me for this

more responsible and difficult position, I gladly sacrifice the comforts of a delightful home, Christian churches, and a Christian community, to hold an outpost in the enemy's country." In another communication he thus reports respecting the field in which he has been laboring: "The number of baptisms has been unusually large, the scholars seem more diligent, those in charge of stations more earnest, and a more serious spirit pervades the natives. This view of the district has not only been gathered by actual observation, but from the ministers and catechists at our district meetings, which we have held since our last Convocation. The gospel is regularly proclaimed in about twenty villages, and upward of twenty-five thousand people have the opportunity of hearing it."

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### LIBERIA BAPTIST ASSOCIATION.

In a pamphlet of sixteen pages, neatly printed at the Liberia Herald Office, Monrovia, the Minutes of this religious organization, held with the Carysburg church, November 2-7 inclusive, are presented. The introductory discourse was preached by the Rev. J. T. Richardson, who was subsequently appointed Moderator. Owing to some unexplained cause, the churches in Sinoe and Maryland counties were not represented. We make a few extracts of general interest:

The letters from different churches were called for and numbered, delegates ascertained and enrolled, as follows:

Cape Mount,—J. W. Wilson, R. Ford, J. E. Jones.

Monrovia,—Rev. J. T. Richardson, R. J. Clark, R. H. Hill, M. Worrel, C. M. Waring, C. Brown.

New Georgia,—Thomas Early, F. Marshall, S. A. Bond.

New Virginia,—Isaac Capehart, Michael Ash, S. Washington, Rev. H. Underwood.

Clay-Ashland,—Rev. W. C. Burke, M. Rix, D. Pitt, P. F. Flournoy.

Louisiana,—S. Jackson, Peter M. Page.

Millsburg,—James Smith, R. F. White.

Carysburg,—Rev. A. Woodson, Wm. Douglas, S. Carr.

Marshall,—Rev. H. Walker, W. F. Gibson, S. S. Page.

Edina,—Rev. R. F. Hill, C. C. Scott, W. F. Cheeseman, J. J. Cheeseman.

Buchanan,—Rev. A. P. Davis, C. D. Harris, N. L. Nichols.

Bexley,—Rev. R. F. Hill, Stephen King, Aaron Hyder.

Bexley African Church,—Thomas G. Clarke.

On motion it was

Resolved, That the devotional exercises of the Association be so

arranged as to have preaching at 6 o'clock a. m. and 7 o'clock p. m. on each day, and the regular business of the Association to commence at 9 o'clock a. m. On motion,

Voted, That a committee on devotional exercises be appointed: Whereupon, the Moderator appointed brethren A. Woodson, R. Ford, R. J. Clark, M. Rix, S. A. Bond, M. Ash, P. M. Page, Jas. Smith, Wm. Douglas, C. C. Scott and A. Hyder, the committee.

Bro. W. C. Burke presented the Circular letter, on Christian Patience, and read it.

The committee to whom was referred the appointment of a brother to preach the next Introductory discourse, his alternate, and a brother to write the next Circular letter, beg leave to report the following: That Elder A. Woodson preach the next Introductory discourse to the Association, Elder W. C. Burke his alternate, and that Elder R. F. Hill write the next Circular letter.

After some general remarks it was on motion

Resolved, that the next Association be held with the Mount Zion Baptist church, Grand Cape Mount.

STATISTICAL TABLE.

| CHURCHES.                       | Baptized. | Received<br>by Letter. | Dismissed. | Excluded. | Restored. | Deaths. | Present<br>Number. |
|---------------------------------|-----------|------------------------|------------|-----------|-----------|---------|--------------------|
| Providence, Monrovia. ....      | 2         | 2                      | 3          | 9         | .....     | 8       | 189                |
| Clay-Ashland. ....              | 36        | .....                  | 1          | 2         | 2         | 2       | 119                |
| Shiloh, New Virginia. ....      | 3         | 1                      | .....      | 7         | .....     | 1       | 59                 |
| Louisiana. ....                 | 5         | .....                  | .....      | 8         | 8         | 1       | 51                 |
| Millsburg. ....                 | .....     | 1                      | 1          | .....     | .....     | 2       | 15                 |
| New Georgia. ....               | 10        | .....                  | .....      | 14        | 4         | 3       | 117                |
| Carysburg. ....                 | 23        | 2                      | .....      | .....     | 2         | 2       | 86                 |
| Mount Zion, Robertsport. ....   | .....     | .....                  | .....      | 9         | 1         | 5       | 75                 |
| Good Hope, Marshall. ....       | 3         | .....                  | .....      | 6         | 2         | 1       | 34                 |
| Edina. ....                     | .....     | .....                  | .....      | 2         | .....     | 4       | 64                 |
| 1st, Buchanan. ....             | 2         | .....                  | .....      | 3         | .....     | .....   | 30                 |
| 1st, Bexley. ....               | .....     | .....                  | .....      | 4         | .....     | 1       | 18                 |
| 2nd Vonbrunnville, Bexley. .... | .....     | .....                  | .....      | .....     | .....     | 1       | 10                 |
|                                 | 84        | 6                      | 5          | 65        | 19        | 31      | 867                |

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From the Boston Recorder.

## FROM LIBERIA COLLEGE.

M. H. Freeman, A. M., Professor of Mathematics and Natural Philosophy in Liberia College, writes from Monrovia, November 30, 1864:

“With feelings of gratitude to God, and to all who, in the fear and love of God, have kindly assisted me, I am at last permitted

to announce our safe arrival in the land of my ancestors. To say that I and all my family are delighted with the country and the people thus far, is to express our feelings in a very feeble manner. As for myself, I know that the old proverb, 'Coelum, non animum mutant, qui trans mare currunt,' is not true in my case. I have changed the 'animum.' I am not the same misanthropic, miserable mortal that I was two months ago. I am a man, for the first time in my life, invested with all the rights, privileges, duties and immunities that pertain to manhood.

"My family are all well at present, and were it not that we are constantly told that we must have the fever, we should scarcely think of it. I do not think our chance will be so fortunate as to escape the fever altogether; but still I am persuaded that our situation at the College is so airy, cheerful and comfortable, that we, with prudence and cleanliness, need not fear very severe attacks.

"If nothing unfavorable happens, I expect to commence my labors next term. The examination yesterday passed off quite creditably, considering the disadvantages which the students have had to contend with heretofore. President Roberts has surpassed my expectations in gentlemanly courtesy and Christian politeness; which is saying a good deal, for my expectations were very high. Professor Blyden, in the examination yesterday, showed himself to be a classical scholar of profound research and fine critical ability. He is without doubt a most excellent instructor. Professor Crummell seems well versed in his department. I am proud and thankful to be associated with such men, and hope I may not prove altogether unworthy of such association. \* \* \* Pray that the Lord may spare me to labor here, where my labors will not only be more cheerfully and hopefully performed, but where they will, I believe, avail more, and be more appreciated."

Professor Freeman's testimony concerning the College is the more valuable, as he graduated at Middlebury College, Vermont, with the highest honors, and was for eight years president of a Collegiate Institute in Pennsylvania.

Rev. A. Crummell, A. M., "Professor of Intellectual and Moral Philosophy, and of the English Language and Literature," writes, December 4, 1864:

"Your suggestion, that I should get aid from the people to whom I minister on the St. Pauls, cannot be carried out. The people are too poor. I am doing nothing more than other ministers in Liberia, who, rather than that the people in small hamlets and villages should grow up without the gospel and Christian ordinances, volunteer to supply them on Sundays, without any remuneration. Our Baptist brethren are distinguished for this self-sacrifice, beyond all other religionists in the land."

Some Protestant Episcopal Society, or church, Sabbath-school, or person, or persons, ought to make him some compensation for his purely missionary labors as rector of that little church on the

**St. Pauls.** It costs him something to go there and return every Sabbath; and he needs every cent of his salary as professor, with economy, for the support of himself and family. Will some of them think of it? J. T.

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For the African Repository.

### LIBERIA.

They were bold men who, four decades ago,  
Laid thee, LIBERIA! on Old Afric's breast,  
And round thy cradle fought. The knights of old,  
Whose deeds of daring glitter in romance,  
Excelled these never! Upon hostile shores,  
Forever facing thy barbaric foes,  
They gave thee tender nursing, till assured  
Thy "local habitation and thy name!"

Thy Past was fruitful, and thy Present gleams  
With rays of blissful promise. None can doubt  
The rich abundance of thy Future life:  
Inwoven with thy progress are the germs  
That shall develop and expand thy power,  
Until thine ancient domain, repossessed,  
Shall thrive and blossom into vast empire!  
No nation rose, by loftier instincts moved  
Than those which animate thine earnest sons:  
In thy creation is mankind informed,  
(If argument was wanting to convince,)  
Of the essential manhood of thy race:—  
How, left to their devices, in a land  
Free from the circumscribed behests of caste,  
They plant the marts of industry, and rear  
The civil structures which attract a world:  
Open to Commerce what, for centuries,  
Lay idly wasting on untravelled shores,  
The teeming products of a continent:  
Where all was bondage, spread the sacred flag  
Of civil and religious liberty,—  
Beneath its folds call in a scattered race,  
Who in the vanished ages were enslaved,  
And bid them to the lofty stature rise  
Of glorious Tell, and breathe an air as free  
And pure as that which sweeps the mountain heights  
Of Switzerland.

LIBERIA! proudly lift

Thine honored head amidst the World's empires!

G. M.

### THE RIGHT SPIRIT.

"Liberia must be **SUSTAINED**. Whatever else is done for the colored man, *THIS must not be neglected*," said an old and tried friend of our cause in Vermont, as he made the annual donation to this Society, to which he has been accustomed for thirty years.

And then he added, in substance :

1. Because we owe it to God, to Africa, and to our country to sustain Liberia. With all our best endeavors we shall never repay our debt to that Pagan continent.

2. Because it is for our interest, personally, civilly, socially, and religiously, aside from its great commercial benefits, to build up a negro nationality upon the only spot of the globe where it can most successfully be erected. Immeasurably darker would be the hour for Americans in the troubles now upon them, were there no home lighted up for the man of color in his ancestral land. Liberia is a beacon of good as well to America as Africa.

3. Because, having put our "hand to the plough," it does not behoove us to "look back." To neglect Liberia now, is to endanger what we have done. She needs our help; we stand pledged before the civilized world to sustain this daughter of our munificence. To push her aside in her infancy and weakness is to destroy our own good and prove unfaithful to our pledge and our honor.

4. Because, whatever else we do, Liberia is needed for the consummation of Africa's redemption, and the highest elevation and happiness of the black man. Without nationality for his race and Christianity for his ancestral home, the descendant of Africa will never be raised to the highest positions among civilized men.

This is the right spirit for our times, and we do not wonder that our excellent friend spoke with emphasis in regard to sustaining Liberia, with such reasons as these before his eyes. They are imperative, and should be carefully pondered by every one who would do good to the negro.

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### RECENT FROM LIBERIA.

Communications to a recent date have been received, by way of England, from Liberia. Hon. Abraham Hanson, United States Consul-General, wrote from Monrovia, December 7, as follows :

"I have suffered from fever and consequent prostration during the last six weeks, but am now comparatively restored. I have for recreation, been up and down the St. Pauls twice. Everything on the banks, &c., looks vigorous and promising.

"We have in harbor a Swedish and a French man-of-war. The former comes to pay a special visit to this government. She is to leave this p. m. for Trade Town, with ex-President Roberts on board, to adjust some difficulty arising out of the Port of Entry bill. At the Mayor's (McGill) mansion, yesterday, a neat entertainment was given to her commander and officers."

We present, in the preceding pages, the annual message of President Warner to the two Houses of the Legislature at the commencement of their session, on the 6th of December. It is a creditable document. Retrenchment in the public expenditures and a reduction in the salaries of Government officers; a tax on distilleries; the enactment of a general patent law; and an amendment to the Constitution prolonging the Presidential and Legislative terms of service, are recommended. The foreign relations of the Republic are stated to be "pacific," and the Navy, Finances, Trade, Liberia College, and the Aborigines are topics discussed with clearness. President Warner remarks: "I am gratified to give it as my earnest conviction that Liberia is growing in material wealth. Our exports are every year increasing, and if this exercise of our productive power is continued with the same progressiveness as within the last few years, we shall soon be independent."

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#### DEPARTURE FOR LIBERIA.

The brig "M. A. Benson" sailed from Boston, February 9th, for Monrovia. She had one emigrant, sent by the Colonization Society, viz: John Joseph Blyden, brother of Professor E. W. Blyden, Secretary of State of the Republic. J. J. Blyden is a native of St. Thomas, W. I., and is a blacksmith and steam-engine boiler maker by trade. He has resided for some time in the United States.

In the "M. A. Benson," were shipped for Liberia College some valuable apparatus and books, the gifts of noble friends of Africa,

among which were a complete set of Cicero's works, from Rev. Dr. Upham, of Bowdoin College, Maine. She takes out, also, a quantity of freight and goods of various sorts for sale, and it is expected she will, in due time, return freighted with sugar, coffee, and other Liberian products.

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### ANOTHER TREATY.

A Treaty of Amity, Commerce and Navigation has been concluded at London between Portugal and Liberia, by the Count De Levradas and Gerard Ralston, Esq. It contains a similar article to that in the Treaty with Hayti and Liberia, to assimilate the Slave trade with piracy. This is an important principle of international law to establish, and it is hoped there will thus be great good effected by the young African Republic.

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### OUR LIBERIA CORRESPONDENCE.

MONROVIA, LIBERIA, *December 7, 1864.*

DEAR SIR: The city of Monrovia presents just now a scene of unusual life and animation. Besides the usual gathering of legislators, which brings a number of strangers to the capital from the several counties, we have the presence of quite a number of foreigners. Last Thursday two French gunboats came into the roadstead, and the day after a Swedish corvette followed them. The officers of these vessels have been on shore daily, and have been introduced very generally to our leading citizens. The other day the young men of the town gave the Swedes an entertainment; and it was a very pleasing sight, near sunset, to see a procession of Swedes and Liberians, interlocked, walking to the sound of music to the water-side, to see our guests off on their return to their vessel. The larger of the two French vessels sailed to-day to the leeward; the smaller one is detained here for a short time on account of the sickness of the crew. Sunday morning she crossed the bar, came into Mesurado river, and anchored immediately in front of the town, about forty feet from the front street. She is a beautiful little model of a vessel, about sixty-eight feet in length, ten feet across beams, and draws about four feet of water. She carries four guns, and her company, officers and crew, is composed of thirty men.

Our intercourse with these strangers has been most agreeable, and in the case of the Swedes, it seems to have been fully reciprocated. The officers are a very lively and intelligent set of men; one of them is an artist, and is taking sketches of our scenery; the medical officer is a graduate of the University of Upsal, somewhat proficient in botany, tolerably at his ease in English, well acquainted with Shakspeare, and a great admirer of Longfellow.



whose translations from the Swedish poets have given him celebrity in Sweden.

The Mayor of the city, Dr. S. F. McGill, entertained the officers at a sumptuous and elegant dinner the other day, at which were present the President, Vice President, and Cabinet officers, ex-President Roberts, the Speaker of the House of Representatives, and the professors of Liberia College. Toasts were proposed to the King of Sweden, the commander of the corvette, the officers and crew, and to the University of Upsal. Professor Blyden was called upon to act as interpreter in French ; but it was found that all the officers spoke such good English that they could speak for themselves without any assistance. I may remark here that this is a *special* visit to the Republic in consequence of a treaty just made through our excellent and indefatigable friend and Consul, Mr. Ralston, between Sweden and Liberia.

I understand we are soon to have a visit of a Danish man-of-war; doubtless on the same errand as the Swedes, to see what we are, and what we are doing.

The arrival of these vessels has been an agreeable episode amid the monotony of the season. During the rains comparatively but little labor can be done, and life everywhere in our communities is dull and lifeless. But such an event as this causes much activity, for the demands of naval vessels for coffee, and cocoa, and vegetables, and meat, and fowls, and curiosities, are large. I hear that our people easily meet all the needs of these vessels, and some of our humbler citizens are reaping some solid advantages.

The "rains" are almost gone, and the "dries" are at hand. On every side we hear of preparations for the manufacture of sugar. I think that you may anticipate more than an addition of a third, over and above the whole amount of sugar barreled last grinding season. The progress of the farmers in the article of coffee is more problematical. Few men here would venture conjecture of the amounts that are likely to come into the market. The most we know is that during the last seven or eight months very large numbers of scions have been planted. I will refer to but one settlement, premising that that settlement may be taken as a fair index of the whole country. The people of Carysburg have set out this year about 30,000 coffee trees. Two of my own acquaintances there have each planted upwards of 4,000 scions.

The trade in raw cotton has not increased as yet to any magnitude, but I am quite confident that before many years have passed away this will be one of the most important businesses carried on with our native population. There are two or three facts which warrant the presumption. The first of these is that cotton is grown in very wide districts through all our interior, and to within fifteen and twenty miles of the coast. Doubtless the best part of a population two hundred miles interiorward are engaged more or less in the growth of cotton. Secondly, considerable quantities of raw cotton already come to our traders and farmers, so that the purchase of cotton has become so common that in the houses of nearly all of our farmers and traders, on the St. Pauls, one can purchase one or two barrels of cotton at any time. In three

or four of our settlements the manufacture of cotton cloth by Liberian women is now a common employment; and at Washington's farm an attempt is about being made to establish a factory for the employment of girls and young women. It would have gone into effect some time since if looms could have been obtained in the country. Moreover, exportations of cotton have already taken place, with much personal advantage. Thirdly, very large quantities of country cloths are continually being brought into the market; never before so many as during last season. I shall try and learn from the authorities what were the numbers sold in the city during the last twelve months, and give you the full items.

Now, the question arises, *what can be done to make all this growth of cotton available for the foreign market?* Three questions arise from this:

1st. Shall trade, in such large quantities as to discourage *native* spinning and weaving, be thrown into the interior, so that the raw material may reach the coast? or,

2d. Shall attempts be made to improve the native manufacture, so that *finer cloth*, with *wider breadths*, may come into the market, for the use of *civilized* people? At present, most native cloths are coarse in texture, and the pieces manufactured are only about eight inches broad, which are sewed together by the natives until they make pieces *three feet* wide and *six feet* long. Could not superior looms be introduced among them, and their manufacture be improved? or,

3d. If country cloths were exported in large numbers from this country to America, would it pay American manufacturers to take these cloths, rip them to pieces by machinery, and re-manufacture the cotton into fabrics for the foreign market?

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## ITEMS OF INTELLIGENCE.

**LIBERIA COLLEGE.**—This Institution is progressing. We learn that the students generally exhibit a degree of thoroughness in the studies pursued and give, in all other respects, satisfaction.

**THE LIBERIA ANNUAL CONFERENCE** of the Methodist E. Church consists of 21 preachers, 1452 members of the church, 40 local preachers, 20 Sunday-schools, 1334 scholars, and 19 churches, worth \$14,300.

**THE EPISCOPAL MISSION IN LIBERIA** has, in the past year, been re-inforced by the sending of three clerical missionaries and one female teacher. One other, and an additional female teacher, are soon to go forth. The debt for reparation of wrongs inflicted on down-trodden Africa by this country, was never more deeply felt than now. The scourge of God is quickening our sensibilities. Let us not only cry out in confession, but rise up in justice.

**THE SOUTH AFRICAN MISSION** of the London Missionary Society contains 38 churches, 4770 communicants, 46 juvenile day and boarding schools and educational institutions, with 3547 scholars.

**DEATH OF REV. JAMES R. AMOS.**—This "African Missionary to Africa" has entered into his rest. He was one of the first fruits of the Ashmun Institute, where he received his literary and theological training. Few men beginning their education at over thirty years of age, and contending with almost every outward hindrance, have accomplished so much as he.

**Dr. LIVINGSTONE**, it is understood, is determined again to devote himself to African discovery, and he is now planning an exploring expedition from the East coast of Africa to the district lying between his most northern point on Lake Nyassa, and Burton and Speke's southern point on Lake Tanganyka.

**Dr. W. B. BAIKIE**, who had been engaged in exploring the Niger, died at Sierra Leone on the 30th of November last, on his return to England, thus adding one more to the many victims who have succumbed to the pestilential climate of that quarter of the globe. To us it seems that the only way in which one can hope to spread civilization over that continent is to elevate the races on the seaboard, by means of settlements like those composing Liberia, and work from them toward the central tribes. The labors of Livingstone, Grant, Speke, Baikie and others, are chiefly valuable for the additions they have made to our geographical knowledge.

**Du CHAILLU'S SECOND EXPEDITION.**—A letter to the Secretary of the American Geographical and Statistical Society, from the Rev. Albert Bushnell, a corresponding member of the Society, dated Baraka, Gaboon, West Equatorial Africa, November 21, 1864, contains the following: "M. Du Chaillu, well-known to many of the members of your Society, came out from England about a year since and stationed himself at his old trading place on Fernando Vaz, and resumed trading, preparatory to an exploring enterprise into the interior. After having dispatched two cargoes of African produce to England, he started about the last of September on his grand tour of explorations, hoping to reveal some of the hidden mysteries of Ethiopia. After mentioning his photographic and scientific instruments, his powder and shot, food and goods for the purchasing of provisions, making presents to the chiefs &c., he writes: I calculate it will require from about seventy to eighty men to carry them. I think I shall be able to go very far into the interior. I will go as far as I can, but do not know exactly what I can do until I am far inland. It will depend then very much on how I find the natives. I think there is a pretty fair prospect of my going six or seven hundred miles into the interior, and this time the distance will be determined by astronomical observation. I shall be able to determine the height of the country I visit. Next to astronomical observations, these will be most important and useful: and as I shall travel really in the central part of Africa, and as travels have been accomplished north and south, then we shall be able to have an exact knowledge of the geographical formation of this continent."

**ZANZIBAR.**—A French paper states that Great Britain has purchased, from the Imaun of Muscat, the island of Zanzibar, in the Indian ocean, near the coast of Zinguebar, Eastern Africa.

**BISHOP CROWTHER.**—A very interesting letter has been received from Bishop Crowther, giving a most satisfactory account of his first expedition up the Niger since he left England in August last. The bishop gives an account of his disposal of many of the gifts he took out with him, which have been of the greatest use in forming new missionary stations, and in obtaining a grant of land from the King of the Igara country; they have also been instrumental in reconciling a hostile chief of the Delta, who is now friendly to the missionaries.

### RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY;

*From the 20th of January, to the 20th of February, 1865.*

|                                     |       |                                     |          |
|-------------------------------------|-------|-------------------------------------|----------|
| NEW HAMPSHIRE.                      |       | F. Hancock, \$5. William            |          |
| By Rev. F. Butler, (\$17 50.)       |       | Mogee, \$5 25.....                  | 30 25    |
| <i>Lyme</i> —Cong. Ch. and Society  |       |                                     | 106 25   |
| \$12.30. Rev. E. Tenney,            |       |                                     |          |
| D. D., \$5.....                     | 17 50 |                                     |          |
| VERMONT.                            |       | DISTRICT OF COLUMBIA.               |          |
| By Rev. F. Butler, (\$27 50.)       |       | <i>Washington</i> —Miscellaneous .. | 453 98   |
| <i>Bradford</i> —G. W. Pritchard,   |       | TENNESSEE.                          |          |
| J. A. Hardy, ea. \$5. Geo.          |       | <i>Nashville</i> —J. Cameron, Esq., |          |
| Pritchard, \$2. T. C. Shaw,         |       | to const. Mrs. Emma S.              |          |
| Hon. H. Strickland, Rev. S.         |       | Cameron and Rev. R. H.              |          |
| McKeen, D. D., ea. \$1. B.          |       | Allen, Life Members.....            | 70 00    |
| C. Currier, 50 cts.....             | 15 50 | FOR REPOSITORY.                     |          |
| <i>Lyndon</i> —Hon. S. B. Mattocks, |       | VERMONT— <i>Concord</i> —C. Ju-     |          |
| \$2 .....                           | 2 00  | devine, to June 1, '65.....         | 10 00    |
| <i>McIndoes Falls</i> —Rev. M. B.   |       | CONNECTICUT— <i>South Windsor</i>   |          |
| Bradford, ..                        | 2 00  | —S. T. Walcott, to Jan. 1,          |          |
| <i>St. Johnsbury</i> —J. M. Warner  | 1 00  | '66 .....                           | 2 00     |
| <i>Windsor</i> —Dr. G. B. Greene,   |       | MASSACHUSETTS— <i>Hingham</i> —     |          |
| \$5. Z. C. Barber, Marcel-          |       | Dennis Fearing and Morris           |          |
| lus Barber, ea. \$1, additio'l      | 7 00  | Fearing, ea. \$1, to Jan. 1,        |          |
|                                     |       | '66, by Rev. Dr. Tracy.....         | 2 00     |
|                                     | 27 50 | NEW YORK— <i>Norwich</i> —D.        |          |
| NEW JERSEY.                         |       | Buttolph, to Jan. 1, '66.....       | 1 00     |
| By Rev. Dr. Orcutt, (\$35 00.)      |       | MARYLAND— <i>Baltimore</i> —Mrs.    |          |
| <i>Lambertville</i> —Coll. in Pres. |       | H. Patterson, to Jan. 1, '66        | 1 00     |
| Ch., Rev. Dr. Studdiford,           |       | GEORGIA— <i>Savannah</i> —C. L.     |          |
| pastor, \$30 of which to con-       |       | De Lamotta, to Jan. 1, '66,         | 1 00     |
| stitute Hon. Wm. Wilson a           |       | TENNESSEE— <i>Nashville</i> —W.     |          |
| L. M.....                           | 35 00 | T. Kennedy, to Oct. 1, '65.         | 1 00     |
| PENNSYLVANIA.                       |       | OHIO— <i>Mahonington</i> —Wm.       |          |
| By Rev. Dr. Orcutt, (\$106 25.)     |       | Simpson, to Jan. 1, '65.....        | 5 00     |
| <i>Philadelphia</i> —Thos. H. Pow-  |       | <i>Bolivar</i> —David Yant, on ac-  |          |
| ers, Wm. Weightman, Ar-             |       | count.....                          | 5 00     |
| thur G. Coffin, ea. \$25.           |       |                                     |          |
| Miss M. Finley, \$1.....            | 76 00 | Repository .....                    | 28 00    |
| <i>Norristown</i> —G. R. Fox, Rev.  |       | Donations .....                     | 256 25   |
| J. G. Ralston, ea. \$10. B.         |       | Miscellaneous .....                 | 453 98   |
|                                     |       | Total.....                          | \$738 23 |

# THE AFRICAN REPOSITORY.

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## LIBERIA EPISCOPAL MISSION.

We have condensed the interesting report of Bishop Payne, of the Episcopal Mission in Liberia, as it appeared in the "The Spirit of Missions" for December.

In reporting from the Mission, I conform to the order of the Districts in which our work is carried out, beginning with the

**MONROVIA DISTRICT.** *Trinity Church, Monrovia.*—Under date of April 5, 1864, Rev. G. W. Gibson sends me the following statistics of this Church: Number of Baptisms, 2; Confirmed, 3; Burials, 3; Marriages, 4; Communicants, 44. There is a class of four or five candidates for confirmation, (adults.) Mr. White, Liberian Candidate for Orders, continues to keep a day school in connection with the Church. The attendance varies from thirty to forty. The Sunday-school of Trinity Church is reported to be in a satisfactory condition, having in it a number of recaptives, children, and youth.

*Grace Church, Clay-Ashland,* continues to be supplied, as his health permits, by Rev. A. F. Russell, without salary from the Mission or his congregation.

**BASSA DISTRICT.**—The Church here, begun with so much promise, has been left without a minister for about a year. It is proposed to send Rev. Thomas Toomey, now at Rocktown, to occupy it at an early date. I can only give the statistics of last year: Communicants, 28; Sunday-school scholars, 57; day scholars, 69. This District, as stated in all former reports, is a most interesting field for efforts among the heathen, which, it is devoutly to be hoped, the zeal and liberality of the Church may still enable us efficiently to occupy.

*Since.*—Rev. J. K. Wilcox, Minister. Mr. James Monger, Li-

berian Teacher and Candidate for Orders. Communicants last reported, 14; Sunday-school scholars, 25; day scholars, 20-25. Two small Sunday schools are mentioned in native towns near the settlement. A Female Sewing Society, connected with the congregation, supplies the children with appropriate dress for Sundays.

Mr. Wilcox writes that an effort is being made by a few friends of the Church in the township of Lexington to erect a small place of worship at their own expense. He already holds stated services in this settlement. Mr. Wilcox has recently made a missionary tour along the Kroo Coast, lying southeast of Sinoe. This is the original *Kroo* Tribe; their proper name is *Krao*, which foreigners easily changed into Kroo. Their country extends along thirty to forty miles of coast, and is immediately in the rear of *Mount Gedeye*, (Mount Caffa of Ptolemy,) where the finest iron abounds, and in the rear of which one of the branches of the Niger is believed to rise.

It has always been an active and intelligent tribe, and it is greatly to be desired that a Missionary Station should be established amongst them. Many Liberian traders are scattered along this part of the coast, with a few from Sierra Leone. Among the latter, Mr. Wilcox names one, whose child he baptized, who seemed to be a godly man, who, while endeavoring to serve God himself, used his influence to induce others to do so also.

Below the *Krao* are the Yedabo, a large tribe, who have fought their way from the interior, where they have many towns, and occupy a place on the coast known to traders as "Sassy Town." Here should be another Mission Station. Southeast from the Yedabo are *Mena-Sedewe* or *Grand-Sess* people, about forty miles above Cape Palmas. This is the largest settlement on the Grain Coast, having a population of fifteen to twenty thousand. They are closely connected with the Greboes. Here, too, we should, by all means, have two efficient Missionaries.

THE CAPE PALMAS DISTRICT. *Fishtown*.—The first of our stations in this District, proceeding down the coast from Grand Sestos, is at present occupied only by a native Catechist, Mr. Samuel Boyd, with six scholars. It is under the immediate supervision of Rev. Thomas Toomey, at Rocktown, who visits and preaches regularly in the towns about; and the more general superintendence of Rev. C. C. Hoffman, who administers the Lord's Supper there and at Rocktown at stated intervals. The advantageous position of Fishtown, with the best harbor on the Liberian coast, its facilities as a radiating point, and the fine site of the Mission premises point to it as a suitable location for far more important objects than have yet been attained or attempted. It is here we propose to place a training school for catechists, and if it shall please God ministers for the missionary work.

*Rocktown*.—Minister, Rev. Thos. Toomey; Catechist, G. T. Bedell; Assistant Teacher. Baptisms at the station, Adults, —;

Infants, —; Confirmations, 2; Communicants, 12. Boarding scholars, 8; Day, 5; total, 13. Sunday-school scholars, irregular, 100. The conduct of the Christians at this station is reported by Mr. Toomey to be satisfactory. The attendance of the heathen at St. Paul's Church is small; but good congregations are obtained when the Missionary goes to the towns and villages. As stated above, Rev. Mr. Toomey is about being transferred from this station to Bassa. Rev. Mr. Suss, late of the Basle Mission on the Gold coast, is to take his place for the present, and has already removed to the station.

*The Orphan Asylum, St. Mark's, and St. James' Churches, C. P.*, continue under the immediate superintendence and pastoral care of Rev. C. C. Hoffman. *The Orphan Asylum* has continued to suffer by reason of frequent changes in its Superintendent and Teachers. Mr. and Mrs. Hoffman, now providentially returned in improved health, were absent, the former eight months, the latter a year. During this time the superintendence of the Institution devolved on Mrs. M. A. Cassell, a Liberian lady of experience in teaching and the management of children, and who, it gives me pleasure to add, exercised a mild but firm government. The Teacher for the past fourteen months has been Miss Hannah More, formerly of the Mendi Mission. The state of her health, which has been poor of late, and other circumstances, will probably induce her soon to revisit the United States. We are encouraged soon to expect another to take her place. Present number of Beneficiaries, 14; Day scholars, 9; total, 23.

*St. Mark's Church.*—Services in this Church were maintained regularly during Mr. Hoffman's absence by myself and Rev. T. Toomey. The congregation here has continued much the same during the past year as in previous ones. Here, as in all the Liberian settlements, there has been of late but little immigration, and, consequently, but little material for increase, except in a transfer from one Church body to another, of the recaptives. To this latter class I am thankful to know that the Rector of St. Mark's directs a pastor's eye. He has a Bible-class composed of them, and some have already been gathered into the Church. In the Sunday school, also, there is an attendance of quite a number.

The statistics of St. Mark's Church are as follows: Rector, Rev. C. C. Hoffman. Communicants; Liberian, 71. Baptisms: Liberian, Adult, 1; Infant, 7; total, 8. Native, adult, 4; infant, 2; total, 6. Confirmations: Liberian, 8; Natives, 3. Marriage: Liberian, 1. Deaths: Liberian, adult, 2; infant, 2. Sunday-school scholars: Liberian, 157; Natives, 25; total, 182.

*Parish School.*—Miss E. Norris, Teacher. Scholars, average attendance, 35. This school is sustained in part by St. Mark's Church.

*Hoffman Station and St. James' Church.*—A more and more important and interesting charge continues under the pastoral su-

pervision and care of Rev. C. C. Hoffman. In the Christian village here are: Families, 14; Children, 29; Total population, 83. Scholars, Beneficiaries, 15; Day-Scholars, 15; Total, 30. Day-Scholars, chiefly children of Christian villages. Sunday-school Scholars, 70. Communicants, reported with St. Marks, 61. The attendance on the religious services held in St. James' Church every Sabbath afternoon, is chiefly composed of Christian villagers and scholars; though here, as elsewhere, good congregations assemble in the heathen towns, when visited by Missionaries and Catechists.

*The Frey School*, at Hoffman Station, taught by Mrs. N. S. Harris, has 6 Boarding Scholars, and 4 Day Scholars: Total, 10. It is sustained by a Christian gentleman—not of the Episcopal Church—in Philadelphia.

*The High School*, Mt. Vaughan, continues under the charge of Mr. S. D. Ferguson, Candidate for Orders. Though Mr. Ferguson is faithful, and for a young man very efficient, this school does not and has not accomplished the great objects for which it was established, namely, training Teachers and Ministers for missionary work. Number of beneficiaries at present in High School, 7: Day-Scholars, 25; total, 33.

*St. Mark's Hospital*, near the Orphan Asylum, though not properly a part of Mission work, is nevertheless the work of the Rector of St. Mark's, who, through this institution, has provided comfortable accommodations for the sick of all countries, visiting the port of Cape Palmas.

*Spring Hill*, five miles below Cape Palmas.—Mr. John Farr, Native Teacher and Catechist. There are here, Boarding Scholars, 7. One has been transferred to Hoffman Station, and is attending the High School as a Day Scholar. Another Christian young man has left to engage in farming on the Cavalla river, with the approbation of Mr. Hoffman and his teacher.

*Hanhite Lu*, (Good-things Hill,) is the hopeful name given by the Superintendent to a station occupying the site of what was once a robber's den. It is at Graway, eight miles below Cape Palmas, and three from Cavalla. Teacher, Mr. James Bayard. Boarding Scholars, 6. In three large heathen towns near the station, (of which his father was king,) Mr. Bayard holds religious services on Sunday, and otherwise endeavors to exert a Christian influence. Both Mr. Farr and himself seem to be increasing in efficiency.

CAVALLA DISTRICT. *Cavalla Station*.—Superintendent and Pastor, Bishop Payne; Assistant Minister, Native Deacon, Rev. C. F. Jones. Teachers—Miss E. E. Griswold (foreign) and Mrs. Gillett, (native,) Mr. Charles Morgan, (native.) Teacher of Day-School and Candidate for Orders, Edward Neufville. Printers—J. P. Jackson and E. S. Appleton. Boarding Scholars: Girls, 29; Boys, 21. Day-Scholars: Girls, 12; Boys, 4; total, 66. Sun-



day-school Scholars, irregular, 150. Baptisms: adults, 14; infants, 13; total, 27. Confirmations: adults, 4. Marriages, 3. Deaths, 8. Communicants: transferred, 1; suspended, 5; present number, Foreign, 3; Liberian, 2; Native, 84; total, 89. Missionary contributions, \$124 34; alms, \$13.82; total, \$168 16. Regular services have been maintained at this station, namely, two in English, and one in Grebo on the Sabbath, and one on Wednesday evening; Rev. C. F. Jones preaching on the latter occasion, and the Bishop on the three former. The Bishop also superintends and teaches Sunday-school every Sabbath afternoon in the month, except one, when he publicly catechises. Besides services in the Church of the Epiphany and Girls' School-House on Sunday, Mr. Jones and some communicants hold services in four of the villages belonging to Cavalla, either on Sunday or some other day in the week. Day-schools are maintained in four towns, by the Bishop, Mr. Jones, Miss Griswold, Assistant Teachers, and advanced scholars.

The *Cavalla Messenger* continues to be printed at the Station, with an increasing circulation, and several small books have been printed on the press during the past year. I hope by another year to have the Prayer-Book ready for the press, in Grebo. I am at present also engaged with Mr. Jones in translating Romans and Corinthians, which, it is hoped, may be published in the present year.

*River Cavalla*, the next station in order eastward, has been under the care of Mr. J. D. George. Since the war broke out, I have heard little or nothing from him. The people of Cavalla have made two attacks upon the town in which he lives; in one of which, though with much loss, they had nearly succeeded in destroying it.

*Rockbookah*.—At this station, three miles below the Cavalla river, are the Native Catechists, E. W. Hening and Russell Leacock, with their wives. They visit and give instruction in ten villages along the coast in the Babo tribe. The limited appropriation to the Mission still forbids that necessary appendage to every Mission Station—a boarding-school.

*Taboo Station*.—Mr. Richard Miles, late of the Mendi Mission, having remained at the Orphan Asylum, in the absence of Mr. Hoffman in England, on the return of the latter was sent to occupy this interesting station in the beginning of the present year. The war which had driven away the Catechist, Mr. J. M. Minor, was now happily over, and there was a prospect of years of peace. Mr. Miles has entered earnestly upon the duties of the station, visiting regularly and publishing the "glad tidings" in the several towns and villages composing the Plabo (Taboo) tribe, and seems encouraged in his labors. The Native Scholars, hitherto at the station, were most of them transferred to Hoffman Station. Two were withdrawn through the temptations and casualties of the war.

Three foreign children—one son of Mrs. Miles, and two native deaf and dumb boys, taught chiefly by E. P. Messenger, constitute for the present the school at the station.

*Bohlen and Out-Stations.*—*Hening Station*, the first in order on the river, continues under the charge of Mr. J. W. Hutchings, Native Catechist. Mr. Hutchings has been afflicted during the past year in the death of his wife. He, however, continues at his post, and seems to be faithful. He holds religious services in three Babo towns on the river, and in its neighborhood. These three towns being in league with the Cavalla people in the present war, intercourse between them and this place is not interrupted.

*Gitetabo Station.*—Catechist and Teacher, Mr. Francis Allison. Boarding Scholars, 6. Mr. Allison holds religious services regularly in three villages, near the Mission premises, and occasionally in several others, six to ten miles west of the river; constituting, with the three just named, the portion of the Nyambo tribe, called *Gitetabo*. Mr. Allison also sometimes visits and holds services in Borobo, another division of Nyambo to the north, and including Dihne on the river.

*Tebo.*—This name designates the station and the large tribe, to leaven which it has been established. Catechist and Superintendent, W. H. Kinckle. Teacher, Francis Hoskins. Scholars, 6. These parties with their wives, and William Bryant and wife compose the strength of the mission and representation of Christian civilization, where there should be one or two ordained Missionaries; for, by means of the Tebo tribe, extending from the coast near Taboo, to the mountain's interior, the Gospel might be spread to the distance of one hundred miles.

*Bohlen.*—This has been occupied, since Mr. Auer left, by Mr. L. W. Thornton. T. C. Brownell, Teacher. Native scholars, 8. The wives of Messrs. Thornton and Brownell, with B. C. Webb and wife, represent the civilized and Christian agency at this important station. The communications, 6 in number, with those at Tebo and Gitetabo, are included in the statistics of Cavalla Station. Mr. Suss and wife, late of the Basle Mission, on the Gold Coast, have recently been appointed by the Foreign Committee with a view to occupying this station.

**GENERAL STATISTICS.**—Baptisms—Liberian, adult, 3; infant 7; Native, adult, 26; infant, 42: Total, 78. Confirmations, 15. Communicants—Liberian, 168; Native, 148: Total, 316. Sunday-school Scholars—Liberian, 269; Native, 283: Total, 552. Day Sch olarsLiberian, 145; Native, 73: Total, 218. Boarding Scholars—Liberian, 24; Native, 108: Total, 132.

**CONCLUSION.**—We should accept it as a visible and unquestionable proof of Christ's presence with the Church and African Mission, that not one of its twenty-one Mission Stations has been given up; that converts have been gathered from the Liberians and Natives;

that four additional male and as many female missionary laborers have been appointed, while others have offered their services; that new measures adopted result in increased contributions to the Missionary Treasury; that there is a prospect of a Missionary Seminary in the United States, and of a Training School for Catechists, Teachers, and country-born Ministers in the Mission; that we have the promise of a missionary schooner, by means of which we may convey the message of salvation along two hundred to three hundred miles of coast yet unvisited by the light of truth; and, above all, that God has given grace to those who have labored longest and suffered most in this blessed work more and more to live in it, and to desire to spend and be spent in it and for it.

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For the African Repository.

### RELIEF!

SUGGESTED BY THE PERMANENT FOUNDATION OF THE LIBERIAN REPUBLIC ON THE SHORES OF WEST AFRICA.

A lamp that holds eternal light within its crystal stem,  
A light more precious than the rays of sparkling diadem,  
Erects its glory on thy shores, O ancient land of grief!  
And on thy firmamental walls imprints the word—RELIEF!

Relief! I seem to hear the sound vibrate on every air,  
As if cathedraled Universe, in sympathy most rare,  
Would thus its exultation show—its undisguised acclaim—  
As on historic scroll is traced LIBERIA'S hopeful name!

Relief! It comes in God's good time. The bud's resplendent flower  
Had its allotted ripening day: could bloom no other hour!  
So Ethiopia's succor lagged: tight-closed each entrance door,  
Until her cultured exiled sons retrod her famished shore,  
And in their hands and in their lives, this light of priceless lustre bore.  
Whose fructifying power shall bloom her buds of promise evermore!

Relief! Like that which I should feel, if, on a vast and cheerless sea,  
Floating abandoned and alone, some sudden succor came to me,  
Lifting me out the watery gulf, so ready to divide the thread  
Whose silken woof is all that lies between the living and the dead!

Relief! Bright-plumaged birds of thought flock to the portals of the mind,  
Eager to illustrate the bliss which by this simple word's defined!  
Chief of the shining pageant, comes the thought of ransomed Africa:  
Her Idol gods low-disenthroned—her superstitions swept away,  
And in their stead, the Shrine of Christ reflecting Heaven's celestial Day!

G. M.

From the Philadelphia Telegraph.

### COMMERCIAL IMPORTANCE OF LIBERIA.

We wish to say a few words about the growing commercial importance of Liberia, and the expediency of establishing a closer intercourse with that interesting region. That which this country now enjoys with the prosperous and promising settlements it has founded, is not so regular and frequent as it ought to be. Viewed only as a means of inducing and facilitating the emigration of our free negroes to a land where their condition as regards climate, political freedom, and social equality would be vastly improved, the proposition to establish much more intimate communications with the West Coast of Africa deserves the best zeal and efforts of Congress and of the citizens of all the States. Considered simply with reference to its moral and commercial consequences, the object suggested is entitled to rank as one of the noblest and most momentous aspirations of philanthropy that ever engaged the exertions of any people. A wise self-interest, no less than an enlarged and elevated humanity, should prompt us to co-operate with all possible energy in forming and fostering the nearest relations of mutual good-will, dependence, and traffic with Liberia.

Besides the fact that their personal fortunes in every respect would be immensely ameliorated by their removal, obvious considerations of domestic and political welfare unite to persuade us to do all we can to promote the transfer of our free colored population to the colonies which a benevolent policy has created for them on the native soil of the race. Their position is anomalous, and probably will always remain so. From such a situation every enfranchised colored man should be eager to escape; and we are satisfied that if he were furnished with the proper facilities for his transit to a region peculiarly well fitted to his physical nature, and under whose republican institutions he could enjoy all the civil and social happiness of a freeman, he would desire to embrace so eligible a change in his condition.

But ample and abiding intercourse with Liberia is strongly recommended by commercial motives. A Christian commonwealth, rapidly progressing in civilization, is developing the material resources of the West Coast of Africa, and is destined eventually to spread its power and cultivation far into the interior of a still barbarous, but most fertile and productive continent. It is manifestly important that the United States should begin to take a much more serious notice of this fact, and open the most extensive and friendly communication with the new State. Its commerce even now is very valuable. The British Government, more sagacious than ours in cultivating trade with all parts of the world, now possesses full two-thirds more of the commerce of Liberia, a settlement of American origin, and all of whose sympathies incline it to associate with us, rather than to any other country.

It is easy to foresee that a vast territory, containing millions of inhabitants who are one day to be redeemed from a savage state and introduced to the wants and tastes of civilized life, must ultimately open to enterprise, industry and art one of the largest and most lucrative markets in the world. The United States possess great advantages in any competition for the commerce of Africa. They have, for instance, an exhaustless abundance of the raw materials for the fabrics which form the staples of African imports and consumption; the requisite skill, labor, and machinery to produce them at the lowest rates; and an ample merchant marine to do their own carrying upon the ocean, while they occupy towards the settlements peopled by colonists from their own shores relations of sympathy which, if properly cherished, may secure to us commercial privileges attainable by no other nation.

We therefore trust that something will speedily be done to secure success in this matter. Its importance to our interests cannot be too highly estimated. Our Government and people have too long been idle and indifferent with regard to a subject of great and growing concern, and it is time to wake up and act vigorously.

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#### VISIT TO MONROVIA.

The following is from a letter written by the Rev. Thomas Burrows, a missionary who visited Monrovia on his way to Cape Palmas:

It gives me great pleasure to be able to inform you of our safe arrival on this African coast. We anchored off Monrovia, Monday afternoon, July 25th, after a pleasant passage of thirty-nine days from New York.

We got to Monrovia just in time to be present on the anniversary of the national birth-day of the Republic. (July 26, 1847, Liberia declared itself an independent country.) We reached the Hall of Representatives in time to hear an able oration on "True Civilization." Every one seemed happy, and determined to have as good a time as possible.

Our stay in Monrovia has been pleasant, and certainly we have great reason to remember the good people there, and their kindness to us. On Sunday morning I preached in Trinity church, addressed the Sunday-school children, and read service in the afternoon. This church is a substantial stone building, and is capable of seating three hundred persons. The pastor, Rev. G. W. Gibson, is making strong efforts to raise funds for plastering it inside.

While our vessel was lying here, I had an opportunity to visit the Muhlenberg (Lutheran) Mission, twenty-two miles up the St. Paul's river. Rev. Messrs. Rice and Kistler gave me a very cordial invitation to accompany them and see the place. The St. Paul's is a

noble river, and although the scenery is not grand, it is very fine. Evidences of industry meet the eye all along its banks. Here and there may be seen plantations of rice and sugar-cane, and substantial brick and stone houses.

The mission-house is built on a hill, and commands a good view of the surrounding country. There are forty-seven children connected with this station. It is really astonishing what has been accomplished during these last five years, the time this station has been started. There are sixty acres of land under cultivation; this is worked by the children between school-hours. The house is surrounded with fruit trees and flowers, and presents a picture of happiness and comfort. May God bless those dear brethern in their work!

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### RESEARCHES IN ZULU LAND.

Rev. Lewis Grout, who has spent fifteen years as a missionary in South Africa, has published a volume descriptive of the region of his researches and labors, with the title of Zulu Land. The work is a popular treatise in which the novel and striking features of the country are made familiar to the reader. Zulu Land is a large territory on the southeast coast of Africa, including the province of Natal. The land rises by a succession of plateaus from the sea to a height of six thousand feet in the interior, the soil is much of it fruitful, and the inhabitants a finely developed race with mitigated negro traits. They have hitherto had no written language, their only literature being comprised in legends and traditions, but Mr. Grout has with much labor prepared a grammar and other educational works, the Zulu convert first learning the alphabet of his native tongue from a transatlantic teacher. Though without books the race has some taste for reasoning and oratory, and law courts whose forms and observances are in some respects caricatures of our own.

Commencing with a graphic account of his own first experience in a country so new and among a people so strange, the writer proceeds to give, in twenty-five readable chapters, some account of the discovery of the region and early visits to it by Europeans; its position and geographical features: the season and climate; origin and relationship of native tribes: early accounts of Natal, and history of native rulers; what the Dutch have done and suffered; Zulu-Kafir law and government; superstitions; matrimonial affairs; character; language and literature; the American Zulu mission; European missions; geological features of Natal; botanical productions; the fauna—beasts, reptiles, insects and birds; European enterprise in Natal; and the present state of affairs. A considerable number of engravings serve to bring the country, the people, and their costume and customs, more vividly before the mind. The work is one of much value.

Extract from the "Negro Problem Solved," by the Rev. Hollis Read.

### A NEGRO NATIONALITY IN AFRICA.

But there remains one other aspect in which we would contemplate the idea of a negro nationality in Africa, and the duty of our colored population in relation to it. It is the providential aspect. Are there grounds for the conviction that the finger of God is pointing them to that land—that they have a great mission to fulfil there—that the strong hand of Providence is stretched out to bring them to their promised land—that that land is kept in reserve, waiting for its rightful occupants—that they are the heaven-appointed agents for the accomplishment of Heaven's purposes toward that long-forsaken continent?

1. There has been a noteworthy preparation on the part of Africa. Ethiopia is stretching out her hands for aid. Most wonderfully has the hand of God wrought, during the last fifty years, to prepare that continent to receive the rich boon of civilization and a pure Christianity. From various motives travellers, explorers, adventurers, have been moved to bring Africa out from the dense, dark cloud that has so long enshrouded her, and to make known to Christian nations her woes and her wants, that they in turn should be moved to come to her relief. Christian travellers have here done a great and a good work. They are the best explorers of an unfrequented country, for the double reason that we have, in the character of the men and in the motives which prompt their travels, a guarantee of trustworthy accounts; and that they are not transient travellers or simple sojourners in the land, but residents, who have free intercourse with the people in their own native tongue, and every facility for a thorough acquaintance with the manners, customs, religion, and general resources of the country and its people. Scientific explorers have done a service scarcely less valuable. Governmental expeditions for discovery have forced their way up the great rivers of Africa, and exposed to the view of the other nations the resources of her interior. Commerce has followed in their wake, and been as the strong arm of Providence, to prepare Africa to receive into her wounded bosom the "oil and wine" which the good Samaritan waits to pour in.

And what is yet more worthy of our admiration and gratitude, is the wonderful readiness to receive the gospel. Like Cornelius, and his "kinsmen and friends," they are "waiting"—"to hear all things commanded of God." We have the current testimony of all missionaries to the readiness, the eagerness, of the native Africans to receive the gospel. If the missionary is but a transient traveller in their tribe, they entreat him to come and take up his abode among them. They hold out every inducement in their power. They employ strategy to retain him. Ethiopia thus stands in the posture of outstretched arms, hungering for that bread which came down from heaven. But,

2. Do we discover any movements of Providence corresponding

to this; preparing the agencies and the agents to meet such a state of preparedness on the part of Africa? Most undoubtedly we do. We have seen what an irrepressible desire for instruction has, within the last generation, sprung up even among our slave population; and how that, in spite of disadvantages that would seem insuperable, many have risen, not only to respectability, but to eminence, and fitted themselves to be just the kind of agents which Africa is prepared to appreciate, and be profitted by. Africa stands in a waiting posture, to receive them—with outstretched arms to welcome them to her embrace. She is famishing for the bread of life; and her Americanized sons are the only almoners on earth fitted to supply her need. The mission is theirs, heaven-ordained—theirs, because heaven has adapted them alone to it.

And the same din of preparation is heard—the same training of agents for the renovation of Africa—the same yearning to bless their father lands in the emancipated thousands of the West Indies, and among the recaptured Africans taken to Sierra Leone. These last, “civilized and Christianized, feel all of a sudden an irresistible desire to return to the land of their birth. They charter vessels, and a large number go down the coast a thousand miles and more, bearing the gospel to Abbeokuta.”

3. And in correspondence with all this, and outside of all, we meet mighty auxiliary agencies which Providence has furnished, by which to bring into action and to make effectual the facilities and resources I have named. Philanthropy and christian benevolence were never more effectively roused than at the present moment in respect to Africa. Already (and this all in a few years) is Africa begirt with Christian missions. Nearly every Missionary Society is represented. On the west, the south and the east, this efficient agency is at work, and every year does but deepen the interest felt in Africa.

No question is of so momentous import as that which relates to the negro. It is the great question of the day. It shakes England to her very centre. It agitates all Europe. It has burst on the American Union like a thunderbolt, and, with a *furor* that knows no bounds. Nations, not a few—nations, great and mighty, seem likely to become actors in the great drama, and arbiters of the fate of Africa. Never before did the world witness the mighty movements of Providence so concentrating on one great arena, as we now do in relation to Africa. Commerce is turning thither her keen eye, and extending her puissant arm toward that long-neglected land, developing her resources, demanding industry, evoking enterprise, and giving sure promise that thrift, light, knowledge, civilization, nationality, and Christianity shall follow in her wake.

Never did a people have stronger inducements to decisive and energetic action. Would they be men and not things—free men and not chattels—citizens and not a race of menials, they must go where alone the opportunity of asserting and maintaining their manhood is offered. And would they not prove recreant to the noble mission



given them to fulfil, not to a tribe, but to a continent, toward which the unerring finger of God is pointing, they must, in obedience to the heavenly behest, go to them who are ready to perish. Never did a people have spread out before them so extensive, so inviting, and so promising a field.

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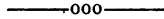
### CHRISTIAN SUCCESS AT SIERRA LEONE.

The last report of the (Episcopal) Church Missionary Society presents a case of success in planting the institutions of the Gospel among a people, which is worthy of notice. The colony of Sierra Leone, in Western Africa, was commenced in 1787, and has been mostly built up by slaves recaptured from slave ships. The report published in London, states :

A third year has passed since the native church in Sierra Leone was thrown mainly upon its own resources for the support of the native ministry, and for the education of the rising generation. The transition was a critical period. The success has been, under God, complete. The voluntary contributions of the people have supplied the stipends of nine native clergymen, at a higher rate than the Society had paid; each of the congregations has contributed largely to the repairs of churches; several have commenced the erection of new stone buildings instead of the wooden churches in which they had been accustomed to worship; their elementary schools are supported by local funds, partly by fees, partly by subscriptions; and to such an extent has elementary education been carried in the colony, that it appears from the Government Reports in the Parliamentary Returns, that, in the year 1860, the population of the colony was 41,624, of whom 9,286 were under education, being between one-fourth and one-fifth of the whole, which is a far larger proportion than is found in any European country, the proportion in England being nearly one-eighth, and in Prussia one-sixth. There is also a Grammar school with 100 pupils, which is not only self-supporting, but which has accumulated a capital of £500 in the course of a few years, for the establishment of scholarships; and there is a self-supporting Female Institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and Missionary Societies have risen to a higher amount than in any previous years. All these contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the Church Fund, in addition to the support of schools, and of Bible and Missionary Societies.

The Committee point to these results with gratitude to God, because the colony of Sierra Leone has been, from its first establishment, identified with the Church Missionary Society, having sprung into existence through the zeal for God's glory, and the noble philanthropy which animated the fathers of the Church Missionary Society, as well as having been the first field of its labors.

There is another and still stronger ground of devout exultation at the prosperity of the native church in Sierra Leone. The Society have labored to bring that church to maturity, in the hope and expectation that it would prove a fountain of evangelical light to the neighboring tribes, furnishing to the native evangelists a portion at least of the means of their support. The Committee rejoice to see that the native church is rising, year by year, to a sense of this high calling.



### CHARACTER OF THE CENTRAL AFRICANS.

At a missionary meeting lately held in England, the great African explorer, Dr. Livingstone said—I should like to answer a question that is very often put to me, "What sort of people are those you wander amongst?" Now, I should like to tell you that they are very far from being savages. On the seacoast they are rather bloodthirsty, especially those who have been in the slave trade, but when you get about three hundred miles into the interior, you meet with people who are quite mild and hospitable. It is the duty of each man in the village to give every stranger his supper, and to show him every hospitality which lies in his power. These people are not engaged in hunting, as most inhabitants of this country think they are, but are employed in cultivating the soil. They also manufacture iron, smelting it from stone, and very excellent iron it is. I brought home with me the last time I was in England some of the orés, and the iron was manufactured into an excellent Enfield rifle. The quality was exceedingly good, and equal to the best Swedish iron.

They also manufacture a very superior quality of copper, also articles of earthenware and basket-work. When we first go amongst this class of people, with the idea of their being savages, it is rather singular, but I believe true, that they rather believe we are the savages. They do not understand where all the black people who are carried away go to. Thousands are taken away annually, and you cannot go anywhere without meeting with slave parties. The men carry what are called slave sticks, with a fork at the end of them, which is fastened around the necks of the captives, so that it is impossible for them to get out of them or get at the other end, by which they are tied to trees throughout the night. The people I am now speaking of imagine that the white people eat them. They look upon us as cannibals, and we look upon them as savages. Now, if we take an impartial view of both, we shall find that they are better than each imagine one another to be.

### ORIGIN OF THE AMERICAN COLONIZATION SOCIETY.

The Rev. D. O. Kellogg, Jr., of Philadelphia, is publishing in the *Recorder* of that city, an interesting sketch of the Foreign Missions of the Episcopal Church of the United States. In the fifth article we find the subjoined account of the causes which led to the foundation of the American Colonization Society, and the Christian purpose of its founders and early agents in this country and in Africa :

Some action was taken at the first annual meeting of the General Missionary Society, in May, 1822, looking to the establishment of a mission on the Western coast of Africa, and the matter was placed in the hands of a committee for investigation and report. Thus it appears, that from the beginning, this field had engaged the attention of the Church. Nor is this unnatural, since an interest in this quarter had been bequeathed to the new society, by its predecessor and parent, the "Episcopal Missionary Society of Philadelphia." It had also been largely increased by the action of some few persons, whose missionary zeal had impatiently outstripped the tardy movements of the General Convention. These persons, in whom the sympathies of the Church and the wants of Africa flowed together, uniting them in firm relations of Christian charity, went out to that degraded continent under the auspices of the American Colonization Society. Of the number thus sent out, there were three, whose connection with the Episcopal Church at the time of their departure, was such as to call for notice in any complete record of her missionary operations.

They were Mr. John P. Bankson, who has the especial honor of being the first missionary appointed to a foreign field by any society of the Church in the United States, as he was the only one who acted under the auspices of the "Episcopal Missionary Society of Philadelphia," and the Rev. Messrs. Samuel Bacon and Joseph R. Andrus. Other members of this communion were sent out by the Colonization Society, and nobly bore up the standard of the cross on Africa's pestilential shores, but as they were laymen, and held no connection with any of our missionary organizations at the time when they went out, they do not claim any extended notice here. The names already mentioned do possess an interest in this connection; though they never held any official relation with the General Society, and, indeed, were lying in their graves on the shores of Africa, before the Convention of 1821 had re-organized this agency. The time of their going forth, and the position they occupied in our Church, gave their mission an especial influence in awakening an interest in the condition of Africa, and in determining the establishment of a missionary station in that quarter. Hence it is but just to the memory of these men, whose young lives are a precious heri-

tage to the Church, and whose names and deeds are too rapidly fading from her mind, to recover their history, as far as possible, and associate it with such narrations as these.

But, before doing this, since it may be suspected that their zeal was itself drawn out and strengthened by previous exciting causes, and as those causes were set in operation largely by men within the Episcopal Church, it will not be inappropriate to refer to them here. The American Colonization Society was formed at a meeting presided over by Hon. Henry Clay, of Kentucky, held at Washington on 21st December, 1816. Its organization and early operations were stimulated by influences coming from two different quarters, one of which was almost entirely Episcopalian. It designed to accomplish a project which had long been advocated in this country, and which the success of the English colony at Sierra Leone, demonstrated to be practicable and wise. This project had been urged by the Rev. Samuel Hopkins, D. D., of Rhode Island, as early as 1773. At a later period it drew commendations from the pen of Thomas Jefferson, who was greatly interested in some such scheme.

In the meantime what was still theory here, had become a realized colony under the British flag. In London, as early as 1787, some philanthropists, obtaining the co-operation of the government, set on foot an enterprise to colonize at some point on the African coast, those negroes, who, during the revolutionary war, had escaped from their American masters, to the protection of the English army, and had been sent to Nova Scotia, and after the close of hostilities found their way to that city. After some delay, and after meeting with almost overwhelming disasters, the colony was established at Sierra Leone, and the chief port, Freetown, built. Thither were sent at different times colonists from the British West Indies, and native Africans rescued from slave vessels.

This colony, by its success, was a constant invitation to Americans, to put on foot a similar project. In 1808 new reasons arose to hasten its establishment. From that year Congress began to legislate against the African slave trade. This body, in connection with several European States, declared the trade piracy, and sent out cruisers to watch the African coast and intercept the slave ships. This involved further action to provide for such natives as might be liberated from the trader's grasp, and whom it was inexpedient to bring to this country. Matters, however, continued in an indeterminate state until the year 1816. At that time the two separate and independent influences already mentioned came into active operation; and combined to mature the organization of the American Colonization Society.

The Rev. Dr. Robert Finley, of Basking Ridge, N. J., had long been thinking deeply on the subject and desiring to accomplish some action. Late in the year he visited Washington and had an interesting conference with two personal friends, the Hon. Francis S. Key, and Elias B. Caldwell, Esq. These gentlemen exerted themselves to secure the sympathy of leading persons, particularly among the men-

bers of Congress, and so far succeeded as to arrange for an early public meeting. They also took measures to obtain the co-operation of their friend, General Charles Fenton Mercer, of Virginia, who had that year been acting conspicuously and independently in the same cause. This gentleman, a member and a sincere, influential lover of the Episcopal Church, discovered, from the secret journals of the Virginia Senate, that at a former session of the Legislature, measures had been introduced looking to the purchase of a tract of land on the African coast and the colonization upon it of the free negroes of that State. This discovery, though made too near the close of the session to admit of these measures being then revived in the Legislature, he describes as coming to his mind "like a ray of light breaking through the profoundest gloom." He went soon after to Washington to concert a plan for further action with Messrs. Key and Caldwell, and then passed on North, speaking in several States, declaring his purpose; and everywhere receiving promises of aid in co-operation and money. Having returned to his own State, he was informed by Mr. Key, in December, 1816, of the approaching formation of the Colonization Society, and he immediately drafted and presented to the Virginia House of Delegates, then in session, a resolution, asking the aid of the General Government in securing a location in Africa, where free persons of color, and such slaves as might hereafter be manumitted, could be colonized. The resolution was adopted in both Houses, and then brought to the notice of Congress. Thus, through Messrs. Key and Caldwell, these two movements of Dr. Finley and General Mercer were made to coalesce, and result in the meeting of 21st December, 1821, at which a constitution for the new Society was adopted and officers chosen.

As soon as the organization was made, the Rev. Samuel J. Mills offered his services to the Managers. This clergyman, let it be remarked in passing, gave the first impulse to foreign missions in America. He was foremost, while in Williams College, in organizing a society among the students, the object of which was "to effect a mission or missions to the heathen." Two years later, in 1810, while at Andover Seminary, in conjunction with Judson, Mott and Newell, he initiated the measures which led at once to the formation of the American Board of Commissioners for Foreign Missions. At the time he offered his services to the Colonization Society he was thirty-four years of age. He was appointed with Ebenezer Burgess to visit Africa and select a place on the coast for operations, giving particular attention to an examination of Sherbro Island. As soon as this step was taken, General Mercer visited Baltimore, and in connection with a gentleman there, secured a subscription to the amount of five thousand dollars to defray the expenses of the expedition; while Bishop, then Rev. Mr. Meade, in his own parish at Frederick, exerted himself to the same object so successfully as to receive the following notice in the first annual report made to the Society in January, 1818:

“Among a small but opulent society of slaveholders in Virginia, a subscription has been raised by the zealous exertions of a few individuals, of such magnitude as to illustrate the extent of the funds which we may hope hereafter to command, and to induce the confident hope that our labors will be rewarded by the willing contributions of a generous and enlightened people.”

Mr. Mills and his companion sailed in November, 1817, visiting England and Sierra Leone, and exploring the coast about the vicinity of Sherbro Island. Owing to the favorable reports given them of one John Kizell, who owned a tract of land upon the Island and who seemed favorable to the project, they recommended a temporary location of the colony at that point, until a site could be procured on the mainland, opposite. In 1819 Mr. Mills died while on the way home from Sierra Leone, but his companion reached this country in August of that year.

In the second year of the Society, Bishop Meade was urged to act as home agent, but while doubting what course to pursue, certain circumstances occurred to press him into service. They were as follows: On the 13th of April, 1818, Hon. W. H. Crawford, Secretary of the Treasury, and Vice President of the Society, sent a communication to the Society, informing them of an advertisement in a Milledgeville, Georgia, paper, of a sale at public auction, on the 3d of May, of thirty-four native Africans, captured from a slave vessel by a United States cruiser and brought into a port of that State.

They were to be sold under a law recently passed in that State, though by the Acts of Congress they were entitled to protection and a return to their native land. The business was at once made known to Mr. Meade, and he urged to set immediately about their rescue. He hastened to the scene, arrived in time to arrest the sale, and succeeded in saving them. Being thus thrown into such employment, he continued the voluntary discharge of an agent's duties, travelling through the Eastern States as far as Maine, and “everywhere, by his weight of character, zeal and eloquence, greatly promoted the interests of the Society.” On account of these good offices, he received the thanks of the Managers, for the “prudence, zeal and intelligence with which he had attended to the duties of agent.”

In 1820, the name of Bishop White appears in the list of vice presidents of this institution. The first president was Judge Bushrod Washington. In this brief account it will be seen how great was the influence and labors of Episcopalians in the work of the Society. Among them were, its first president, Judge Washington, Hon. Francis S. Key, Gen. C. F. Mercer, Bishops Meade and White, Hon. Jno. C. Herbert and others.

It was but a natural result, that the interest of the Church should be largely excited and directed towards the same race and continent which had secured the active sympathies of such of her members, and therefore it is readily to be accounted for that the Min-

sionary Society of the Church should, among its very earliest operations, set about the establishment of a station upon that coast. So, also, as a natural consequence of this interest, we find the first persons offering themselves as missionaries to the heathen, desired to be sent to this country. Nay, more, we further find, that nearly all the first agents sent to Africa by this Society, to inaugurate its operations there, were members of the Episcopal Church. Passing by Messrs. Mills and Burgess, the explorers, we begin with the names of Rev. Samuel Bacon and Mr. J. P. Bankson. With them went Dr. Crozer, the first named being Episcopalians. Next came Rev. Joseph R. Andrus, Messrs. Ephraim Bacon, Christian Wiltberger, jr., and E. Wain. Of these, the first three had the same ecclesiastical connection. Then followed from the same communion, Mr. Jehudi Ashnum, whose spared life and prudent management were finally instrumental in establishing the American Colony at Liberia and laying the foundation of that Republic.

Thus, it appears that the zeal and activity displayed by some of her members in this philanthropic work, exerted a reflex influence upon the Church, opening the way for her future operations among the heathen, while at the same time she made a more immediate return for their charitable offices, by supplying from her own altar so large a proportion of the agents, who were to bear the heat of a tropical sun, and the malaria of an African coast, in accomplishing the objects of this Society. It is here, therefore, among these influences at work in connection with the early history of the American Colonization Society, that we are to look to find the causes which led to the American Episcopal Mission in Africa.

D. O. K., JR.

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From the Journal of Commerce.

### SPAIN AND THE SLAVE TRADE.

Up to the present moment the importation of Africans into Cuba has averaged 20,000 per annum, and this despite the combined efforts of the leading commercial nations, and the claims of innocence on the part of Spain in her own behalf. The Governor General of Cuba, on whose shoulders the responsibility for the continuance of the traffic is generally supposed to rest, also claims to act in good faith for its suppression. The fact still remains that somebody is guilty, and that it must be that prominent officials in Cuba or Spain are implicated. How to reach the latter, and compel the observance of treaty obligations between Spain and Great Britain, as well as the enforcement of the local statutes relating to the duties of officers of the government in Cuba, is the puzzle. We observe that the whole subject is being agitated anew in the Spanish Cortes, with the object of securing more efficient action on the part of the home government. In the Spanish Senate, January 23d, the Duke de la Torre, formerly Governor General of Cuba, made an earnest speech, demanding that

the slave trade should be declared piracy. While in office he made a proposition to this effect on four different occasions, in reply to which he received only "romantic and sentimental effusions." He believed no crime was more abominable. All sorts of atrocious acts are committed under its cover, to say nothing of the inhumanity which necessarily attends the mode of transportation. He stated that while acting as Governor General, "the deaths by small-pox brought over from Africa exceeded the number of slaves landed in the same period," so that there was no increase of population. Notwithstanding these facts are notorious and indisputable, the laws were wholly inefficient, he alleged, for the correction of so great an evil. The Minister of the colonies, in reply, acknowledged the truth of the assertions which had been made, but was unwilling to give England the power which would be conferred if the trade was declared piracy. He was in favor of modifying the existing law to correct its defects.

The subject is one full of difficulty, on account of the powerful temptations which beset those in authority in Cuba, as well as persons high in position under the imperial government at Madrid, so enormous are the profits of trade in negro slaves. While the latter can be bought on the African coast for \$50 per head, and sold immediately on being landed for \$500, as has been the case for several years, the appeal to cupidity and avarice is almost resistless. As is well known, the present Governor General of Cuba, Dulce, indignantly repels the charge of complicity in the traffic, and, as if to purge his character of even the stain of suspicion, did not hesitate to make an example of several of the most wealthy and influential planters—Zulueta among the rest, who was banished five years, and sentenced to pay a fine of \$5,000. And more lately, acting apparently in the same spirit, Arguelles was sentenced to eight years in the chain gang. No one can prove that all this was not done in good faith, though intelligent men can easily be found, among merchants and other citizens of Cuba, who would need to be plied with strong argument before they could be induced to believe that even these acts were not dictated by shrewd calculations of pecuniary advantage. Or, admitting the purity of the motives influencing every act of the Governor General, it may still be possible that comparatively little of what is occurring throughout the island, in all the secluded bays and recesses of the coast, and within the jurisdiction of the numerous subordinate governors of districts, ever comes to his knowledge. All these suggestions readily occur to those who seek to explain the anomalies of the Cuban slave trade and the impediments in the way of its abatement. After all, Europe and America can hardly do less than urge upon Spain, by every consideration, the duty and necessity of earnest effort to bring this nefarious business to an end. Nor could they consent to palliate, on any pretence, however plausible, the continuance of a trade which outrages every sentiment of humanity, and is a standing mockery to treaty obligations, and an insult to the intelligence of the age.



From the Presbyterian Banner.

### THE ASHMUN INSTITUTE.

The four and a half millions of colored people in this country, will require a large number of ministers, physicians, teachers, and persons of intelligence, to make known to them the riches of the Gospel, for healing the sick, for instructing the ignorant, and for fitting them for the new and responsible duties devolving upon them in their condition and prospects.

The Ashmun Institute meets this want. It is located near the village of Oxford, Chester County, Pa.; was chartered in 1854, had its buildings erected in 1855 and 1856; and is under the superintendence of Trustees elected by Newcastle Presbytery. Three classes have already enjoyed the advantages of a higher grade of education under its auspices, qualifying them to act as future teachers of their race. Some of these have passed through a theological course of study and gone as missionaries to Africa. And the time has come when a greatly increased number are anxious to avail themselves of its advantages.

To meet this requisition, a movement has been set on foot to raise an endowment of One Hundred Thousand Dollars for this Institution; and we are highly gratified to be informed that the effort is meeting with considerable encouragement. Philanthropic and Christian gentlemen are having their attention turned to this matter, and we hope that the sympathies and liberality of the members of our own and other Churches throughout the country will be cordially and speedily extended to the Ashmun Institute. Formerly the number of students was about twenty-five; now one hundred and fifty are seeking admittance to its privileges. Let not our philanthropy and Christianity be found wanting in such a day as this.

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From the Lyons (N. Y.) Republican.

### LECTURE BY MR. H. W. JOHNSON.

Mr. H. W. Johnson, of Canandaigua, delivered a Lecture in the Court House, last evening—his subject being, “The Future of the Colored Race in America.” Mr. Johnson is himself a colored man, and by trade a barber; but in the face of obstacles such as would turn back a man of no more than ordinary perseverance, he acquired a knowledge of the law, and was recently admitted to practice in the Supreme Court of the State of New York. He is now endeavoring to raise a sufficient fund for the purchase of a library of law books—intending to emigrate very soon to Liberia, and there establish himself for life. Mr. Johnson’s intention is a laudable one, and we learn that he is everywhere meeting with liberal encouragement.

Mr. Johnson believes that the colored race cannot for centuries, if indeed they can ever, attain to political and social equality in America with the white. In this view he differs materially from Fred.

Douglass and other distinguished men of color; but he sustains his position by arguments that seem to be unanswerable. Even the most sanguine of his race tell him that they do not expect to attain this equality in a shorter time than three hundred years. And he is about to emigrate to Liberia, and to devote his energies to the advancement of its people—believing that in that field he can accomplish more, and assist in bringing about more speedy results, which will tend toward the desired end, than in America.

Mr. Johnson is a pleasing speaker—graceful in gesticulation and easy in general manner. His language is carefully selected, and his words are framed into sentences with a deftness and felicity which many a college-bred orator might well envy. There is *heart* in what he says, but not heart alone; there is intellect, and culture, and resolution. Sprinkle among the people of Liberia such men as he, if only one of them to a thousand, and before the world is a century older, who shall say to what place among nations she may not aspire?

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#### CHANGE OF OPINION.

The following extract from a letter written by one of the most prominent and capable colored men of New York, who proposes to sail in a few weeks, with his family, for Liberia, is another evidence of the change which is continually occurring in the minds and dispositions of influential members of the colored population, who, not long since, were bitter opponents of emigration:—

“I am aware that the colored people are now completely intoxicated with the present condition of things in this country. They think all is fair and bright before them. Vain and delusive hope! The black man has no bright and glorious future in this country—his manhood and capacity for self-government can never be fully developed in America. I regard the present as auspicious for the colored man—not because he will receive much in this country, but because it will prepare him for the enjoyment of rights and liberties in the land of his forefathers.

The great majority of our people think they will inherit and possess this land. Not more mistaken were the children of Israel in regard to inheriting the land of Egypt than are our deluded people concerning their inheritance in this land. The bright Canaan of our hopes lies far across the waters of the blue sea. Our land of promise is on the soil of ill-fated Africa! as plain to my mind as if it had been engraved with vivid lightning on the blue vault of our overhanging sky. The time is fast approaching when the great majority of our people will discover this fact. Truth prevails. Everything is working well. ‘The stone which the Jews rejected, must be made the chief corner stone,’ in any moral, social or political edifice which colored men may ever hope to build in the future!”

## BENEFITS OF BARBADOS EMIGRATION.

We had intended to offer some remarks touching the proposed emigration from the Island of Barbados to Liberia, when the subjoined perspicuous communication as to its promised advantages came to hand. The Rev. Mr. Seys, its esteemed author, speaks with a power that but few, if any, possess. Long superintendent of a large plantation in his native Island of Trinidad, and for upwards of thirty years prominently identified with the Missions of the Methodist Church in Africa, or as Agent of the U. S. Government at Monrovia for Recaptured Africans, he is fully qualified to view and to present this interesting movement in all its aspects.

Although Mr. Seys has passed his three score years, he retains much of the fire of his youth. The volunteer testimony of so experienced and enlightened a witness as to the beneficent aims and labors of this Society is invaluable. Truly it is an instrument raised by Providence to effect the best good of the colored population, and to bless the continent of Africa with the benefits of civilization and Christianity.

“ Emigration to Liberia will essentially benefit the colored people of Barbados.

In that Island, as in all others in the Carribbean Sea, the negro is a kind of serf, or at most an alien, and may earn a mere living, but no more. The dominant race—the whites—will forever keep him down, and he can expect nothing but to remain as a servile portion of community. In Liberia he is free—eligible to the highest place in the gift of an independent and sovereign nation of his own complexion, origin, tastes, and habits; and he emigrates to a climate perfectly congenial to his constitution, where the temperature, productions, soil, and everything else, are precisely like those of his native Island.

Liberia will be much benefitted by emigrants from Barbados.

If the class proposing to go, as it is represented to be, consists of cultivators of the soil, no greater boon can be bestowed on the negro Republic. They want just such men—tillers of the ground. Men familiar with the culture of the sugar-cane and manufacture of sugar—familiar with raising arrow-root, ginger, and all the rest of the numerous productions of the torrid zone. And here it may be said that the Government of Liberia fully realizes this. They offer more of actual real estate—land in fee-simple—to these Barbadians, than to any other class of emigrants—*twenty-five acres to every family and ten to every single adult.*

A Mr. Tait, a Barbadian, with his wife and seven children heard of Liberia. He spent his all, save \$40, to get to Sierra Leone, and then gave his last

dollar in hiring an open boat to take him to the "promised land." It was the rainy season. For nine days and nights they were exposed to the bitterest weather. They at last arrived at Monrovia, wet, wearied, hungry, and every thing in the shape of clothes, books, and furniture utterly spoiled. They were objects of sympathy. The generous Liberians rallied around them, donations poured in from every quarter. The Colonization Society's agent, Mr. Dennis, gave them room in the Receptacle. Money, clothes, food, came in without stint. They all recovered, lived, went to work on the soil, and the Legislature gave Mr. Tait \$100, and fifty acres of land on the St. Paul's river. Liberia fully appreciates the West India emigrant and invites him to her shores.

The American Colonization Society will ulteriorly be benefitted by the emigration of persons of color from Barbados to Liberia.

This negro Republic, a monument vast and grand in its proportions, the great moral tendency of which, it has not entered into our minds fully to conceive, is the work of that Society. They stand out before the whole civilized world as the framers of a temple dedicated to African freedom, in which there is room enough for all the despised children of Ham to gather themselves from all parts of the world, and there become a people challenging the respect and admiration of all nations. The American Colonization Society have built this Ark of Safety for the black race. Now, whatever increases Liberia's wealth, population, revenue, commerce, literature, or moral worth, in the eyes of mankind, adds so much renown and honor to that Society. Whatever detracts from, or depreciates Liberia in any wise, or causes even a pause in her glorious career, detracts in just so much proportion from the renown and honor, nay from the usefulness of that Society. But the influx to Liberia of a large company of industrious and intelligent citizens from Barbados—only the beginning of a mighty rush of emigrants from the entire Antilles—will add vastly to the wealth, revenue, and moral *status* of Liberia, and must therefore enhance the American Colonization Society in the estimation of all true philanthropists.

The emigration of blacks from Barbados to the Republic of Liberia, will have a reflex action of the happiest character, on the colored population of the United States.

Let us admit that *now* black men are in demand as soldiers, yet so soon as peace is effected these men will be out of employ. Many will turn their attention to other pursuits. The unprecedented immigration of white persons from Europe, even now so great, will be greater when the war is over, and the black man hitherto so much prejudiced against Liberia, crowded as he will then be, and finding that the colored people of other lands—other governments—free as they are even there, are preferring their own nation and government, a Republic of their own people, will be led to turn at last to the home so much appreciated by their brethren of other countries. The more then that we elevate Liberia, the more we strengthen her agricultural

interests, promote her commerce, develop her vast internal resources, the more attractive we render her in the eyes of our own colored population. Let this be done by means of emigrants from the English, Danish, Dutch, Spanish, French, or Swedish Islands of the West Indies, and it is no less effectually done than if we wait for the slow process of emigration from this country. Let the wisdom of our excellent Government just now, in seeking, encouraging, nay inviting by special agencies, industrious immigrants from all parts of Europe, to come and people our untold millions of acres of fertile land, bringing with them the knowledge of the various arts and sciences, let *this* be the policy of the Republic of Liberia. Let them continue to increase by every laudable measure the attractiveness of that land of promise, and the colored population of our country will rush to its shores, while we give all the glory to God, and exclaim: 'He led them by the right way that they might go to a city of habitation.'"

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#### INVITING EVIDENCE.

That Liberia is a fruitful and pleasant country, salubrious in its climate, orderly and moral in the deportment of its inhabitants, and a home where color presents no barrier to preference or distinction, is shown in the subjoined extract from a business letter received at this office. The writer was formerly a zealous missionary to Africa, but his failing health, in that trying climate to whites, compelled his return to his country:—

"I am very much interested in your work. I do trust the scheme may be prosperous. It is surely the only plausible plan for really benefitting the colored people of this country. Having seen with my own eyes the blessings conferred upon many in Africa who availed themselves of the favor of the Society, I can speak emphatically. In cases where persons had been much sick: in others where they had been lazy, and so became poor, I felt it would have been far better for them to have remained in this country. But where people are able and willing to work, there is certainly no place like Africa for them. Such realize it for themselves. And were it not for sickness, I myself would prefer that country to our own as a place to live."

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#### ENCOURAGING FROM LIBERIA.

Letters from Monrovia afford an encouraging picture of the condition of the colored man's country. The amount of sugar raised this season is a third larger than last year's product. Coffee promises a greatly increased yield. The growth of cotton and its manufacture, by domestic industry, has been commenced. Surely, this is

progress. Less than fifty years ago, the chief article in this region for the foreign market was slaves.

The Legislature of Liberia closed its session on the 2d of January, having commenced December 6th last. President Warner, in his annual message, recommended retrenchment, and the Legislature acted upon his recommendation. They also passed a general Patent law—fee to citizens, \$25; aliens, \$50.

Professor Martin H. Freeman writes that he is greatly delighted with the sight of his ancestral land, and that he cannot describe the thankfulness he feels to those friends who helped him to that country. He remarks: "For the first time in my life I now feel that I am a man, with all the rights and privileges of manhood."

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### THE GUNBOAT PROPOSITION.

The urgent requirements of the Government and more weightier enactments prevented the consideration, by the House of Representatives, of the Act which received the almost unanimous approval of the Senate, to sell to Liberia a gunboat of moderate cost, to be paid for in instalments in the course of ten years. This is to be regretted as affecting our policy toward Liberia. That country represents in Africa our interests. It was founded by us, fostered by our care, and is modelled in its institutions and society after ours.

English trade in Africa is looked after by her colonies at Gambia, Sierra Leone, Lagos, Natal and the Cape of Good Hope: the French by her possessions on the Senegal, Algeria and Madagascar, and the Portuguese and the Spaniards command several points which give them influence and power. But although we established Liberia, our national authorities have done but little for it, while they have had every reason to aid in the hopeful work.

The United States is bound by treaty with England, to maintain a naval force of eighty guns on the West Coast of Africa for the suppression of the Slave trade, and to further the interests of commerce. The exigencies at home has latterly prevented the fulfilment of our obligations. But the recent withdrawal of a large number of armed vessels from points on our Southern Coast, suggests the inquiry,—where could two or three of the small but swift steamers thus released be so advantageously and honorably employed, as in the blockade of Western Africa to slave traffickers, and in opening up and fostering

**American trade in that region? The importation of Native Africans into Cuba is believed to reach twenty thousand per annum! Of the imports and exports of the Coast, which have increased from fifteen to twenty millions of dollars within a few years, but an insignificant portion, and this is rapidly decreasing, is participated in by our own citizens.**

**The paramount claims of Africa to energetic efforts on her behalf: the suppression of the horrors of a traffic which yearly sweeps thousands of unoffending beings into slavery or eternity; and the opening of a continent still teeming with inhabitants, endowed with incomparable fertility, and offering the richest rewards to agricultural industry and legitimate commerce, should excite our Government and people to compassion and practical commercial endeavors, in the employment of all allowable means of promoting the moral and social improvement of Africa.**

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#### LIBERIAN DIPLOMATIC CORRESPONDENCE.

**We have carefully read a pamphlet copy of 74 pages, printed at Monrovia, of the Diplomatic correspondence of the young African Republic, and are highly gratified with the evidence it affords of the intelligence and high moral tone with which their affairs are conducted. The most elaborate of the letters is one addressed by Mr. Blyden, the Secretary of State of Liberia, to Mr. Ralston, their Consul-General in London, in regard to an interference by the British Government with the sovereignty of Liberia at Gallinas, on the northwest coast. Gallinas was the last of the marts of the slave trade within what is now the Republic of Liberia, and great efforts were made to bring it within their jurisdiction and under their law, in which they were assisted by our own people. Mr. Blyden's exposition of their rights ought to be satisfactory to every fair mind, and we trust it will be. The British government has hitherto been kind and generous to Liberia, and we hope it may ever continue so.**

**In this connection we will take the occasion to make some remarks in regard to Mr. Blyden that perhaps may be interesting. Mr. Blyden is a native of the Danish Island of St. Thomas, of full African descent, and now about 35 years of age. Some twenty years since a missionary was sent from New York to that Island, who found him a smart, likely boy, an apprentice to a tailor. He instructed him.**

and after a time recommended him to come to New York. He did so, and desiring to improve himself, sought admittance in a school there, but was not admitted on account of his color. This was greatly discouraging to him, and hearing of Liberia, he thought he would endeavor to go there. He went to Monrovia at the expense and under the patronage of the Colonization Society. He there entered the Alexander High School, and graduated with high honor, especially in the languages, both ancient and modern. As the Hebrew, however, was not taught in that institution, Mr. Blyden mastered it without a teacher, and we learn now ranks high as one of the best living linguists. On the establishment of the Liberia College, Mr. Blyden was made Professor of Languages and Belles Lettres; and when Mr. Warner, the present President of the Republic, was inducted into office, was appointed Secretary of State. His rapid progress and high advancement are an encouragement to effort, and certainly should stimulate every one of his race to struggle for better things than have hitherto been attained by them.

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#### THE FINANCIAL SECRETARY.

The Rev. William McLain, D. D., embarked on the 24th of February last, on the brig Eclipse from Philadelphia for Barbados, West Indies. The efficient Financial Secretary went prepared to dispatch an expedition from that beautiful Island to Liberia, several hundred of its colored residents having made application for the means to remove to that Republic as the best land they can settle in as a home and nationality. Ten thousand dollars has been appropriated by this Society toward the enterprise. We hope that our esteemed colleague may derive great benefit to his health, and that the result of this interesting movement will be such as to realize the most sanguine expectations of the friends of Liberia.

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#### DEATH OF CHIEF JUSTICE DRAYTON.

By the last West African mail steamer at Liverpool, a letter was received from a gentleman holding a prominent official station at Monrovia, in which was announced the death, "by drowning, on the bar near Poor river, adjacent to Grand Cess," of Rev. Boston



Drayton, the Chief Justice of Liberia, and a notable example of high-minded and Christian excellence.

Mr. Drayton was a colored man, a native of Charleston, South Carolina, who emigrated to Africa in 1845, at the age of twenty-four. He held, for some time, the office of Governor of the new republic of Maryland, and most strenuously opposed its annexation to the elder Republic, yielding only to imperative circumstances. As a missionary of and then superintendent of the Southern Baptist Board of Missions in that region, he enjoyed the confidence of the body who appointed him. As a judge and afterwards Chief Justice, he was one of the most upright and impartial of any which that country has produced. In 1863 he was a candidate for the Presidency of the Republic, but failed of an election.

Mr. Drayton married in Liberia a daughter of the Rev. James Eden, who removed from Charleston, S. C., in 1832, and was long the useful pastor of the first Presbyterian Church at Monrovia. Like most other Liberians, Mr. Drayton has been more or less engaged in mercantile pursuits, and was considered an honest, fair-dealing man. His private character was without blemish or reproach. Liberia will have occasion to regret in him the loss of one of its most valuable citizens, and the race an intelligent, industrious, and persevering member, whose capacity and reputation might be esteemed an honor by any individual.

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#### ITEMS OF INTELLIGENCE.

MUHLBERG STATION, LIBERIA.—A recent letter from the Rev. J. Kistler reports the health of the Missionaries at this prosperous station as now very good. He further remarks: "Spiritually we are doing as well as could be expected. The school is in a good condition. Six of our children are now receiving special instruction, and have all the morning hours given them for study. These express an anxiety to become missionaries and teachers. Two of them have for the past six months rendered considerable assistance in teaching. Things on the farm are doing well. We had a fine crop of rice, potatoes, eddoes, and cassada are quite plentiful with us. The coffee looks well, and some of the larger trees are quite full of berries. Our coffee farm will, in a few years, be quite valuable to the mission. There will be a great crop of sugar in Liberia this season, as there is much planted, and it is looking well. From \$75 to \$100 is made from an acre of cane."

**DEATH OF AFRICAN MISSIONARIES.**—What offerings the American Church has made for Africa? The dust of some of our choicest spirits rest on her shores. Death has been unusually busy for some time past among those laboring there. The Mendi Mission has suffered in the removal of Mrs. Rev. S. J. WHITON, who departed this life, November 9, 1864. The last evening of her mortal career, as she lay panting for breath, she whispered, "Tell—my—mother—that—I am—not sorry—I came—to Africa." Mrs. Rev. HENRY REIGERD died in New York, February 24, 1865, after a long and painful sickness, contracted during her Missionary labors in Africa. Miss MARGARET KILPATRICK was one of three young women who in 1856 sailed for Africa. She was obliged to visit this country twice with a view to the recovery of her wasted powers, but this second visit was not attended, as the first, with restoring virtue for future labors in the field of her choice, but resulted in her release from the toil and sufferings of this present time, on Friday, February 24th. Whether in sickness or in health, she was a bright and shining light, and her name will go down in the history of Missions.

**A NEW CENTRE OF LIGHT OPENED**—In a letter dated November 19, Mr. Hoffman says: "Yesterday I sent forth, with prayer and counsel, Mr. J. M. Minor, (Native), to open a new station at Idowia, in the Yidawudebo tribe. The place is twenty-five to thirty miles from Cape Palmas, and three hours' walk from the Cavalla River. The situation chosen is a very pretty one, two moderately high hills near the chief town, through which the main road runs to Webo. It is just half-way between here and Bohlen. The people seem very glad to receive us. The people are called the Hurobo people, and consist of six tribes, all speaking the same language—a slight modification of the Grebo. Grebo is understood among them. I rejoice that a new centre of light is opened in the interior, at this beautiful place, *which I call Baulak.*"

**SOUTH-WEST AFRICA.**—Mr. Baines, an artist who was attached to the expedition of Dr. Livingstone, on the Zambesi, has recently published in England a work, entitled "Explorations in South-West Africa. *The African Times*, in a notice of this book, says: "Mr. Baines's delineations of African scenery and people strike us as being particularly faithful. The book he has now placed before the public is essentially an artist's book; and those who like a plain, uncolored tale of African travel, without any of the deceptive halo which imagination too often furnishes, and which, like the mirage so frequently met with in Africa, only misleads, will be quite at home in this volume."

**DR. LIVINGSTONE'S PROPOSED EXPEDITION** to the district between the north of Lake Nyassa and the south of Lake Tanganyka; assumes a substantial form. The Royal Geographical Society have held out the prospect of £500, the Foreign Office are understood to promise a similar sum, and an admirer of Dr. Livingstone has given anonymously £1,000.

**STATION AT THE BONITO.**—Rev. George Paull, of the Corisco Presbyterian Mission, thus records the formation of a new out-station and the hopeful beginnings “Last week I returned from a second journey among the out-stations on the mainland—an initiatory step to the work which is to occupy my time for the coming year, i. e. visiting the out-stations as nearly as possible once each month, spending a week or ten days among them at each visit. This last journey was partly with a view to establish a station, somewhere along the coast, which might be occupied by a Scripture reader. A beautiful and promising location was found at the mouth of the Bonito, on the north bank, and about fifty miles up the coast from Corisco. Here we placed Mbata, who had once been located as a Scripture reader on the south side of the river. It is among the Kombe people, from whom already much encouraging fruit of missionary labor has been gathered at other points; and at this point also we look for fruit, if there is faithful sowing. They were anxious to have some one among them who would teach them the truth of God. Many among them were strong and noble looking. The mouth of the Bonito river, where the new station has been made, seems to be a most important point in reference to our future operations. When the time has come to push the work further inland, this will doubtless be the starting point, and indeed the chief and central point also for a time. There seems to be nothing in the way of *carrying the work inland* even now, if it were possible for the Board to *send us more help*. The people seem willing, and the way seems really open, only the lack of men hinders. As we looked up the broad and lovely river to the great blue mountains beyond, and thought of the “plenty, plenty people,” of which the natives had told us, waiting on the hill-tops and in the valleys to catch some tidings of salvation—it was pitiful to think that they must still live on in darkness, and die as they had lived.”

**A FAITHFUL SERVANT.**—Old Mundy, good John Mundy, the faithful colored porter at the house of the American Tract Society, is dead. For thirty-eight years he has served the Society, being a good man, a zealous member of the Methodist Church, and respected by all who knew him. He has doubtless had the welcome: “Well done, good and faithful servant.” We take as much satisfaction in paying this tribute to Mundy as if he had been known to fame.—*New York Observer*.

### Receipts of the American Colonization Society,

*From the 20th of February to the 20th of March, 1865.*

| NEW HAMPSHIRE.                       |        | VERMONT.                           |       |
|--------------------------------------|--------|------------------------------------|-------|
| <i>Henniker</i> —A. D. L. F. Connor, |        | By Rev. F. Butler, (\$40.)         |       |
| Donation.....                        | \$1 00 | <i>Chester</i> —A. Friend, 2. Rev. |       |
| <i>Newport</i> —Mrs. M. L. Connor,   |        | C. C. Torry, 1.....                | 3 00  |
| Donation.....                        | 3 00   | <i>Newbury</i> —Cong. Church and   |       |
| <i>Charlestown</i> —George Olcott,   |        | Society.....                       | 12 00 |
| Esq., Donation.....                  | 5 00   | <i>Vermont</i> —A. Friend.....     | 25 00 |
|                                      | <hr/>  |                                    | <hr/> |
|                                      | 9 00   |                                    | 40 00 |

**MASSACHUSETTS.**  
 By Rev. Dr. Orcutt, (\$10.)  
*Royalston*—Mrs. Emily B. Ripley..... 10 00

**CONNECTICUT.**  
 By Rev. J. Root Miller, (\$379.20.)  
*Hartford*—James B. Hosmer, \$25. Geo. Beach, \$20. L. C. Ives, S. S. Ward, Hon. Isaac Toucey, Woodruff and Beach, D. P. Crosby, Lucius Barber, and Hon. E. Flower, each \$10. Rev. W. W. Turner, E. T. Smith, J. W. Beach, C. M. Beach, E. B. Watkinson, C. Seymour, Henry Reney, Edward Bolles, C. H. Northum, Samuel J. Tuttle. Mrs. William Jarvis, and W. P. Burrall, each \$5. Judge Waldo. H. H. Barbour, Mrs. T. Wadsworth, and Charles Benton, each \$3. Mrs. J. B. Corning, Geo. Brinley, Dr. E. H. Hunt, W. M. Matson, Wm. H. Hill, Dr. H. Holmes, S. M. Crosby, Mrs. L. H. Sigourney, J. A. Butler, Henry Benton, and Dr. J. C. Jackson, each \$1. W. W. Eaton, O. D. Seymour, and N. H. Morgan, each \$2. Cash, 20c. 204 20

*New Haven*—Timothy Bishop, \$20. President Day, Misses Gerry, A. Heaton, President Woolsey, and E. C. Read, each \$10. Mrs. H. T. Whitney, James Fellows, Hon. R. I. Ingersol, Colin M. Ingersol; Eli Whitney, James Brewster, Samuel Bruce, Wm. W. Boardman, E. C. Scranton, N. Peck, and Wm. S. Charnley, each \$5. Miss Mary Dutton, Bishop & Bros. Mrs. H. Ingersol, M. G. Elliot, Mrs. Lois Chaplain, and E. Bowdich, each \$3. Dr. N. B. Ives, H. N. Whittlesey, Samuel Noyes, E. B. Whittlesey, Mrs. S. A. Stephens, Mrs. Henry Ives, Dr. Levi Ives, A. Bradley, J. B. Rich, Dr. E. H. Bishop, and Dea. A. Treat, each \$2. Mrs. Isaac Beers, Morris Tyler, John Anketell, A. B. Jacobs,

A. C. Wilcox. Mrs. J. B. Bowdich, E. Marble, Isaac Thompson, Dr. D. L. Daggert, and James Winship, each \$1..... 175 00

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379 20

**NEW YORK.**  
*Poughkeepsie*—Legacy of Mrs. Ann P. Sherwood..... 851 25

**PENNSYLVANIA.**  
 By Rev. Dr. Orcutt, (\$127.)  
*Philadelphia*--C. E. Armstrong, W. C. Morgan, Spear, Holbrook & Morse, and Charles Sautee, each \$10. Mrs. Judge Joel Jones, Mrs. D. Haddock, Mrs. J. Hazeltine, Misses Freeman, A. C. Cattell, Mrs. A. G. Hubbell, C. Macalester, Wm. Gallagher, W. S. Ringgold, Geo. Dodd, J. C. Wanner, S. H. Bibighaus, John Wiest, Geo. W. Huntzinger, A. Holland, Mrs. J. G. Smith, each \$5. Miss R. C. Snowden, H. S. Ziegler, each \$2. Rev. J. S. Willis, A. Walker, James Neill, each \$1..... 127 00

**DISTRICT OF COLUMBIA.**  
*Washington*—Miscellaneous... 682 55

**FOR REPOSITORY.**

**MAINE**—*Thomaston*—Capt. W. Singer, to May 1, 1865..... 5 00  
*Hartland*—Kingman Ham, to Jan. 1, 1865..... 1 00

**NEW HAMPSHIRE**—*Hillsboro*—G. D. Goodell, to Jan. 1, '66, per A. D. L. F. Connor, Esq. 4 00

**VERMONT**—*North Thetford*—W. H. Latham, to Jan. 1, '66, 4 00

**NEW YORK**—*New York City*—Yates & Porterfield, to Jan. 1, 1866..... 1 12

**NEW JERSEY**—*Elizabeth*—Mrs. Laura Crittenton, to Jan. 1, 1866..... 1 00

**GEORGIA**—*Savannah*—Rev. James M. Simms, to April 1, 1866..... 1 00

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Repository..... 17 12  
 Donations..... 565 20  
 Legacy..... 851 25  
 Miscellaneous..... 682 55

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Total.....\$2,116 13

# THE AFRICAN REPOSITORY.

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Vol. XLI.]      WASHINGTON, MAY, 1865.      [No. 5.

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From the Mercersburg (Quarterly) Review.

## THE PROSPECTS OF CHRISTIANITY IN AFRICA.

We should highly prize the constant emigration from this country and use all diligence in fitting it for our service. As citizens of the United States and as philanthropists, and friends of the secular welfare of our own people of color, we have an interest in promoting emigration on account of the emigrants themselves. For in the providence of God and for reasons entirely beyond the control of either Church or State, the free colored people of this country are in a condition so unfavorable to their improvement that they would do much better there. Why this should be so, seems to be one of the mysteries of Providence; but as things are, we cannot change in this respect. The purest feelings of kindness towards them as a class, and the highest degree of Christian character does not lead any nearer to that equality of condition and free social union which exists between other races. The ground of separation lies deep in the constitution, where it cannot be reached by any civilizing or evangelizing correction, unless it shall be by means of natural change upon the physical texture to the African, proceeding through many generations. Our reasons, therefore, both natural and spiritual, for wishing success to the work of emigration, should not be condemned as wholly evil, but rather pondered as hints of the will of Providence as to the present course of the two classes. And no candid observer can mistake the providential indications of the times in this matter. The welfare of our colored brethren will be promoted by emigration. If of the better class, they can rise in Africa at once to social equality and usefulness. They can enjoy the dignity of true self-respect, beyond what they can ever attain here. If of the lower sort, they will have more open doors, and more incitements to successful activity than they can have here. Whatever their condition in any part of

the United States, they will have good reason to be thankful for encouragement and aid in securing a home in Africa.

The number of emigrants is increasing. Some have already gone. They will soon be reckoned by thousands in a year. Those of proper age have more or less education and Christian training. Their modes of thought, their manner and habits, have been formed among civilized people. Many are decided and exemplary Christians, with intelligence, and other qualifications for usefulness in Africa. As that Republic grows in wealth and commerce, and its character becomes attractive, the immigration will be greatly accelerated, till it becomes like the immigration from Europe to this country. Then the growth of Christian influence will be in a manifold proportion. The public sentiment is more powerful in large communities; the Christian inhabitants will have more intercourse with the natives; and African Christians will mingle more with those of other countries. We shall greatly promote the cause of Christianity in Africa by encouraging emigration.

The climate is healthy for the colored race; and the natural increase of population is rapid. This might be supposed from the fact that so many have been furnished for the slave trade without stripping the continent of its inhabitants. In Liberia this rapid growth will be a growth of Christian families, whose children will be born to the inheritance of freedom, and of all the blessings of the Gospel. Besides this growth of emigrant families in the Republic, there is a population of natives who connect themselves with the colony for the benefit of living under its laws and its Christian influence. Their number is twenty or thirty times greater than the emigrant population of the Republic; some 250,000. They take up their residence in the neighborhood, obtain homes for their families and cultivate land. This will produce an immense increase of the christianized population. They will all have the Scriptures in their families. Their children will all be educated in Christian schools and in the English language; and thus have access to the vast body of religious literature of our language. They will seek their society, and transact business among those who use that tongue. All will live and grow up under the influence of the Gospel. So great will be the number of these, that they will give a Christian aspect in the life-time of two or three generations to the entire continent. For as their growing multitudes become incorporated with the Republic, the frontiers of Christian freedom will advance towards the interior of the continent, the area of civilization will be enlarged, and a vast increase of these natives will gather upon its borders. Their language will be, "We will go with you for we have heard that God is with you." After the first generation, the natural increase will not be heathen but Christian; acknowledging the only living and true God, and Jesus Christ, whom he hath sent.

From such a population on African ground, we shall measurably look for a systematic and energetic prosecution of the missionary

work. This work cannot be prosecuted in Africa by Christian people from other countries. The Church has learned this by costly experiment. The expense of human life incurred by sending any but African people to live in Africa, amounts to a prohibition. If any thing in the way of Christian enterprise can be considered as forbidden by the providence of God, it must be the sending out of white missionaries to preach the Gospel in Africa. This honorable work is reserved for those servants whom the Lord shall raise up of the African race. Many of these favored servants have already gone to their vineyard from this country, and are citizens of the African Republic. Others are preparing. But the great army of those soldiers of the cross will be born on African ground, and be trained to their service amidst Christian institutions in the land of their fathers, and with physical constitutions formed by the African climate. Even those born and bred here, whose blood is purely African, are so little changed by their American clime, that after short residence in Africa, they become as healthy as the natives. But the number of *emigrating* missionaries will be only as a drop in the bucket compared with those raised up on the ground. There is no other tropical portion of the heathen world where so much evangelical work can be done with so little expense of life and treasure.

The Christian missions there will be conducted and prosecuted with a zeal quickened by all the natural, as well as spiritual motives; inasmuch as every religious advance will be felt by the people as an immediate gain to the whole economy of their life. The zeal will be guided by a wisdom scarcely attainable in human affairs except in intercourse with one's own countrymen. Not strangers in a strange land, and having natural affinities for those they would serve, they are not regarded with jealousy and suspicion, and held at a distance as aliens. They know and are known. They are in social contact with the people, with no stratum of national antipathy between. The advantage of this unobstructed sympathy is incalculable in the Christian sphere. No superiority of knowledge, talents or liberal accomplishments can be more than a very partial substitute for it. The people of Africa have suffered uncommon degradation; and when they begin to rejoice in deliverance, they are drawn towards each other by a peculiar attraction. Notwithstanding that attachment which grows in them towards the whites, who treat them with respect and kindness, and even the pride and vanity they indulge in being noticed, they soon learn in the school of true freedom that they owe nothing to others but what they can claim of them as brethren and equals. Place them in the same relations which others hold, give them a personal interest in the same social, political and religious affairs, which they have seen their superiors concerned with, and they feel themselves raised at once in the scale of being. They have a national fellowship in exaltation as they had in degradation. Under

such circumstances, Christian Missions in Africa have great advantages, compared with those of any other country in the world.

The Christians in Africa will have the necessary means. Africa is one of the richest countries on the globe by nature; and it only requires a moderate industry, and a skillful application, to turn her natural riches into the common forms of rational and individual wealth. Farmers, mechanics, manufacturers, merchants, all men of useful and honorable trades and professions, who are industrious and prudent there, will grow rich. The soil and climate produce rapidly, and the productions have all the rest of the world for a market. For the country yields many things not produced elsewhere, and many more, not found elsewhere so cheap. The future commerce and wealth of Africa will be a wonder. Many of the great nations are eager to promote it, and to share in its profits. And we may entertain the rational expectation, from the providential forces now converging thither from the prosperous countries of Christendom, that the righteous and merciful God is about to lift that continent to a height of prosperity compensatory for its former depth of adversity. There must arise on that ground a system of commerce, vast, splendid, and lucrative. The hand of Christian philanthropy there will be full of resources; and the Lord will see that His people employ silver and gold for His service. There will be such a state of things as has never existed before.

When this country was colonized the civilized and Christian nations were poor, compared with those nations now; with few and feeble means of exerting mutual influence; with few facilities for commerce, and familiar only with slow and tedious processes of production in the mart, the shop and the field. But now think of Africa, just taking root and lifting up her thrifty and lofty branches amidst the active and stimulating elements of the business world of this day. What must such a people come to be, in respect to the means of improving her people. At the beginning of Christianity in the world, when Christian communities in social centres had barbarous heathen all around them, and among them, the work of conversion went on fast, till all forsook their idols and became Christians. But Liberia now becomes a social centre for that continent, with heathen all around and within her; preparing to establish her lines of steam and electricity in all directions towards the interior, till every motion of her Christian heart shall waken a pulse in every extremity of the land. The African missions will require support for a time. Let us maintain them in the highest vigor for one generation more, and they will then take the whole service on themselves, and make their country rich in the fruits of the Gospel.

While this work of missions is going on, the natives in multitudes will be joining the colonists and uniting their interests with civilized and Christian people. It is from this source that by far



the largest portion of the increase of the colony is to be expected. The stream of emigration, large as we may hope it will be, will be small when compared with the accession from the native population. In this respect the Republic of Liberia has great advantage over the first settlers of this country. The colonists and the natives can begin at once to have free intercourse with one another. There is no natural hindrance to immediate amalgamation. We are even astonished at the number of natives who seek to be connected with the Republic. They gather upon the borders and settle in the territory of Liberia. They offer their children for admission into the schools. They invite Christian teachers to establish schools among them. As they become qualified they are taken into the political body as citizens in full; becoming naturalized, and entitled to all the privileges of citizenship. They will form a part of the religious communities; will meet in the religious assemblies, adopt the customs of Christian people, receive the discipline of Christian ordinances, and of the usages of civilized life, and will leave their children with the sentiments and habits of Christian society.

We may take Sierra Leone, for an example, on a smaller scale, of what may be expected in Liberia. That British colony is now reported as having more than sixty thousand souls. These are of sixty different tribes. The emigrants are mostly recaptured from slave ships and carried to this colony as a place of refuge. Now great numbers of them and their children are merchants, skillful mechanics, teachers, ministers of the Gospel, &c. Some who are engaged in commerce have acquired estates of one hundred thousand dollars each. Some own vessels and navigate them. The African people thus trained to business, exhibit as much talent in proportion to their experience as the people of other nations. Give them the practice which others have in the most intricate and complicated pursuits and those of greatest importance, and after two or three generations of such culture, it would not surprise us to see them standing among the foremost in all the higher developments of human nature. In their present degraded condition, and after their long history of degradation, it were strange that they should not be degenerate in character. They have never known the incitements and the means of true culture. But that they do not possess their share of the highest capabilities of man, in every respect, should not be taken for granted so long as we have so many instances of noble, intellectual and moral development among them, and so long as those who pronounce them an inferior race, have such an interest from avarice or pride, in perpetuating their degradation.

We speak of the example of Sierra Leone as on a small scale. Its numbers are small compared with those soon to be reckoned to Liberia; and the character of its accessions from recaptured slaves is so inferior to those received by Liberia from emigration, as really to forbid comparison. If Sierra Leone can present so favorable a

result under the circumstances, Liberia may well congratulate herself upon her future. The citizens of the United States have done a glorious work in planting on the coast of Africa the seeds of a great Christian nation, which will have a brilliant history, and bring an immense accession to the Church of Christ.

The Christian people of this country have yet a service, however, to perform for Africa in the present generation, which they should do with their greatest diligence and wisdom. They may feel, while doing it, that they are contributing one of the brightest pages of the history of the Church on earth. We are giving the Gospel, in the most effectual way, to millions of people who have never yet been numbered. We are spreading the Christian Church over a continent, on the greatest part of which the Gospel has never yet been published. We are executing there a duplicate of our own civil and religious institutions. The inhabitants of that dark and almost unknown quarter of the world are coming to the light of life. They are taking their place among the followers of Christ, as heirs of the heavenly inheritance; as fellow citizens with the saints and of the household of God.

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From the Episcopal Recorder.

### FIRST EXPEDITION TO AFRICA.

Turning now to the first persons sent in charge of colonists to Africa, we meet the names of John P. Bankson and Rev. Samuel Bacon. These persons, both of them young, went out under commission and instructions from President Monroe, given in pursuance of an act of Congress, passed on 3d March, 1819, authorizing the Executive to establish an agency in Africa for the purpose of providing an asylum there for native Africans captured from slave vessels, and appropriating one hundred thousand dollars to this object. The Government had determined to send out a transport, and the sloop-of-war *Cyane*, to carry the agents, mechanics' tools, agricultural implements and stores, together with a select number of laborers. At the same time, it notified the Colonization Society that such colonists as they might recommend, and desire to send out, would be received on board the transport. The *Cyane* was accordingly put in commission, and the ship *Elizabeth*, a vessel of three hundred tons burthen, was chartered, and arrangements pressed forward for the expedition. The Society appointed Dr. S. A. Crozer their agent, as it was thought his medical knowledge might avail to mitigate the dangers of a new and malarious climate. It was understood, however, that the United States agents were entrusted with the direction of affairs.

While these measures were in progress, the Episcopal Church was considering the religious wants of both colonist and native, and preparing, through Messrs. Bacon and Bankson, to exert her influence upon them, and to provide them with the ministrations of the gospel. Mr. Bankson became a candidate for orders in the Diocese of Pennsylvania, in the year 1819, and received, before his departure from

the country, an appointment as catechist from the Episcopal Missionary Society of Philadelphia, to labor on the West Coast of Africa. He held this relation at the same time with his commission from the Government. But little more is known of him from the public records, except where his history is blended with that of his colleague, Mr. Bacon. He was undoubtedly a native of Philadelphia and of Swedish descent.

Mr. Bacon was probably born in Adams county, near York, about the year 1790. His youth was passed without educational advantages, or, as it is expressed by Rev. A. Alexander, D. D., who gives quite a full and interesting account of him in the "History of African Colonization," he was brought up in more than common ignorance. When grown he determined to obtain a liberal education, and, notwithstanding many discouragements and trying obstacles, he completed a collegiate course at Harvard, Mass. After his graduation he was occupied for a short time in teaching in his native State. He then entered the public service, as a lieutenant of marines, and rapidly obtained promotion to a captaincy. During these occupations he found time to devote himself to the study of law, and having prepared himself, he resigned his commission and was admitted to the bar of Adams county. A man of his restless energy and varied acquirements would not be long without business, and he rapidly established a reputation and built up a remunerative practice. He soon became deeply impressed with religious convictions. As ardent and determined in this matter as in all others, his spirit probably seized the kingdom of heaven by violence, and with vehemence of prayer that divine compassion loves to recognize, he was permitted to clothe himself with the promises, and was born of the incorruptible word. He connected himself with the German Lutheran Church in York, then the principal church in that venerable town, and, as might be expected, he is soon found turning his enterprise and irrepressible activity to account in the master's service. His chosen sphere of exertion was the Sunday school, and he engaged both in instituting them and in instructing in them. By his effective zeal he so impressed himself upon the cause, as that his memory is almost as distinctly associated with these less ostentatious duties, as with the more daring and conspicuous labors in which he yielded up his life. A few months after he had made a public profession of his faith, he transferred his connection from the German Lutheran to the Episcopal Church, uniting with the old parish of York. Continuing his activity among the children, he now turned his attention to the higher work of preparing for the ministry, and commenced the requisite course of study. He became a candidate for orders in the Diocese of Pennsylvania, and early in the year 1819, having passed the prescribed examinations, was ordained deacon by Bishop White, in the city of Philadelphia. He is described as being at that time a young man, and probably was not far from thirty years of age. Immediately after his ordination he was employed as travelling agent by the Philadelphia Bible Society, and entered upon the congenial duties

with alacrity and zeal. His connection did not last long, for there was another work in store for him, and he had nearly passed through his providential training for it.

Early in the year of his ordination, the American Colonization Society had determined to put on foot an expedition to Africa, and had begun to gather its first colonists. Under the pressure exerted by its friends, Congress was induced to pass the bill already referred to on the very last day of its session; and the President gave early attention to the scheme, looking about for suitable persons to act as agents. Such a person Mr. Bacon seemed to be, and was strongly recommended for the work. He was acceptable to the President and was notified by him of his intended commission, at least as early as the middle of November.

The Society had, during the Fall, selected thirty families, consisting of eighty-nine individuals, to go out as the first adventurers in this scheme. These persons Mr. Bacon was instructed to repair to New York and receive, about the middle of November. Accordingly, having obtained ordination to the priesthood, he responded by leaving Philadelphia on the 26th. Reaching New York, he encountered many difficulties and delays in preparing for embarkation, and after spending a month there in ineffective efforts, he resorted to Washington, there to complete his arrangements, where he might have direct access to the authorities of both Government and the Society. Here he remained until the 18th January, 1820, perfecting his plans and receiving instructions. Leaving the National Capitol at that time, he made a hasty farewell visit to his friends in York, Pa., and on his way to New York, passing through Philadelphia, he was there joined by Mr. Bankson, the other Government Agent, and by Dr. S. A. Crozer, agent of the Society. The Government Agents were empowered simply to select a site for an asylum for such natives as the United States cruisers might rescue from slavers and bring to them, to provide for these poor creatures shelter and food, and give them such implements as might serve to make them self-sustaining; but they were not allowed to colonize these people. The work of organizing them into orderly communities, directing their policy and affording them an education, was left to the Society.

The last day of January, 1820, was fixed for the embarkation, and the colonists were to proceed from the African Church in New York to the wharf. At the appointed time a crowd of several thousand persons assembled about the Church to witness the expected ceremonies, and join in the procession to the ship. To avoid the tumult and confusion, the doors of the Church were kept closed to the populace; and fearing some accident, should so eager a crowd be pressing together on the wharf, Mr. Bacon, with great tact and prudence, undertook to divert the attention of the assemblage from their proceedings. Directing the colonists to be conveyed secretly on board the vessel, while he engaged the crowd, he ascended to the piazza of a neighboring house and began an address. The people thronged

about him, thus relieving the pressure at the church, and meanwhile the emigrants were quietly and safely removed to the *Elizabeth*. When this had been accomplished, Mr. Bacon closed his address, remarking to the crowd that the colonists were already on board the vessel. That day the *Elizabeth* hauled out into the stream of the North River, and lay there waiting for a favorable wind and tide; but while waiting, large quantities of ice filled in the harbor, delaying her departure until the sixth day of February. On that day the vessel hoisted sail and began to move away towards her destination, the agents departing "cheerfully supported and animated by their cause." They were instructed by both the Government and the Society to make Sherbro Island, owing to the recommendations of Messrs. Mills and Burgess, and there locate their asylum.

D. O. K., JR.

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### A DAY ON THE ST. PAUL'S RIVER.

The *Liberia Herald* lately gave place to an interesting sketch of the exploits of a couple of young men of Monrovia, who passed a day in gunning sports on the St. Paul's river. We have condensed the statement of these Liberian Nimrods, so that our readers may learn somewhat the localities and the condition of the dwellers on the banks of the most thickly populated and best improved stream of the Republic:

It was half-past six o'clock on Thursday morning, when Sherman Dimery and ourself, without having broken our fast, seated in a Kroo-canoe, with guns at our side, left the wharf for Louisiana. It was a fine canoe, and having four good hands, we glided joyfully along.

*Monrovia* has a beautiful site; and its situation was selected with a view to the commercial importance it is to assume, when the two rivers on which it is situated shall pour the immense wealth of the interior into her lap. As we looked behind at the city fast disappearing in the distance, we thought of her past and her future, and sorrow and joy produced mingled emotions in our bosom.

The Stockton creek is narrow; but for important purposes is not to be lightly esteemed. It is wide enough to admit boats that will bring down all the produce that may be raised on its banks. The day will come, too, when all the land on the St. Paul's will be occupied, and our farmers, having more capital, will occupy this section, and Stockton's banks, though now low and marshy, will be teeming with life and industry.

We soon passed *New Georgia* and *Stockton*, and came opposite the "Government Farm." We remember years ago this farm was cultivated under the superintendence of David Moore: sugar and syrup were made here too; and many a pitcher of syrup did we re-

ceive as a morning's gift from the old man at his residence in Monrovia. Those days have passed; sugar and syrup float down this river by hogsheads.

At the confluence of the "Stockton" and "St. Paul's," the prospect in every direction is beautiful. *Virginia*, with its farms, occupies the left bank (in going up stream,) of the St. Paul's, *Caldwell* the right bank;—on either side the river, near its month, the farms of Moore, Fuller, Jordan and others are situated; there also is the famous "*Mammy's Town*." It is quite a relief to come out of the Stockton creek into the noble St. Paul's, the air at once seems purer, the breeze freshens up from the sea, and the eye can stretch away in the distance at the many interesting sights. The monotony, so tedious in the Stockton, at once ceases; all is life and activity; the forests have disappeared from the margin of the river save a spot here and there, where a few city folks have farm lands bequeathed to "their children's children."

We passed on Caldwell side, and glided under a magnificent locust tree. We crossed from this place to "*Bromley's Point*." It had been sixteen years since we last landed at Bromley's Point. Every thing seemed changed, except that there was still the same high bank up which our father led us by the hand, the last time he visited some of those Dey Chiefs whose names are immortalized in the history of Liberia. How time changes all things! How the glory of that once powerful tribe has passed away!

Sending our canoe on, we landed and walked, passing through the coffee farm of Rev. J. W. Roberts, until we came to Mr. Blacklidge's. Much coffee had been gathered at Mr. B's, but enough was on the trees to show that he has a good crop this season. We almost envied the owner of this plantation, when we stood on his piazza and looked out on the thousands of coffee trees that studded the place. Having refreshed ourselves at Mr. Blacklidge's, and promised to return that night to supper, we again took to our canoe. Passing by the coffee and sugar farm of Mr. Russell we landed at the wharf in *Clay-Ashland*. We spent only a few minutes here. Joined by Dennis Ferguson, we took the road, again sending our canoe ahead.

The brick kilns now become numerous; the sugar farms begin to grow larger. On one side are the coffee farms of McMurtry, Bush, Hooper and others, with the sugar farms of Erskine and Outland. On the other side the cane farms of Dennis and Simpson. Mr. D's dwelling stands on an elevation—a fine site. There is one thing we admire more in some farms than in others. Many of the farms have bushes growing on the river, which obstructs the view, while others have not. The reason for not clearing away entirely may be good—the bushes may serve to keep off miasma, but would it not be better to have a clean front, and plant coffee, orange or other fruit trees near the houses, to neutralize the effects of miasma?

We passed on to McMurtry's, stopped a few minutes to see the

• coffee cleaning, and then proceeded to Mr. Erskine's. On the road, numbers of brickmakers were taking in their bricks. From Mr. Erskine's we proceeded to the farm of H. W. Johnson, and then on through Hooper's. Passing Mr. Hooper's, we saw the little rock island in the river, with its venerable inhabitant (the old palm tree) still living. Perhaps some day not far off, that little island may hold a warehouse, where also signals will be made at night to boats passing up and down that river, which is destined to be a great thoroughfare.

Our business now confined us to this side of the river (right bank, ascending.) So we took our canoe, and proceeded at once to Messrs. Cooper and Sons. Mr. Garret Cooper had erected a fine brick house since our last visit, and Mr. William Cooper had finished and was furnishing his new house, into which, (fortune being propitious,) rumor says he will soon take his bride.

We went first to the mill; the grinding had ceased, but the mill had done a good day's job, and the kettles were full and boiling. Just then the sugar house was the most desirable place to us. We eat sugar like bread, from sheer hunger, and the good-hearted "Commodore," evidently knowing our feelings, offered us the dinner that was awaiting him at the mill. We won't say what we did with the dinner. We like the principle on which the Messrs. Cooper, Roe, Sharp, Anderson, Howland, Lloyd, and others up this way, farm. They devote their attention to one thing, sugar growing, instead of dividing their efforts in doing a little of every thing and much of nothing.

One of the most interesting sights at *Coopersville*, was the fine oxen, bringing in cart loads of cane to the mill. The fields of cane stretched far and wide.

Promising to return to *Coopersville* to dinner, we took the road in the direction of Mr. Roe's farm. Sharp's cane on the opposite side looked flourishing, and a goodly quantity he has; much of it had been cut and ground. We stopped at friend Roe's and visited his sugar house, too. Mr. Roe has some very fine oxen, seven yokes.

Anderson's new brick house, erected within the last year, looked fine, adjudged by most persons to be the handsomest on the river. That part of the river had become still more lively since the erection of Lloyd's new steam mill, near Mr. Parm's estate. In front of Lloyd's the farm hands were chattering noisily, either settling some palaver or receiving wages. Down the river a sloop was sailing with a cargo of molasses from Anderson's, and several boats passed with sugar or syrup.

We were some time passing along the luxuriant cane of Mr. Howland, before we reached his dwelling. He is preparing to build a large brick house, and his kiln of bricks was already burned. We visited his sugar-house, saw his fine oxen, inspected the new wharf he is building and started homewards. *Harrisburg* hill looked blue and beautiful in the distance, and we desired to visit the other side

of the river, but the declining sun admonished us that we lacked time.

This surely is an interesting part of the St. Paul's. The fields of waving cane, and the hum of business show much industry and thrift. There are four steam sugar mills just in sight, Messrs. Cooper's on one side, and Sharp's, Anderson's and Lloyd's on the other side.

It was five o'clock when we returned to Coopersville; but we got there in good time, and with good appetites for the excellent dinner awaiting us. Just go up among our independent farmers, if you want a good dinner. We ate and drank, and walked about a few minutes, inspecting the new houses, and left just before sunset, in full speed, for Clay-Ashland.

Having put out Ferguson at Clay-Ashland, we went to Blackledge's. Here we supped heartily, chatted awhile, and left about eight o'clock for home, after bidding adieu to Mr. B. and his amiable wife.

The moon was rising high in the heavens, when we left the wharf. We glided gently down this moon-lit river. Entering the Stockton, we missed the sea-breeze that was blowing up the St. Paul's. It was nearly eleven o'clock when we landed at the wharf, and we hastened home to dream over the flying visit up the St. Paul's.

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From the Home and Foreign Record.

### A LICENSURE IN LIBERIA.

MONROVIA, LIBERIA, *December, 1864.*

MY DEAR BROTHER:—Our Presbytery (West Africa) met Thursday evening, December 1st, and on Friday commenced my examination, keeping it up incessantly for three days, examining me on Church History, Theology, the Hebrew and Greek languages. I was licensed to preach the gospel last evening. I preached my popular sermon to a fine congregation, immediately after which I was licensed, Rev. Thomas H. Amos being Moderator. John and Reese Chresfield have also been examined to-day, and to John has been assigned his parts of trial for licensure, to come off next Presbytery.

Should you find any one having a disposition to contribute any good theological books to a young minister in Africa, please direct to your unworthy servant. I am very anxious to get in possession of a good library. I find it tolerably easy to read Hebrew (I mean the Scriptures in Hebrew, and translate.) It is probable that I shall go to Harrisburg, if employed by the Board. I have promised to preach for them, any way, once every fortnight during the present year, or until permanent arrangements have been made.

Your most obedient servant,

THOMAS E. DILLON.

No Christian can read the above letter, and not feel that God,



through the colored man, is raising up the benighted millions of Africa. Ethiopia is here, literally and in a practical way, stretching out her hands unto God. Any theological books, or articles of clothing, that may be sent to the "Education Rooms, 821 Chestnut street, Philadelphia," in supply of the wants of these young brethren, will be promptly forwarded. They are needy and deserving. Who will see the image, and supply the wants, of the suffering Master, in these, the least of his disciples? Who will do it?

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From the New York Observer.

### PORT OF ENTRY LAW.

In his annual message, the President of Liberia makes an appeal to the people to place some restrictions upon the visits of foreign traders to all points of the coast where they may hold unrestrained intercourse with the natives. This intercourse is demoralizing to the country, interrupting to its peace, and to the maintenance of law.

Many of the traders come to Liberia with entirely selfish objects, they disregard the authority of the government, and until they provoke by their lawlessness some serious difficulty with the natives, ignore its existence. When in difficulty they call upon the government for assistance or indemnification. These abuses have compelled the Liberian government in self-defence to pass a Port of Entry law, which is not intended as a measure of hostility to foreigners, but of self-preservation to the Republic, which will be appreciated by all who are acquainted with Liberia, and feel interested in its prosperity.

The great trouble which is experienced in the Republic is one incident to young peoples, the difficulty of acquiring at once a pecuniary independence. The country is gradually growing in wealth, but this wealth seems to gather largely in the hands of foreigners who have no special interest in the country. Yet, in spite of this embarrassment, the young Republic, according to President Warner's review, seems to be growing in stability, influence, and usefulness as the years pass, and it has done one great service to mankind in limiting the area of the slave trade.

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From the Maryland Baptist.

### CENTRAL AFRICAN BAPTIST MISSION.

Rev. A. D. Phillips writes from Abbeokuta to our Corresponding Secretary, under date of December 1, 1864:

Bro. Reid, who suffered so much in the interior of Africa, and lived several months on less than two cents a day, has been compelled on account of failing health to visit England. He is still there—has been very ill—but when heard from last was better. The affairs of this country have changed very much since I wrote

you. The tribes of the interior who have been at war with this town have fled, and are desirous for peace. The army of this town, however, have not returned home, but are besieging a town which did them much mischief while they were at war with the interior tribes. Communication with the interior is not restored yet, and will not be until the army of this town returns, when we hope the whole country will be opened again.

The British Government at Lagos have at last seen how ruinous their policy has been to the colony, and they have changed it. There is not yet uninterrupted trade, in fact, very little trade with Lagos. But the merchants have just been permitted to send down the cotton they have stored up in this place for several years. More than two thousand bales have been sent down, (each bale weighing one hundred and twenty pounds.) But there is now such a decline in the price of cotton in England, the merchants here are much discouraged.

The wars and the consequent disturbed condition of the country have been seriously felt by all the missions here, and we being so hard up for supplies, have doubly felt it. During the summer some friends in England sent us about £75, mostly in money, and some materials for the children's clothes.

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From the Journal of Commerce.

### THE SOURCES OF THE NILE.

It is worthy of note that the old disputes relating to the sources of the Nile seem to be revived among geographic societies, and that the discoveries of Captain Speke are set at nought by some persons, or are rather considered as incomplete if not indefinite. The origin of very much of this doubt may be traced to the influence of Captain Burton, who strenuously insists that there is no satisfactory reason for regarding Speke's discoveries as conclusive. On the contrary, Burton believes that there may be another river, undiscovered as yet, coming in from the southwest, which is the true Nile. This discussion has become somewhat one-sided, owing to the lamented death of Speke. It is proper therefore, to state the history of the difference of opinion, in order that those who read the books and articles now appearing from time to time on the subject may be able to form at least impartial opinions.

Captain Burton is one of the most distinguished travellers of modern times. He has laid the lovers of geographical knowledge as well as the general reader and student of ethnology under very great obligations. His indomitable perseverance, his energy and determination, have enabled him to conquer difficulties in his various explorations from which stout hearts might have shrunk without shame. No one who has read will ever forget his remarkable journey to Mecca, in disguise as a Mohammedan, and

**the perilous but successful incidents which enabled him to surmount the barriers before existing to a knowledge of the secrets of the Moslem holy places. At a later period he undertook to penetrate the African peninsula, from the Zanzibar coast, and reached the great Tanganyika Lake which lies between parallels 3 and 8 south latitude. He was accompanied on this journey by Captain Speke, and it would seem from Burton's own account (The Lake Regions of Central Africa) that the two were not always pleasant travelling companions. In point of fact they had a serious falling out, and this seems to have been brought about, or brought to a crisis, by the following circumstances.**

On the return journey to the coast, Burton was delayed by sickness at a point about 33° east longitude. Speke, with Burton's consent, devoted the time to an exploration due north, and at a distance of two or three hundred miles came upon the southern extremity of the great lake Victoria Nyanza. He made all the investigations then possible, and became convinced that this lake was the true source of the Nile. Burton was not of that opinion. Speke communicated his discovery to Blackwood's Magazine. Burton, in his published book, ridiculed Speke's ideas, in a style and language by no means to be commended, and thus committed himself against the theory. But Speke's views attracted attention, and he was dispatched on another journey with Grant. The results of it are before the world. He went to the Victoria Nyanza over his old track, followed its western shore down to the outlet, discovered a broad strong stream pouring out over falls and rapids, and this stream he followed to the sea, proving it to be unquestionably a source if not the principal source of the Nile. But he was compelled to leave the bank of the stream at some points.

Here the question opens whether by so leaving the bank he missed the discovery of another river coming in from Tanganyika or some other lake; and if so, whether that river is larger or smaller than the stream coming over Ripon Falls from the Victoria Lake. Burton is sternly of opinion that the undiscovered river is the true Nile. There are many reasons leading to the belief that such a river will be found, but there are few reasons for supposing that it will prove as large or important as Speke's river. It is highly probable that a large amount of country lying to the westward of Victoria Nyanza is drained into the Nile, and that the annual flood is assisted by this drainage. But if Speke and Grant are to be believed, and assuredly there is no reason to doubt either of them, the size of the river which they discovered at its source is too great to admit of any possibility that the undiscovered river should be larger or as large. Nor is it to the credit of those who undertake to dispute Speke's conclusions, that they attempt to belittle the importance of this river by quoting some of Speke's general descriptive remarks, while they suppress his estimates of breadth, depth and speed of current. It strikes us that some of the English geographers are in the habit of estimating at too

high a quantity the flow of water in the Nile at a low stage. The river is full of bars, is shallow except in its very crooked channel, which changes from year to year. Comparing Speke's account of Ripon Falls and the water flowing over them, with our own knowledge, from observation, of the amount of water coming down the second cataract at Abou Seir, we are convinced that the Victoria Nyanza must supply nearly if not fully one half of that amount. The Blue Nile, and the undiscovered river, with some less important streams, make up the rest.

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### THIRTY YEARS AMONG THE ZULUS.

In a letter, Rev. L. Grout presents the following statement of progress and success which he has been allowed to witness at his station among the Zulus, and of his feelings in view of his missionary life:

"Thirty years ago, this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus, of South-eastern Africa, explore and, if possible, establish a mission among them. Nothing was then known of the port of Natal, or of the Zulus, except that they were a nation of inveterate heathen warriors. It was supposed that Natal was as unhealthy as other portions of the African coast. Indeed, everything about our mission was so unpromising that somebody called us fools, and on a wild goose chase; and, indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a burning Christian zeal in my heart, every moment fed by a belief, which did not admit of doubt, that God had called me, fitted me, and sent me on that mission. At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptizing my first convert. My present station is the fourth one I had selected and built upon, having been driven away from the other three.

Now, at the end of thirty years, I find myself at a mission station which has seventy-three members in the Church, who are part of a Sabbath congregation, numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath school scholars, and sixty-eight of whom are day school scholars. Our house of worship has been erected by the avails of sugar cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long and thirty-five wide.

Our people have also erected forty upright houses of their own, some of them as large and as good as civilized people live in. If I went out thirty years ago on a wild goose chase, I have indeed caught my goose."

From the Trenton (N. J.) Monitor.

### AFRICAN COLONIZATION.

Many of those whose energy and intelligence would prompt them to seek full liberty and equality by migration to a nation composed of their own race are withheld by their employment in the army, while others are lingering in the hope the result of the war may be to work an improvement in their political and social condition which shall render removal unnecessary. The report of the American Colonization Society shows that both the Society and the Liberian government are extending inducements for migration to the negroes of the West Indies, where, especially in Barbados, there are numbers anxious to make themselves a home in Africa.

Although the African Republic can scarcely look for large accessions to its population from this country before the close of the war, yet its present condition and prospects are most hopeful. Under a form of government and laws modelled upon our own, it has a public school system supported by a popular tax, several seminaries for both sexes, and a thriving though recently established College. Its geographical position and natural resources promise it commercial prosperity so soon as it obtains a sufficient population for its development. Its staple productions are coffee, sugar, cotton, ginger, arrow-root, and cocoa: for these and other productions received from the native tribes in the interior, a growing trade with England is carried on, many vessels being built in the country, and English companies embarking in the same traffic. The Liberian government is ably and carefully managed and offers liberal inducements to immigrants, beside those of obtaining the full rights of manhood and political and social equality.

It would be singular if such a nation did not succeed. But we ought to look upon it in a different light from a sentimental experiment, or a matter of commercial advantage to ourselves. Apart from its relations to the colonized negroes and to this and other commercial nations, Liberia is capable of fulfilling a destiny which it only can perform. Through its medium alone is the Christianizing of Africa to be accomplished. The repeated trials and failures to establish white missions must be convincing that the civilized Christian negro alone is capable of discharging this great work; and this they are gradually doing, not only drawing the neighboring people from idolatry and barbarism into a life of Christian civilization, but crushing the slave trade and bringing whole tribes into what will eventually be a grand African Republic, a nation rivalling those of Europe in enterprise, wealth and power.

All this America should regard it her duty and privilege to assist—not only in support of the grand principle of republicanism, not only as a means of cherishing the friendly feeling of what will at no distant day be an important commercial power, whose friendship England is now courting—but as a duty. We owe it as an obliga-

tion to mankind to lend our aid as none others can to the conversion of heathen Africa. We owe it as an act of reparation to a race to whose labor our national prosperity is largely due. In this country the destiny of the negro is fulfilled. He has done what could not have been done without him—opened and prepared the country for free labor: and now the immense tide of immigration from Europe, filling our States as far west as the Rocky Mountains, and waiting only for the restoration of tranquility to flow southward, will take his place and leave him free to return whence he came, bearing with him to Africa what the white man from time immemorial has in vain essayed to plant there. As a nation we have every reason to aid in the work of African Colonization.

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### DEATH OF REV. BEVERLY R. WILSON.

Liberia has suffered another sad loss in the decease of this most useful and excellent man. Prominent as a judge, statesman, and divine, he will long be held in grateful veneration by its people.

Mr. Wilson was of unmixed African descent. Over thirty years ago, while comfortably situated at Norfolk, Virginia, he concluded to thoroughly examine Liberia as a promising theatre for himself and race. After passing fourteen months in the colony he returned; and accompanied by his wife and children, embarked again for and made that land his adopted home. There he has since lived and labored, having at times held the positions of judge of the criminal court for Mesurado county, a member of the Convention which framed the Constitution, and declared the independence of Liberia, and the oldest minister and member, and recently President of the Annual Conference of the Methodist E. Church of the Republic.

The following letter from the Rev. John W. Roberts, dated Monrovia, November 2, possesses interest in this connection:

These lines convey to you the sad intelligence of the death of our beloved and aged brother, B. R. Wilson, which occurred on the 8th of last month, after a short illness. He had only a few days previous returned home from a tour on the leeward districts, looking after the interests of the work, in apparently improved health. Brother Wilson's activity and zeal up to the time of his illness, though in an advanced age, made his death unexpected to us all; and I may say briefly the Church here, in the death of Brother Wilson, has lost a tried and efficient laborer and the last of the pioneers of Liberia Methodism. To this dispensation of Providence we must bow with becoming submission, trusting that, though the Lord "removes his workmen from time to time, he will carry on his work," even in this land of moral darkness.

Brother Wilson having expressed a desire to see me, I proceeded to Monrovia and had a short interview with him on the same day he died. I found him as rational as ever, though very weak. He informed me of some pecuniary matters which had claimed his attention while at the leeward, especially in reference to certain appropriations of money toward native work at several points, namely, Cape Palmas, Sinou, and Bassa; also of others which he had designed to make toward the native work at or near Marshall and in the Queah country. These two last-mentioned promises, if properly sustained, favorable results in future; and so far as I can I shall see to it that Brother Wilson's plans shall be carried out. No doubt had he lived you would have received a report embracing native work at some points of an encouraging character.

In this I can only make brief allusions to the general state of the work, and say, so far as I learn, it continues to receive the labor and attention of the devoted missionaries of the cross of Christ. The brethren up to the present time have been able, with one or two exceptions, to prosecute their duties uninterruptedly at several points, namely, Monrovia and Marshall. On Monrovia district and Clay-Ashland and Carysburgh the societies have been refreshed by gracious showers from above, mourners converted, and members added to the church.

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From the Christian Advocate and Journal.

### SUCCESS OF LIBERIA.

In tracing the history of Liberia from its small and feeble commencement to the period of its nationality, and thence to the present, it should be remembered that the colonists were persons who had enjoyed in the United States but few advantages for mental culture, and that about two-thirds of their number were just emancipated from slavery. Unaccustomed to participate in the affairs of government, unacquainted with civil jurisprudence, and with but a scanty knowledge of business affairs, their success has nevertheless been so fully demonstrated as to leave no reasonable doubt of the practicability and utility of the scheme of colonization. Compared with other colonies Liberia suffers no disparagement. The colony at Iberville, in Louisiana, was commenced in 1699. During the thirteen years immediately succeeding, 2,500 colonists landed there, and of the whole number only 400 whites and 20 negroes remained in 1712. On the Island of Orleans a settlement was commenced, and the first settlers died by hundreds, and both settlements were for a time abandoned. The first colony in Virginia was begun in 1585. Twenty-five years afterward, when Smith left the colony, it was furnished with three ships, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labor. They

had sheep, fowls, goats, boats, nets, and all that was needful for comfortable subsistence and protection. But within six months, by the attacks of savages, riot among themselves, famine and sickness, only sixty remained of their whole number. These fed on herbs, acorns, berries, skins of dead horses, and even the boiled flesh of their own dead. Four different attempts were made to colonize Virginia before it was accomplished. A colony was formed in North Carolina in 1688, and twenty-six years afterward but about one-half the original number remained. The Plymouth colony was commenced in 1620. Half the colonists died during the first six months, and though they received frequent reinforcements there remained ten years afterward but 300. Of the 1500 that came to Boston with John Winthrop in 1630, two hundred died in six months.

What are the facts with regard to Liberia? In 1827 an address to the colored people of the United States was adopted at a numerous meeting of the Liberian colonists, in which they say: "We enjoy health after a few months' residence in the country. Death occasionally takes a victim from our number without any regard at all to his residence in the country. Nothing like an epidemic has ever appeared in the colony." Since 1827 the accommodations for new emigrants have greatly increased, and with ordinary prudence they become acclimated with safety.

With regard to the temporal prosperity of the colonists, the fact should not be overlooked that when they arrived in Liberia they were poor, and without means to commence business. They had been sent there gratuitously by the Colonization Society, and upon their arrival occupied the Receptacles of the Society, and after six months of dependence on the Society for subsistence, without means to purchase a home, the Society gave them land for a house and for agricultural purposes. Beginning under circumstances so disadvantageous, they have nevertheless advanced step by step until Liberia has become a commercial, agricultural, and prosperous nation. Fourteen towns with churches, schools, and comfortable dwellings beautify it. The capital, Monrovia, has a state-house, presidential mansion, court-house, senate halls, printing-offices, school-houses and churches, with more than four hundred private dwellings,—many of them not only comfortable, but elegant and richly furnished.

But the signal success of Liberia is not to be estimated merely by the prosperous condition of the colonists—their comfortable homes, educational privileges, social equality, political freedom, productiveness of soil, commercial advantages, eligibility to positions of trust and honor, etc. Africa was selected for the colony, not only because it was regarded as the most promising to the exiled sons of Ham, but in view of the civilization of Africa itself by colonial agency. The civilization of a nation involved in barbarism for centuries, cannot be effected in a day. The work is



always attended with difficulties, and is slow in its progress. But among the natives of Western Africa civilization has made encouraging progress. The policy of the Liberian government has not been to drive the natives back into the interior, but to spread over them its governmental shield, to civilize them, and to confer upon them the blessings of citizenship. Already many of them have been admitted to citizenship, and more than 500,000 are now living under its healthful influence. Contending chiefs have submitted their disputes to the Liberian government, by whose kindly mediation many bloody wars have been arrested and peace restored.

Having no political platform, identified with no political party, bound by no sectional lines or denominational distinctions, and with but one object to secure, the improvement of the African race, the Society prosecutes its labor of love without disputations, and for testimonials of success refers to the twelve thousand emigrants from the United States; to their churches, schools, republican constitution, government buildings, villas reposing amid the shade of evergreens, cotton fields, sugar plantations, and commerce; to the 200,000 natives dwelling in safety beneath the national banner of "stripes and a lone star," that waves over that "land of the free and home of the brave."

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For the African Repository.

#### A LEAF FROM "REMINISCENCES OF LIBERIA."

One of the most affecting scenes of which the heart of the Christian can conceive, is that which occurs when a slave-ship is captured by one of the United States vessels of war, brought into the port of Monrovia, the capital of Liberia, and the recaptured Africans who have been there already for months or years, search among the newly arrived for friends or relatives. Many such have occurred under the observation of the writer. One of them from among the Africans of the notorious "Echo" is given as a specimen, but to understand and appreciate it fully, the reader is invited to peruse the following narrative of

DANIEL BACON, OF THE PONS.

In the year 1846 an American brig named the "Pons," of Philadelphia, was captured by the United States sloop of war Yorktown, Lieutenant Bell commanding, having on board over 700 slaves. Most fortunately she was caught within a day or two's sail of Monrovia, and was soon taken into port. The condition of

the slaves on board was appalling. They had been out for some time from the Congo river, had suffered dreadfully from their crowded condition, from intense heat, and the want of water, and many were sick, emaciated, and dying. The United States Government had an Agent on the spot, the late lamented Dr. Lugenbeel, of cherished memory. This gentleman was indefatigable in his efforts, and in addition to his care of these wretched sufferers, the various Missionary Societies and many of the citizens of Liberia themselves, came up to the rescue, and these half-dead creatures were apportioned out in the different families, some taking two, some five, others ten, until all that survived were thus disposed of. The Rev. Messrs. Benson and Hoyt, the Missionaries of the Methodist E. Church at Monrovia, were most active in this work of benevolence, and perhaps the Missionary Society of that Church did more for the relief of these recaptives of the "Pons" than any other society or association in the place.

Among the hundreds of boys of the "Pons," there was one little fellow who was named DANIEL BACON. This name was given him by his guardian in honor of the Rev. Daniel Bacon, so well known and honored in the United States. Daniel proved to be a bright and intelligent boy. He soon learned to speak English, was sent to school and taught to read, became very useful to his guardian, and as he grew up, was brought within the influences of christian teachers and ministers, and was led by the spirit of God to seek and to find an interest in the blood of the Saviour. He became a christian, and walked worthy of his profession. Daniel had been stolon away from a large family, and he often longed after that dear father and mother and little brothers and sisters whom he had left behind in his native town. Many times he shed tears as he thought of that home and the many things about home which become so endeared to children. He was nevertheless of a cheerful, sanguine disposition, and when he became a christian prayed much, and believed that God would one day or the other let some of his family be brought to Liberia, that he should yet see some of his kindred. Cheered on by this hope he grew up into manhood, and was contented in his new home.

Thirteen years after the capture of the "Pons," the United States first-class steamer "Niagara" came into the port of Monrovia with the remains of the cargo of the "Echo." Many of

the congoes had died at Charleston, South Carolina, many at Key West, and seventy or more had died on board the steamer. But a remnant was left and safely landed at Monrovia. The writer was then the United States Agent for Liberated Africans, and arrived at Monrovia in the colonization packet ship M. C. Stevens, shortly after the Niagara. The news soon flew all over the country that hundreds of recaptured slaves had arrived, and everybody ran down to see them, as boat load after boat load came on shore and were conducted to the spacious and comfortable colonization Receptacle on "Crown Hill." No sooner did Daniel Bacon, now of age and his own man, hear the good news than all his fond hopes revived, and down he went to see the strangers land. With a beating heart he examined every boat load, but no familiar face caught his eye. As he spoke the language of the new comers, he and several others of the Pons people were employed at the Receptacle to attend upon and provide for the recaptives of the Echo. This gave him a more favorable opportunity to prosecute his search. Daniel made every inquiry the first day. Some came from towns he did not know, or could not remember, and others from a part of the country he was well acquainted with, but none from just his neighborhood. Poor Daniel had almost become hopeless, when one day he spied a young man in the crowd, and his heart seemed to yearn towards him. There was something in that face, that eye, so true to nature's record or his memory, that he must talk to him. He soon found out that he was from the same town,—then of the same family. His father's name was precisely the same as Daniel's father's name, and at last when he asked and found out the name of the stranger, it was beyond all doubt his own dear little brother he had left in 1846, when stolen away from his home and friends. They rushed into each others arms, and there was great crying and laughing, and screaming for joy, in that Receptacle on that memorable day. S.

SPRINGFIELD, OHIO, April 11, 1865.

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### THE WORK NOT YET DONE.

The work of the Colonization Society is not yet done; a great, if not its chief labor, still remains.

1. To aid enterprising people of color to their ancestral home. Of this sort there are constantly some who prefer the certainties of

Liberia to the uncertainties of America, and for them the door of emigration must be kept open. In spite of all the obstacles of the time, some with their families are now waiting for an opportunity to sail, others are looking toward Africa, and beginning preparation.

The expectation of a future removal of themselves or their children to the black man's continent, is much more common in the minds of intelligent colored people than is generally known. The stream of emigration may now be small, yet is it a living stream, destined to fertilize and beautify a continent. It may be small, yet who should despise it? Few of the present generation may desire Africa, "yet," says a late emigrant, "will their children go up and possess the land." The laws of race and of climate, as ordained by Him who "hath made of one blood all nations of men," and "hath determined the bounds of their habitation," will at last prevail, and the old home of the black man will be his final heritage.

When the clouds of the hour shall have passed away, and the din of the great conflict shall have ceased, then will come to the bosom of many intelligent, aspiring colored men, with a force they never before felt, the question of a permanent home and the highest good for themselves and their children; and the God who never made in vain—a race or a continent—will, as we believe, put it into the heart of great numbers to choose the land of their forefathers. To prepare for their assistance is a work remaining for this Society; only the few (about twelve thousand) have entered the goodly land—the many are yet to go!

2. To sustain Liberia. She is yet in her minority—not quite eighteen years of age—in the midst of a heathen people far remote from civilized countries. Jamestown and Plymouth colonies had help from the mother country long after this period, and shall we require more of Liberian emigrants than was ever expected of the Pilgrims and early settlers of this country? Her educational institutions, especially her College and certain schools, are dependent on aid from this country. Harvard, Yale, Dartmouth, Bowdoin and other Colleges owed their existence for a period to the munificence of friends in England, and is it reasonable to expect Liberia College and other seminaries of learning in that country to be independent of our aid in the beginning?

Liberia has not at this time the pecuniary ability to supply the needful common schools for the instruction of native children and youth within her limits. She requires help for school houses and school teachers.

Her missions cannot yet safely stand alone. They need the assistance, as well of this Society, as of the missionary associations.

Nor can her industrial, mechanical, and commercial agencies and pursuits—to say nothing of the professional—be justly left unsupported. All these are in their infancy, and must needs have the fostering care of the mother.

An intelligent and careful observer in Liberia remarked, not long ago, “American Christians demand of us that we should be aggressive; but our work for some time to come must be *defensive*.” Miracles are no more to be required of Liberia than of other young Republics, and yet the expectations of some concerning her, *without further help*, appear to exceed all known laws of both nature and Providence.

§ To enlarge the borders of the Republic, extend civilization and religion into the interior, and aid in the development of the resources of the whole African continent.

Liberia now forms but a speck on the map of Africa. Of the twelve million square miles of surface of that grand division of the earth, it now embraces within its limits scarcely thirty thousand—less than the single State of Maine contains. It fringes with light hardly six hundred miles of the western coast, extending about fifty miles into the interior. The civilized portion of this small territory is not yet sufficient to spare with safety the numbers needful for the establishment of new settlements in the interior, without corresponding accessions from this country. The time has not yet come for large coast emigration.

It is evident, beyond question, that if Liberia is to grow and extend her beneficent influence far into the interior, she must, for some time to come, receive liberal aid. If she needs help in her endeavors for her own people, much more does she require it in her good work for heathen tribes in the “regions beyond.” If she is ever to embrace within her folds any great portion of Africa, and to be a distinguished instrument of bringing forth the boundless resources of that comparatively unknown continent, she must have large and constant assistance from her friends in this country.

4. To aid the people of this country in the payment of their great debt to Africa.

This Society is a gift—not a burden to Americans.

Its birth, in 1816, was a *benevolent necessity*, not a mere social and political expedient. It was the natural off-spring of a great moral exigency—the issue of a profound sense of individual and national obligations to make the best possible restitution to injured Africa, in the gifts of the Gospel of Christ by her returning children. That exigency still exists, and never was it more manifest and imperative. Like an angel from Heaven this Society now waits to bear Christian civilization to that long neglected land in the person of the intelligent emigrant—stretching out its hand for our munificence, and pluming its wings for the flight to the mother of our captives. It solicits now, as in the beginning, the charities of patriots and philanthropists, because it would assist them in the discharge of duties to a continent and a race, with the destiny of which, the welfare of our own country is, under the Divine Providence, closely connected. It pleads for the sympathies, the prayers, and the gifts of Christians, because it would aid them in paying their great debt to their Lord for good received, and to Africa, for children *taken!*

When Africa is evangelized and the last needy one of her descendants in this country that will ever desire and seek her, is safely borne by the hand of Christian benevolence to her sunny clime, then and not till then will the work of the Colonization Society be done!

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#### DEATH OF EX-PRESIDENT BENSON.

Stephen Allen Benson, who died at his home in Bassa county, January 24th last, after a brief illness, was widely known and respected. Born of free parents, in Cambridge, Dorchester County, Maryland, in March, 1816, he was taken by them to Liberia, reaching the city of Monrovia in August, 1822, it being then occupied only since the preceding April. In the attack by the natives a few weeks after their arrival, Stephen was taken prisoner, and carried by them in their retreat to the interior. After four months captivity, during which he was treated with much kindness and attention, he was returned to his family. From this time

to 1830, he was occupied in acquiring the rudiments of an education in the schools established in the colony by the Colonization Society.

He was appointed military storekeeper at Monrovia, which he retained four years. On the arrival, in 1836, of the illustrious Thomas Buchanan, Esq.—the last of the white governors of Liberia—he became his private secretary, not yet having attained his majority. He next engaged in commercial affairs, at Bassa Cove, and was quite successful, at the same time cultivating a large coffee farm, serving his country in the field, and in several civil stations, always with honor to himself and his race, and with acceptance to those in authority. In May, 1853, he was elected Vice President of the Republic, and in 1855, '57, '59 and '61, he was advanced and re-chosen to the Presidency—the highest office in the gift of his appreciating countrymen. Declining further public service he retired to his plantation in 1863.

The well known and highly esteemed friend of Africa, the Rev. R. R. Gurley, thus testifies to the exalted worth and purity of character of the distinguished deceased :

“I have seldom seen a man more free from imperfections, or more adorned with virtues. Mr. Benson is of purely African descent; but through his dark features beams a mind of great intelligence, of stainless honor, of quick and delicate sensibilities, and noble affections. From early childhood he lived in Liberia; there he has been educated, and there uninterruptedly lived. His manners are easy, natural, graceful, and could not well be improved. Earnestly engaged in agriculture, as well as commerce, intent upon all public improvements, he has devoted, perhaps, the larger portion of his time for many years, as desired by the American Colonization Society, to the care and settlement of successive companies of immigrants, animated and sustained in his difficult and unremitting labors by his patriotism and the power of an ardent and ever-active benevolence.

“Mr. Benson's house, when I visited Bassa Cove in 1849, was ever open to respected strangers as well as to his friends, and nothing could exceed the gentle but multiplied and unostentatious offices of kindness which attended and illustrated his hospitality. As a local preacher in the Methodist church, Mr. Benson has been ready at all times to urge the paramount claims of Christianity as the main hope of the Liberian Republic and the world.”

Mr, Benson was physically a well made, finely proportion man, with a more than ordinarily intellectual expression of countenance. In full manhood, with all the indications of a sound and robust constitution, an almost stranger to sickness, and who seem endowed with an elasticity which scarcely knew of fatigue, he now numbered with the dead! The event has cast a gloom over Liberia and the friends of the colored population, so universally esteemed was the ex-President, and so admonitorily solemn is suddenness.

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### AID TO EMIGRANTS.

The Colonization Society aids every worthy emigrant to Liberia as follows:—

1. A passage and subsistence.
2. Support for the first six months after arrival in Liberia.
3. A grant of a building lot or small farm of land.

Under item second is included lodging, medical advice, and nurse if required, during the six months. These are all absolute gift never to be repaid.

The industrious emigrant, while securing to himself and his posterity, every social, political and religious right, will assist in the material development of the Republic, which, it is confidently believed, is destined to perform a great work in the orderings of Providence, in bringing a civilized and Christian influence to be on the great African continent.

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### LIBERIA'S GRIEF.

The young African Republic has been sorely afflicted of late in the death of her revered and honored sons—WILSON, DRAYTON and BENSON. Now she is called to mourn the loss, by the hand of an assassin of an American friend who has done more for her than any other who has held the Executive office since the days of President Monroe.

Among the generous acts of the late PRESIDENT LINCOLN, looking to the advancement of Liberia, was the recognition of her nationality and the establishment of diplomatic intercourse, speedily followed by the formation of a liberal commercial treaty; and more recently by the kind recommendation of the sale, on easy terms, of payment, of



gunboat, to be used in protecting her seaboard. Nor will the Convention with Great Britain for a limited right of search for the suppression of the infamous slave trade, be forgotten wherever the footsteps of civilization has gone, especially in Africa, and by her descendants.

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### THE BARBADOS EXPEDITION.

Our readers will be gratified to learn that the Rev. William McLain, D. D., the able Financial Secretary of this Society, arrived at Barbados on Saturday, March 11, after a pleasant voyage of fifteen days from Philadelphia, and that his health had much improved. In the last letter, March 30, from him, he states that he had succeeded in every respect much better than he had anticipated, and that he had chartered and would dispatch the brigantine *Cora*, April 5, with about three hundred emigrants "from the Gem of all the Isles," for Monrovia, the capital of the African Republic.

From a lengthy communication of Mr. Anthony Barclay, dated Barbados, February 25, we take the following interesting extract: "I deem it necessary to inform you of the departure, on the 14th instant, of several members of 'The Barbados Company' for Sierra Leone, West Africa, on their way for the most part to Liberia. They include Messrs. J. W. Worrell, chairman, C. H. Lawrence, vice chairman, S. F. Griffith, late secretary, with his family, Burnet and Crichlow, members of committee, with their families, and others, including in the whole sixteen persons, as well as some respected friends from Demarara, with their families, bound for Liberia. The parties regretted they could wait no longer, as they would much rather have gone under the auspices of the American Colonization Society."

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### LATEST FROM LIBERIA.

The purport of recent letters from Liberia is in general highly encouraging. On the 6th of February, the United States Consul-General to that favored Republic, Abraham Hanson, Esq., wrote as follows: "I have been up the St. Paul's river several times lately, and everything looks promising. Sharp, the Coopers, and Washington were all grinding. Sharp says he will have at least eighty thousand pounds of sugar. His mill is very suitable—just the proper size for economy."

Hon. Edward J. Roye has been appointed Chief Justice, to fill the vacancy occasioned by the sad loss, by drowning, of the Rev. Boston J. Drayton. Mr. Roye is a black man, born in Ohio, and in his very early youth attended the school at Newark, taught by the present Chief Justice of the United States. He removed to Terre Haute, Indiana, where he accumulated some means, and about twenty years ago emigrated to Liberia. Engaging in mercantile pursuits at Monrovia, he has by his prudence, sagacity, and indomitable perseverance, amassed quite a fortune. Mr. Roye has held several positions of honor and usefulness in the Republic.

We regret to record the death of ex-President Stephen Allen Benson, which occurred January 24th, at his residence near Buchanan, Bassa county. The remains were interred on his farm with appropriate honors and amid the roar of cannon. His son and only child, now of age, is at Hamburg, completing his studies. On the 30th and 31st January, the flags at Monrovia were at half-mast, and general sorrow was expressed at the passing away of this distinguished and able man.

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### ITEMS OF INTELLIGENCE.

VESSEL FOR LIBERIA.—Messrs. Yates & Porterfield, 115 Wall street, New York, expect to dispatch the trader Thomas Pope for the West coast of Africa during the month of May. Letters addressed to their care or to this office, will be forwarded.

PORTUGAL AND LIBERIA.—On the 4th of March, the Minister of Portugal, the Count de Lavradio, and Mr. Gerard Ralston, the Consul-General of Liberia, signed on behalf of their respective Governments a treaty of amity, commerce and navigation, at the Legation of Portugal in London. It is noteworthy that one of the articles of this treaty assimilates slave trade to piracy, and condemns its guilty perpetrators to the same severe punishment as would be inflicted on pirates. It is most desirable in all future treaties that the negro Republic may make with other nations, that this grand principle should be recognized and established as has just been done with Portugal and was previously effected with the negro Republic of Hayti, so that the international law of civilized peoples of the world should be enriched by this important addition to their codes.

REV. JOHN SEYS.—A correspondent of the *Western Christian Advocate*, writing from Springfield, Ohio, speaks of this veteran Missionary and friend of Africa: "Not less than fifteen times, as we count, has he crossed the ocean. Some of his family have found an African grave, and some a bed of coral. Well

nigh seventy years have passed over his head, repeated fever has left some traces upon his health, but save that he is a little more gray than when he was a pastor in New York city, his general appearance, movements, and voice are unchanged. Would to God he might live a thousand years! Springfield has been the home of his family of late, and here some of his children have married and settled."

REV. BOSTON J. DRAYTON.—Information has been received that this colored Missionary of the Southern Baptist Board, was accidentally drowned in the surf, a few miles from Cape Palmas, on the 12th of December, 1864. His body was recovered the next day, and was buried on the 14th at the Cape. Mr. D. emigrated from Charleston, his native place, to Liberia, in 1845, and was soon located at Cape Palmas as a missionary and pastor, where he has continued to labor till his death. But like nearly all the colored missionaries in Liberia, of whatever denomination, his superior talents have also been employed more or less in secular or municipal or political pursuits. For a series of years he held the office of Chief Justice of the Supreme Court of that Republic, and at the last election, he was the unsuccessful candidate for the Presidency, in opposition to Hon. D. B. Warner, now President. Mr. Drayton's death is a severe loss to the Baptist cause in Liberia, and also to every other interest of that struggling African Republic.—*Maryland Baptist*.

CONVENTION OF MICHIGAN.—Delegates to the number of 48 assembled at the Second Baptist Church in this city on Wednesday, chosen to represent the interests of the colored men of the State. This is the first convention of the kind that was ever held in this State, and was intended as an auxiliary to the national movement started at Syracuse, N. Y., several months ago. The delegates without exception discussed with ability the questions incident to the past, present and future condition of the colored men of the country.—*Detroit Advertiser*, 26th ult.

DR. LIVINGSTONE, the eminent explorer, has been appointed British Consul in the territories of all African kings and chiefs in the interior of Africa, not subject to the authority of the King of Portugal, or of the King of Abyssinia, or of the Viceroy of Egypt.

BRITISH SETTLEMENTS IN WEST AFRICA.—Mr. Adderley has obtained a Parliamentary Committee of Inquiry into the present state of the British settlements on the West coast of Africa. We anticipate much useful information will be obtained in the course of the investigation. From the prominence which was given, in the course of the discussion, to the expense attendant upon the efforts of Great Britain to suppress the slave-trade—the naval squadron alone being estimated to cost the country one million pounds annually—and from the fact that the retention of West-African settlements was dwelt upon as having been considered necessary to slave trade suppression policy, it would appear as though it were intended that the inquiry should be chiefly directed to ascertain how far these establishments have tended to accomplish their objects.—*London Reporter*.

THE COMPANY OF AFRICAN MERCHANTS held their second meeting in London a few days ago, making a very favorable report and declaring a dividend of ten per cent. Within the last year they had dispatched to the coast seventeen vessels. A resolution was adopted in favor of establishing steam navigation on the Niger River, for purposes of trade.

### Receipts of the American Colonization Society,

*From the 20th of March to the 20th of April, 1865.*

|                                       |         |                                       |                 |
|---------------------------------------|---------|---------------------------------------|-----------------|
| <b>NEW HAMPSHIRE.</b>                 |         | S. Bushnell, \$25. Thomas             |                 |
| By Rev. E. Butler, (\$21.)            |         | H. Bond, \$5. C. Cowis                |                 |
| <i>Lyme</i> —A Friend, \$20. By       |         | & Co., \$3.....                       | \$33 00         |
| Rev. Dr. Tenney \$1.....              | \$21 00 | By Rev. Dr. Orcutt, (\$50.)           |                 |
| <b>VERMONT.</b>                       |         | <i>Middletown</i> —E. H. Roberts, to  |                 |
| By Rev. F. Butler, (\$21.)            |         | constitute himself a L. M.,           |                 |
| <i>Chelsea</i> —Cong. Ch. and So-     |         | \$30. Mrs. Jane E. Hun-               |                 |
| ciety, \$14 50. Mrs. N. G.            |         | tington, \$20.. .....                 | 50 00           |
| Hale, 50 cents.....                   | 15 00   |                                       |                 |
| <i>Whiting</i> —Barlow L. Rowe....    | 6 00    |                                       |                 |
|                                       | <hr/>   |                                       | 83 00           |
|                                       | 21 00   | <b>NEW YORK.</b>                      |                 |
| <b>RHODE ISLAND.</b>                  |         | By Rev. Dr. Orcutt, (\$3.)            |                 |
| By Rev. J. Root Miller, (\$168.)      |         | <i>Port Chester</i> —Pres. Church,    |                 |
| <i>Bristol</i> —Mrs. Ruth B. De Wolf, |         | in addition.....                      | 3 00            |
| to constitute her brother,            |         | <b>PENNSYLVANIA.</b>                  |                 |
| NATHANIEL GREEN BOURNE,               |         | By Rev. Dr. Orcutt, (\$221.)          |                 |
| Esq., a L. M., \$30. Mr. W.           |         | <i>Pittsburg</i> —John T. Logan \$50. |                 |
| Rogers, \$10. Thos. P. Bo-            |         | James B. Lyon & Co., \$25.            |                 |
| gert, Chas. Sherry, jr., Mrs.         |         | Hon. W. H. Lowrie, \$20.              |                 |
| Lydia S. French, and E.               |         | John McCurdy, J. P. Han-              |                 |
| W. Brunson, each \$5. Mrs.            |         | na, James Laughlin, W.                |                 |
| Sarah Peck, \$3. Dea. Wm.             |         | McClintock, each \$10. H.             |                 |
| B. Spooner and Dr. Thomas             |         | Childs, D. Park, Alexander            |                 |
| Vernon, each \$2. Thos.               |         | Laughlin, R. Dalzell, Saml.           |                 |
| Shepherd, D. D., and Wm.              |         | Rea, Wm. Semple, Wm.                  |                 |
| Pearse, each \$1.....                 | 69 00   | Hays, G. A. Berry, ea. \$5.           |                 |
| <i>Warren</i> —Deacon Stillman        |         | Lowrie Childs, \$2. J. F.             |                 |
| Welch, Mrs. Temperance                |         | Loy, \$1.....                         | 178 00          |
| Carr, each \$5. C. M. Fes-            |         | <i>Philadelphia</i> —John Wiegand,    |                 |
| senden, \$1.....                      | 11 00   | \$10. Dr. C. P. Turner, \$1.          |                 |
| <i>Providence</i> —Robert H. Ives,    |         | Missionary Society 1st Ind.           |                 |
| \$20. Geo. Hail, \$12. Jas.           |         | Pres. Church, \$30 .....              | 41 00           |
| Y. Smith. \$10. Rufus                 |         | <i>Norristown</i> —John Hope, C. S.   |                 |
| Waterman, E. P. Mason,                |         | Barber, each \$1.....                 | 2 00            |
| E. W. Howard, Miss E.                 |         |                                       |                 |
| Waterman, Miss A. L. Har-             |         |                                       | 221 00          |
| ris, Gilbert, Congdon, Miss           |         | <b>DISTRICT OF COLUMBIA.</b>          |                 |
| Julia Bullock, and T. P.              |         | <i>Washington</i> —Miscellaneous...   | 286 58          |
| Ives, each \$5. Charles E.            |         |                                       |                 |
| Carpenter, \$3. B. White,             |         | <b>FOR REPOSITORY.</b>                |                 |
| \$2. Deacon W. C. Snow,               |         | VERMONT— <i>Woodstock</i> —Lyn-       |                 |
| \$1.....                              | 88 00   | don A. Marsh, to Jan. 1, '66          | 1 00            |
|                                       | <hr/>   | Repository .....                      | 1 00            |
|                                       | 168 00  | Donations .....                       | 517 00          |
| <b>CONNECTICUT.</b>                   |         | Miscellaneous.....                    | 286 58          |
| By Rev. J. Root Miller, (\$33.)       |         |                                       |                 |
| <i>New Haven</i> —(additional) C.     |         | <b>Total.....</b>                     | <b>\$904 58</b> |

# THE AFRICAN REPOSITORY.

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From the Episcopal Recorder.

## EFFORTS AT SHERBRO ISLAND.

On the ninth of March, 1820, the *Elizabeth*, having had a fair passage, anchored in the harbor of Sierra Leone, and was immediately met by small boats which put out from shore, and in one of which came some of the officers of the English colony.

The agents found themselves on the coast in advance of the sloop-of-war *Cyane*, which parted company with them immediately after leaving the harbor of New York. Not having authority under their charter to detain the *Elizabeth* longer than a few days after her arrival upon the coast, and suspecting her draft of water to be too great for her to enter Sherbro sound, or the body of water lying between the island and the mainland, Mr. Bankson was sent down the coast, at once, in a small vessel, to explore and prepare for the arrival of the emigrants. Meanwhile Mr. Bacon purchased a schooner of one hundred tons burthen, called the *Augusta*, and transferring to her a part of the cargo of the *Elizabeth*, both vessels proceeded on their way from Sierra Leone. Arriving a few days after at the mouth of the sound, it was found that the *Elizabeth* could safely go no further, but Mr. Bankson met the expedition there, having returned with a very favorable report of John Kizell, and his place, which was about eighteen miles further down upon the east side of the Island. Encouraged by this report, it was determined to convey the emigrants and stores as rapidly as possible to Campelar, that being the name of Mr. Kizell's town.

On the 20th March, Mr. Bacon visited the place, and during that day all the colonists were landed. In the evening they assembled in Kizell's hut, many of the natives gathering with them, and engaged in joyful thanksgivings and prayers. In some of their hymns and tunes the natives joined, much to the surprise and gratification

of the agents. Mr. Bacon addressed the audience in English and Mr. Kizell interpreted his words into the Sherbro tongue. Kizell, it seems, was a professedly pious man, and had long kept up worship among his people. Of this meeting, Mr. Bacon remarks: "This was an affecting scene of devotion; it was worth living an age to participate in it, with our feelings." These agents lost no time in applying themselves to the religious instruction of the people, so that it was said in reference to the first accounts received from them in this country, in a sermon preached in memory of them in Philadelphia that year: "With the news of their arrival, we were also informed that already the natives had been assembled for worship, already had our brethren lifted up their voices on the shores of Africa, proclaiming the unsearchable riches of Christ—already a Sunday school, the favorite charity of him whose zeal in the same cause will long be remembered among us, was formed and in operation."

We stop here for a moment to give some account of the place selected for the temporary location of the colony. Sherbro Island lies down the coast, in a S. S. E. direction from Freetown, distant about one hundred and twenty miles. It is separated from the mainland, by a strait, varying in width from three to six miles, into which the waters of the Bagroo river, flowing from the North-east, empty themselves. This stream, affording communication with the interior, rises among the mountains, which are seen from the Island, lying about twenty-five miles back from the coast. The Island itself lifts its surface from ten to fifteen feet above the sea, and possesses a flat alluvial soil, covered with a luxuriant vegetation. It is about twenty-two miles long and twelve wide. Mangroves grow to the height of several feet, looking at a distance like the willows upon the banks of the Mississippi. Upon it are neither horses nor cattle, but domestic fowls are found in abundance. There grow indigo, cotton, coffee, yams, and a great variety of tropical fruits. On this Island exists, at the present time, a station of the Mendi Mission, established in 1853, under the auspices of the American Missionary Association.

John Kizell, to whom allusion has already been made as owning the site, had, when a lad, been captured by a neighboring tribe, which made a bloody attack upon the town of an uncle, at the time of a visit Kizell was making there. He was taken alive, and notwithstanding every effort made to ransom him, he was brought by his captors to the coast and sold for a slave. He was carried to Charles-town S. C.; but a few years afterwards, that city having been captured by the British forces under Sir Henry Clinton, he fled with others to them for protection. He was sent by them to Nova Scotia, and thence found his way to London, having at some time during these adventures united with the Baptists. Shipping at London on board a vessel bound to the West Coast of Africa, he managed to take out a venture on his own account, which was sold on his arrival at a handsome profit. He then established himself upon the coast, settling on a part of Sherbro Island, which he called Campelar, and

where there was a small native town. Campelar is, itself, a small island, separated on the West from its larger neighbor by a narrow, sluggish creek. It rises but a few feet above the water, and in the rainy season it is so deluged as to be but little better than a morass. The water of the island is highly impregnated with foreign substances, to which fact, the mortality among the first colonists was subsequently largely attributed. In the town the houses were rude huts, the sides being composed of narrow boards or of branches woven together, and plastered with clay to the height of about six feet. The roof is conical, and overhangs the sides for some distance, and is thatched. There are no windows or floors, and one aperture forms the door, leading into the one apartment, unless this room should be divided by some frail screen or partition into two. Such was the spot to which the colonists came on the 20th March, 1820, and where they proposed to remain only until a better location could be procured from the neighboring chiefs on the mainland.

Hearing that the *Cyane* had arrived at Sierra Leone, Mr. Bacon left Sherbro, on the 24th, to go to her, stopping on his way at the Plantation Islands to visit a famous slave dealer, named George Caulker. Having reached the sloop-of-war, he determined to man the schooner *Augusta* from her crew. Meanwhile Mr. Bacon left in an open boat with Lieut. Townsend and six men, and rowing down the coast, reached Campelar on the 30th March. For three or four days subsequently they were engaged with the colonists bringing ashore the stores from the *Elizabeth*, and in erecting temporary accommodations for the people.

It was intended to move the colony as early as possible to some point on the Bagroo river, on the main land, and the site had been designated by the preceding agents, while the kings had promised them to complete the conveyance of it, when the emigrants should arrive. But when it was attempted to secure the fulfilment of this promise, much difficulty was found in bringing the chiefs to make any terms, and it was suspected that Kizell was secretly exerting himself to thwart the project. The head men and kings were invited to come together and have a palaver, as all the formal assemblies of Africans for whatever purpose are called was set, but all propositions were evaded, and it soon became evident that the natives were not disposed to conclude any agreement. Wearied with their duplicity, Mr. Bacon started for the main land to visit other chiefs; but while he found a ready assent to his project for purchasing land, he could not induce them to assemble in council, without which nothing definite could be determined. This he also attributed to the machinations of Kizell, who, probably, wished to detain the new settlers upon his own land.

He returned soon to Campelar, to find that the fever had already broken out among the colonists. Its symptoms were pains in the head, back, and limbs, accompanied with great lassitude and depression of spirits, and with inflammation of the eyes. Affairs began to

look discouraging, and their aspect was made worse by a spirit of dissatisfaction now openly exhibited by the emigrants. The people refrained from aiding in the transfer of the stores from the ship to the land, and the whole labor was devolved upon the agents and the few men sent down from the *Cyane*. This involved the presence of Dr. Crozer and Mr. Bankson at the ship *Elizabeth*, which lay at anchor fifteen miles up the sound, while Mr. Bacon stayed at Campelar to receive the goods as they should be sent down. On the 6th April, Mr. Bacon writes in his journal: "We have now twenty-one sick of a fever. We try the country practice of bathing, and find it successful in some cases. We have not tried it sufficiently to test its efficacy. The schooner is now absent for the remainder of the freight, and Dr. Crozer is with her. Rev. Mr. Bankson is sick, I suppose, on board the vessel."

On the 6th of April, the schooner returned to Campelar, bringing Lieut. Townsend, Dr. Crozer, Mr. Bankson and two of the crew, seriously ill with the fever. Matters grew worse and worse; these new cases of sickness added to the number already on shore, making a total of thirty-five, and the whole care of these, as well of the business of the colony, devolved almost entirely upon Mr. Bacon. It might be supposed that so serious a state of affairs, when death seemed to be rapidly sweeping away his colony, and the courage and content of the people was gone, would dishearten this now solitary overburdened laborer. But it did not touch his calm, self-denying spirit. He had learned to labor with duty for an all-sufficient motive. He was strong, too, in the faith of Africa's final redemption, and hopeful of the colonization scheme as a means to that end, all the discouragements and obstacles lying in his path being regarded as the temporary and necessary incidents of an untried enterprise. In reference to his own agency and his expectation of personal results, he says: "I counted the cost of engaging in the service before I left America. I came to these shores to die, and anything better than death is better than I expected."

On Sunday, the 9th of April, Mr. Bacon administered the sacrament of the Lord's Supper, and observes: "We had a delightful season." It was his last communion on earth. While this memorial of a Saviour's death was being celebrated, Mr. Bankson was tossing to and fro in the delirium of fever, on board the vessel which lay at anchor near by. He had, however, passed the crisis of his disease, it was hoped. Being anxious to hasten the permanent settlement of the colony, he visited the main land, and endeavored to bring about some negotiations for land with the head men, but in vain. He returned on the 12th, to find sickness still raging with undiminished violence. On the 16th, Dr. Crozer died on board the schooner, and the next day Lieut. Townsend, who had been recovering from his attack, until, in his delirium he escaped from his berth, and rushing to the vessel's side, plunged into the sea, from which he was rescued only to suffer a relapse, ceased to



breathe. Their remains were brought on shore and buried with military honors by the seamen. The same day Mr. Bankson was removed to the shore, being regarded as convalescent.

But now came the sorest affliction to the expedition, for the fever laid its hand upon the overworked, overstrained Mr. Bacon. On the 18th he manifested symptoms of the fever, but with almost superhuman energy kept up and about the discharge of his duties for two days, the disease constantly increasing upon him. On the 20th he was prostrate and helpless. As soon as he found himself thus attacked, he began to prepare for the end which he thought inevitable. He calmly adjusted his accounts, wrote the closing words of his journal, and turned away from earthly occupations to contemplate his speedy passage into the boundless realms of light. His heaviest trial seems to have been the prospect of the colony, and his heart was wrung with bitter misgivings as to its condition when he should be taken away. That this heavy burden was removed by the consolations of his faith, is hardly to be doubted, since, in the last words he penned upon this subject, his gloomy anticipations are accompanied with the expression—"Thy will be done."

From the 22d to the 28th he was left dependent upon the care of the natives and emigrants. Crozer was dead, Townsend was dead, Bankson was ill and helpless. Moreover, the rainy season was coming on, to add to the dangers of that sickly coast. On that little marshy island, the wan, racked body of him, whose brave spirit and fervent faith had been the strength of this attempt to realize a great Christian charity, lay prostrate beneath a rude sheltering hut, about which the uncouth, ill-clad form of the dusky African occasionally flitted, as it passed by on some simple office of ministration to the patient sufferer.

Accounts of the condition of the American colony had already been sent to Sierra Leone, with a request for medical aid, which was utterly refused and neglected. On the 28th a schooner anchored in sight, which proved to be from Freetown. Two persons pushed off in a small boat and came on shore on some trivial business, one of whom was a medical man, but they met every entreaty for relief with inhuman indifference. After urgent solicitation, they were prevailed upon to agree that Mr. Bacon should be received on board their vessel to be carried to Freetown. Accordingly, the next day Mr. Bacon was taken to the shore and laid in an open boat, the oarsmen being directed to pull for the schooner lying in the offing. As soon as the little boat came in sight, the schooner manifested signs of getting under way. The anchor was weighed, sail was hoisted, and bearing up into the wind as the canvas swelled to the breeze, the vessel began to cleave the sea with her advancing prow. She was vociferously hailed by the boatmen, and followed with such energy for several hours as to keep her only a short distance ahead, but she would not slacken sail, or show any signs of an intention to receive the sufferer. At length, seeing the impossibility of over-

taking the schooner, and convinced of her determination to leave him behind, Mr. Bacon, who, for six hours, had been exposed to the rays of a burning sun, directed the oarsmen to row for the Plain-tain Islands. Here he passed the night, and the next day he was taken in a small boat to Cape Shilling, a settlement of the English Colony of Sierra Leone, lying to the South of Freetown, where he was kindly received by the Superintendent, Capt. Wm. Randall. Now everything was done for his comfort, and every means employed for his restoration, but he was too far declined. His speech had become incoherent and broken, and he could sustain no conversation, but with his last words, it is said, he evinced that "his thoughts were fixed on the glory that should be revealed." At four o'clock, on Tuesday morning, the 2d of May, 1820, he died, and his remains were buried in the churchyard at Cape Shilling. There, secure in the Redeemer's keeping, they await, amid the perennial verdure of that sunny land, the days when they shall come forth to an unfading immortality and glory.

Mr. Bankson, who had been left at Campelar, convalescent, continued to amend for a few days, but suffering a relapse, he began to sink, and on the 13th of May he breathed his last. His body was laid in the ground beside those of Dr. Crozer and Lieutenant Townsend. Thus, within sixty-five days from the time the *Elizabeth* anchored in the roadstead off Sierra Leone, all the agents of the expedition, and twenty-four of the eighty-five emigrants, were in their graves. In the events transpiring during that time, our own Church had pledged Africa, by the memory of her first foreign missionary, and by that of the first clergyman from her communion, who had gone forth to preach the gospel to the heathen, to remember her great degradation and misery, and to bring the precious balm of redeeming truth to her shores, where reign with fearful fatality both physical and spiritual death.

Appropriate action was taken in this country to honor the memory of these men, by those organizations with which they had been connected. In Philadelphia, a sermon was preached by the Rev. W. A. Muhlenberg, in St. James' Church, on Sunday evening, 5th of November, 1820, from the text, "Men that have hazarded their lives for the name of our Lord Jesus Christ." It was afterwards published.

D. O. K., Jr.

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From the Philadelphia Evening Bulletin.

### THE CAREER OF TWO MEN.

Recent arrivals from Liberia bring the sad intelligence of the death of two of their most useful and distinguished citizens. The first we will mention is that of Ex-President Stephen A. Benson, in the forty-ninth year of his age. Mr. Benson was a native of the eastern shore of Maryland, and was taken to Liberia by his parents, who

were among the earliest emigrants, at the age of six years. Consequently, he grew up with the country, and his history is incorporated with its history, being among its most active and enterprising citizens. He was identified with its business, agriculture and public affairs, both in military and civil life. He served with honor in repelling the hostile attacks made on two occasions by the natives—who acted under the instigations of unprincipled slave-dealers,—and filled various civil offices of distinction. He was a Senator, Judge, Vice President, and for eight years the President of the Republic. The opportunities for education in his early days were but limited, and he may be called a self-made man. But in all positions he acquitted himself with credit and distinction, rising with the occasion and meeting it with honor and to the satisfaction of his countrymen.

In 1862, while President of Liberia, he visited Europe, and was received with much distinction. His fine personal appearance, gentlemanly manners, and happy faculty in making suitable responses to complimentary addresses, together with his high position, obtained for him access to the highest circles in London and other European cities that he visited. We had the opportunity of reading several accounts of them in private letters from our excellent fellow-citizen, Gerard Ralston, Esq., who, in his capacity of Consul-General of Liberia in London, accompanied President Benson in many of his visits to public places and private parties, which gave very interesting statements of the distinction and courtesy with which he was received, and the perfect propriety with which these courtesies were accepted and responded to. Habituated as we are to regard colored men with a feeling of superiority, it is a little difficult to realize that a man of that race—and Mr. Benson was of pure African descent—could really be the recipient of such treatment. But it was true, nevertheless. Mr. Benson, however, was no ordinary man. His character and ability fitted him for all he experienced, and his country has reason to mourn, and does mourn that he has, in the prime of his life, been removed from a sphere of so much usefulness. We should not close this without the important addition that Mr. Benson was a man of piety. He was a member of the Methodist Church, and at one period an occasional preacher, and remained to his death in its connection.

The next we refer to is that of Hon. Boston J. Drayton, Chief Justice of the Republic. Judge Drayton was accidentally drowned by the upsetting of a canoe, in attempting to land from a vessel. He, too, was in the prime of life and usefulness. He was a native of Charleston, S. C., and went to Liberia some twenty years ago. He, also, was a man of piety—most fervent and active—the pastor of the Baptist Church at Cape Palmas, and an earnest and zealous laborer for the spread of Christianity in Africa. We have had the sad pleasure of reading a letter written by him only the day before his lamented death, which breathes a sentiment of the most touching solicitude for the religious welfare of his people, and which would warm

the heart of every reader towards its author. He was also a man of most marked intellectual ability, and an able and interesting speaker. Our attention was particularly attracted to him by reading an address he delivered at the opening of Liberia College, some three years since. We cannot refer to it except to express the high gratification its perusal afforded us. The estimate of his countrymen may be inferred from his occupying the position of Chief Justice, and being supported by a large number of his fellow-citizens at the last election for the Presidency. President Warner, his senior in years, and an earlier emigrant, had a larger number of votes and was elected; but very probably, had Judge Drayton's life been spared, he would have succeeded to the office. He was cut off in the midst of his pious and useful life, in its very prime, being only about forty-six years of age.

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From the Cavalla (African) Messenger.

### JOURNAL OF REV. J. K. WILCOX.

GREENVILLE, February, 1865.

DEAR BISHOP:—I now give you, according to promise, a brief account of my tour in the country. I left home on the morning of the 3d of January, and after six hours' walk arrived at the town of the king of Sinoe country. The king received us kindly, and killed a fowl for our dinner. I preached in his town and in all the principal towns, and to all the chiefs and head-men. Early next morning I left the king's town for the Grand Butaw country, and after five hours' walk over hills, through marshes, and clear running streams of water, we arrived about eleven o'clock at the first town in Grand Butaw. I was struck with the beauty of the country; as far as the eye could trace, could be seen extended plains, somewhat undulating, and that are very beautiful, having almost every variety of the palm and palmetto. Grand Butaw would be an excellent place for a mission station. One would then be in easy access to the Sinoe and Little Butaw countries. I think we ought to have a Catechist at this post. I visited the five principal towns in the Grand Butaw country, and preached in all of them to about two hundred persons. I spent the night in the king's town. Early the next morning after taking a little boiled-rice and salt, we started for the Little Butaw country, farther to the wind-ward, (interior-wards.) We walked until near midday before we came to the first town. I preached in the two principal towns of the Little Butaw country. In the last town I had a very interesting conversation with the headman who is sixty or seventy years of age. After service was over, the old man was so interested in it that he made my interpreter repeat all that I had

d to him, after which he spoke to me to this effect:

“God-man, nine years I have lived in Sierra Leone. What you ell my people and myself to-day, I heard it then. All your words

are true. I have been wanting my people to do the same thing that you tell us to do, but my people would not hearken to me. Your words have done my heart good, and from this day forward I shall never cease to speak to them, and I shall do it myself. I am glad that you have travelled through the Sinoe and Butaw countries, but now I want you to go to the town of the king of Little Butaw, where you will meet the chiefs and headmen of all this country assembled, talking palavers, making new governors, and regulating the political affairs of the country, and preach to them. Go, God-man, my people need to hear this word very much."

The old man seemed to be much affected, his very countenance bespoke it, and I found that he had had much instruction in the things of God. Oh! I trust that the word of truth may grow and abide in him, and I hope to see him again soon. After leaving the old man we proceeded to the town of the king of Little Butaw, (on the beach.) We arrived at the town about 5 p. m., and as the old man had said, we found about forty chiefs assembled, talking palavers. I preached to them. We were now within a few miles only of Tassoo country. We took lodgings in the king's house for the night. The next day we walked down to the towns of the Piccanenee Cess people. I preached in the largest of them.

Having gone to my journey's end, we concluded to return home (by way of the beach.) We travelled all the balance of the day, and some portion of the night, and arrived in Greenville about nine o'clock p. m., very much fatigued. Such, dear Bishop, is the account of my last tour. I never was more encouraged to go forth sounding the precious word of truth than I have been in this, my last visit.

Would to God that the Church in this country would put on her strength, and go forth and occupy these wildernesses and dark places that are full of the habitations of cruelty! May God increase the number of faithful ministers!

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#### THE NATIVES OF THE GAMBIA.

Mr. Pine, for several years the Secretary of the British settlement on the Gambia, gives the following account of the Africans of that region:

The liberated Africans are perhaps the class about whose progress the greatest interest will be felt. These people, for the most part, when landed from the slave ships, were apprenticed as artisans, mechanics, and domestic servants. A large proportion of them have risen rapidly to comparative independence, as evidenced by their having abandoned their huts, and adopted, in many instances, European residences, habits, and customs. They have become good and loyal citizens.

Amongst other examples of their present position, there are

many who could be named who have distinguished themselves as leaders. They have formed themselves into societies, and elected headmen, and all for lawful and reasonable purposes. Until within the last five years, a custom existed of paying artisans, sailors, servants, and laborers, either half in merchandise, or in merchandise alone. The high rates at which this merchandise was charged in some establishments caused dissatisfaction, and induced the employed to seek an amelioration of the system. They took counsel among themselves, and gave long notice to their employers of their intention to receive cash only from a future named day. This movement was carried out with the greatest propriety, firmness, and decision, and in every case of resistance appeal was made to the authorities. There are instances of bodies of men suffering great privations to uphold the new principle, although in no one instance was a breach of the peace feared or committed.

Amongst the liberated slaves the Accous and Heboos appear to enjoy the pre-eminence. The Jolloffs, although a fine, intelligent race, do not appear to have made such advance towards what may be called European cultivation as the liberated Africans—adhering more pertinaciously to the habits and customs of their forefathers. Many of them are Mohammedans, and those who have renounced it are of the Roman Catholic faith. They are not so provident, and are, therefore, as a general rule, not in so good a position as the liberated Africans. There are, however, some noble exceptions amongst those who have embraced the Protestant faith. The Jolloff is a race inhabiting a great portion of the Senegambia.

The Syrcars are a fine but rude race of men, and are employed in Bathurst, as a general rule, in menial positions. They intermingle with the Jolloffs, and are useful and faithful subjects of the Government, and brave allies; they are Pagans, and seem to have some belief in a Supreme Being.

The Mandingoes are a fine race of men, who people the several kingdoms on either bank of the river Gambia. They are Mohammedans, and for the most part peaceable neighbors. They, up to this period, appear determined to resist a change in the habits and customs of their Mohammedan forefathers, and there is scarcely an instance of their conversion to Christianity. They are generally easily treated with by the exercise of reason, kindness, patience, and perseverance. They devote themselves principally to agricultural pursuits, and supply a large proportion of the products of the country.

The Tollahs are a curious and almost uncultivated race of people, who inhabit the country to the south of the kingdom of Combe, and extend beyond the river Cassamane; they are, however, most industrious and energetic in the culture of rice, which is esteemed by the natives as superior to any other; this article they barter for country cotton and clothes made of that material. They are ex-

ceedingly provident, never disposing of their last crop until they have housed a new one at least. They are celebrated as herdsmen. A few of those who reside in the British settlements and the neighborhood supply the town with milk, but by far the greater portion are occupied in procuring palm wine. The Jollad is a degraded race in the eyes of the Mandingo, and their domestic slaves are frequently selected from it. They are Pagans.

The Jollads appear to be a wandering or gipsy tribe, divided into two classes, herdsmen and warriors. The former are a peaceable race, who generally encamp near a Mandingo town, which they supply with milk and butter. The warriors roam about in the upper part of the river, and were formidable, occasionally falling suddenly upon and destroying and pillaging trading factories and Mandingo towns; but of late years the river has been free from their incursions.

The so-called Portuguese are a quiet race of people, who have really become valuable British subjects; they have intermarried with the Jolloffs and liberated Africans. They are good sailors, an industrious, well-disposed people. Those who are Christian, are members of the Roman Catholic Church.

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### THE GALLA TRIBES.

From South Central Africa the Galla tribes broke like a flood upon the empire of Abyssinia, then weakened by its wars with Mohammedan Arabs, and swallowed up large portions of it. Vestiges of the former extent of this empire are to be found in the isolated portions of Christian tribes, which, like mountain peaks amidst a surrounding deluge, maintain a precarious independence among the Gallas.

During the present century, the tide of victory has been, on the whole, in favor of the Abyssinians, portions of the alienated countries having been recovered. But constant depredations are going forward. Now the Gallas break in with a bloody raid, and waste the land; then the Abyssinians, collecting their forces, exact a fearful retribution, and bring back many slaves, which, sold from one master to another, drift down, some of them, as far as Cairo, and become attendants in the harems of the wealthy. The reaction of the Abyssinians against the Gallas is to be ascribed to the feuds and divisions amongst the Galla tribes themselves, which have weakened their power, and enable the Abyssinians, weak as they are, to assume the offensive.

The Gallas are a pastoral people, and abound in flocks and herds. Their climate is fine, and their soil rich and well watered. Whilst the women tend the sheep and oxen in the field, the men plough, and sow, and reap. The Galla females are remarkable for their beauty. They wear a short leathern petticoat, embroidered with

a founce of white cowry shells, and clasped round the waist by a zone of colored beads. To this the wealthier classes add a flowing cotton robe. The hair is braided in a number of small tresses, which fall over the shoulders after the manner of ancient Egyptians.

Portions of the Gallas have been proselytised to Mohammedanism; but the great mass of the tribes remains heathen. Their religion appears to be a kind of demon-worship.

When in Abyssinia, the attention of the Rev. Dr. Krapf was directed to this people, many of whom were brought in as captives by the armies of the king. He felt desirous of commencing among them a Christian mission, and it was with the hope of reaching them that he proceeded to the east coast of Africa. As yet, however, all such efforts have been unsuccessful, and they lie beyond the circle of Christian Missions.

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### COTTON CULTIVATION IN AFRICA.

A correspondent of the *Anglo-African* of March 11, 1865, published at Lagos, Central Africa—whom we infer to be Thomas Clegg, Esq., of Manchester, England—thus points out the great advantage likely to result to the people of Africa by raising cotton, the quality of that produced, and the best machinery adapted to its preparation for shipment:

An aged chief once went to Samuel Crowther, and said, (when he acted as my agent for the purchase of cotton,) “you English attempt impossibilities; you say you can buy all the cotton we can produce, and you cannot find cowries half as fast as we bring it to you already.”

It was true, that for the time Mr. Crowther had cotton brought to him at a half-penny per lb. in the seed, much faster than he could then find cowries, because he did not expect he would come so rapidly, and he had not therefore provided the means.

At that time, the trade required probably 100,000,000 of lbs., or say from nine hundred to a thousand millions of pounds weight of cotton per annum, to supply the cotton trade of the world, the bulk of which comes through England, yet the aged trader could not in reasoning be made to believe that we could take your 500 or 1,000 bales yearly at that time, simply from not being acquainted with the matter and aware of the facts. Time has gone on, not any very long time since then, the people would not believe in our wants, or prepare to supply them.

The American war has come, prices have vastly increased, the Africans have themselves been fighting, and have lost the benefit for several years of such an amount of money as would have pur-



chased up both all the land and the people upon it, from the river Ogun to the Niger, and from Abbeokuta and Rabba to the sea, had they grown the cotton that their country is capable of producing. The area of Yorkshire in breadth, were the climate suitable, is sufficient to produce cotton enough for the United Kingdom, yet you have cotton growing Territory at least twenty-five times as large.

When cotton sold at  $\frac{1}{2}$ d. and  $\frac{3}{4}$ d. in the seed, the farmers looked upon it as a great addition to their profits, and I have every reason to believe, after fourteen years active experience, that West Africa can always produce cotton cheaper by its own free labor than America. That it can produce it equally as cheap as India, whilst the cotton of Africa will do for very many purposes that East India cotton will not, and consequently will always sell at a higher price than East Indian.

Indeed, should the Africans at last take my advice, and begin to use roller instead of saw gins, and power, either steam or water, instead of hand labor, their cotton will then take its place as equal to American cotton, and sell for quite as much money. However, I have tried all these things hitherto without effect, and have trained African mechanics, who under my own eye here would have done all I required in one year at the most.

I have sent a skilled mechanic, whose master said he would set up the machinery, and get all to work, and leave Africa again in three months from landing there, and yet not a machine scarcely has turned round to the present time, and there is a water-fall at Aro.

Finding that the saw gin had the effect of cutting and damaging the cotton very much, on commencing to turn after every stoppage, I arranged at considerable expense to send out horse or bullock geer and harness, such as our farmers use; this, after one or two attempts, was given up as hopeless. I then sent hand-turning apparatus, nicely adjusted, and balanced by our great engineer, Mr. Whitworth, and this I repeated from time to time, yet I cannot find that they were ever used by any one.

As a last resource, and as it seemed hopeless to get either a Macarthy or other roller-gin turned by hand, I sent steam power, on a small scale, for trial only, a twelve horse-power engine, with shafting and Macarthy gins, to use up the power, only 32 in number, and as stated before, with a skilled mechanic, who at home would have set all to work in a couple of months at the outside.

Since which, at the urgent request of one of our Company's agents, we have sent a capital sawing apparatus, and another twelve-horse steam engine to turn it, and yet the result is, that the sawing machinery has had to be sold, and the engine and boiler at Lagos, like the engine and all the machinery at Aro, except small things that can be turned by hand, remains idle and useless and going to ruin. And whilst these young African mechanics, and

in particular the English one, who has now been with you many years, could and would have had all these things to work if in this country; cannot set them to work at all in Africa, he causes you all to believe, as the aged trader did, that "we English attempt impossibilities;" that there is no necessity for it, and therefore, it is of no use making the attempt to do this or anything else that your fathers have not done.

Now, as a true friend to Africa I say, there is real need of all these things, and that they will have to be introduced, and you cannot stop them, and therefore you might as well heartily lend a helping hand to establish and set them going. And I say this strongly from a sincere conviction that the time has now come, when God will open Africa and elevate her in the scale of nations, give Christianity instead of Heathenism, and free labor at home to the poor operative, instead of the abominable slavery to which he has hitherto been subjected.

The best course you can possible take, is to enlighten your people, and make them see the position of each country in a true light, make them believe that we want their cotton and can and will pay for all they can produce for many years to come; for the world's wants have already grown (were prices of cotton at their average rates) to about 1,250,000,000 lbs., say twelve hundred and fifty millions of pounds of cotton annually.

Instead, therefore, of not being able to set to work one twelve-horse steam engine at Aro, and another at Lagos, there ought to be at least twenty in Abeokuta working cotton gins, packing presses for oil and cotton, nut cracking, sawing timber, furniture making, repairing, and making machinery, &c., pumping water, grinding corn, &c.; and the same upon a smaller or larger scale in Ibadan, Ilorin, Rabba, and elsewhere, all over the country. Therefore, do you make them believe it possible and desirable, and also to their interest. God will give his further blessing; your missions will be doubly blessed; Christianity will become the religion of the country, and Africa comparatively prosperous and happy.

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### QUININE AS A PROPHYLATIC.

In the very excellent paper which appeared in our columns lately from the pen of the surgeon-naturalist in medical charge of Dr. Livingstone's Zambesi expedition, descriptive of the fatal fever which haunts the delta and river-line of the Zambesi and Shire, and struck down so many valuable members of the mission, Mr. J. C. Meller raised an important question concerning the efficacy of quinine as a prophylatic. The use of quinine is laid down amongst the Admiralty regulations with great stringency for men on service on the east and west coasts. Every man is required to take quinine when within a certain distance of the coasts; and it is regularly con-

tinued in eight grain doses every morning to those boat-cruising on the coasts or in the river and creeks. A great deal of this costly quinine is thus forced down the throats of the sailors, and, says Mr. Meller, if the conclusions drawn from the Zambesi experience be correct, uselessly. As to the efficacy of quinine, he states: "We have had proof that it would not avert fever though taken with the greatest regularity in small or large doses. It may possibly modify the attack. I have adverted to this before, and noticed that in our first journey up the river all the men in the ship but six took quinine regularly; the six were older hands than the rest, and refused it, but had less fever than the others. Of fifty-four men who came from the *Gorgon*, but six left the river without having had fever, though quinine was given to them in the 'Admiralty dose' every morning; and of these six, five subsequently suffered. Later, the daily use was discontinued in the expedition, but without any increase in the number of cases. But as we had no doubt of its inefficacy as a prophylatic, so had we as little that fever would not pass away without its use; though, as we have seen, it will often go on to a fatal termination in spite of its administration in any quantity."

Mr. Meller's paper is so able throughout—one of the clearest and most complete clinicle histories in brief that we have ever read—that his observations are at least well worthy of note, and call for the attention of the medical authorities of the Admiralty. The daily eight-grain dose of quinine is to many a Jack Tar a nauseating draught; but if conducive to health of course this is cheaply purchased at so small a cost. Mr. Meller doubts, however, whether the expenditure and the nausea are not both somewhat wasted. Further experience, he says, has convinced him of the substantial accuracy of the opinion which on the former expedition he had formed and expressed: "that a far better prophylatic than quinine exists in the use of a stimulus, such as a glass of rum, given at sunrise: from four to six a. m. being the period at which the greatest cold is experienced, and, in consequence of the depression of the vital powers, the men are more liable to malarious influences." If this be so it is undesirable to nauseate our sailors with daily overdoses of a costly drug.—*Lancet*.

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### THE CONCLUSION.

The entire colored population of this country *might remove to Africa* by the ordinary course of voluntary emigration, in less than twenty years. Two hundred millions of dollars would defray the expense of their passage, etc. Their removal would greatly benefit themselves and their descendants and brethren in Africa.

The *capacities* of the negro for *culture* and elevation, the laws of *race* and of *labor*, the increasing *attractions* of that continent, and the *repulsions* of this, combine with the lessons of Divine

Providence, to raise the *probability* of such an event above reasonable doubt.

This being true, it must follow—

1. That the highest *elevation* and blessedness of the colored race will never be attained on this continent.

This is but a truism; for if their best welfare lies in Africa, it clearly does *not* lie in America. They may exist here in some form of subserviency to the whites, but they will never rise to the highest positions. Removal beyond the limits of the United States may prove a partial relief from certain trials, and an exposure to others, but it will never save them from the evils of inferiority and dependence.

Africa being their final home, changes here will profit little, for

“—’Tis a poor relief they gain,  
To change the place but keep the pain.”

2. That *all schemes* for the benefit of these people which *fail of conducting* to this emigration, are partial and temporary.

They may be useful for certain exigencies of the day, but they fall short of the undeveloped capacities and final destiny of the race. They rest upon a narrow basis, and soon pass away. Retaining the man of color in any part of our country, for the profit of his labor to the whites, is but sacrificing the best interests of the one to the avarice of the other.

Colonizing here, upon any part of this continent, under the protection of this government, may be an expedient for the perplexities of the hour; but it will insure neither a discharge of just obligation for our country, nor for him an escape from dependence on the white man.

The condition of the colonized Indian affords little encouragement for a similar experiment with the American negro. Emigration or destruction being the ultimate alternatives for his race, no plan which excludes the idea of the final removal to Africa can meet the requirements of the case.

Let those, then, who would *permanently* benefit the man of color, help him in his worthy endeavors to reach the land of his ancestors!

3. That the enterprise of African emigration, as initiated by the American Colonization Society, is based upon a broad and durable *philanthropy* and beneficence.

It rests upon the solid foundation of the capability of the black man for improvement, and proceeds to erect for him an independent nationality upon the continent which the all-wise Creator has “set apart” and “divided by line” unto his ancestors. It contemplates, as well, the interests of *future generations as the good* of individuals of to-day. Regarding Africa as the providential home of the man of color, it returns him to that continent under the banner of civilization and religion, loaded with the rich com-

pensations which Divine wisdom elicits for him out of all his troubles.

This emigration *exalts him to manhood* and strength, opening before him a wide field for *honorable enterprise*, and making him the instrument of light and joy to the darkest quarter of the earth. **No broader philanthropy**, no more durable beneficence ever found place in the human heart, than that which attaches to this enterprise.

*Africa is redeemed by it—America honored—the negro saved—and his white brethren delivered from the “judgments of God!” Magnificent undertaking, worthy of all honor and support!*

4. That aiding this emigration to Africa is an effectual way of *discharging our debt* to God and our country respecting the colored race, and that opposition to it is neither Christianly nor patriotic.

By this means, we repay to Africa with our benevolence, what our covetousness has wrested—we propitiate the Divine favor for our country by our munificence for the land which America has helped to devastate—we confer on this portion of our population the highest benefits within the gift of good men. The answer of piety and patriotism to the great question of duty herein is plain and decisive, viz.: *aid the man of color to his ancestral land*. Opposition to his emigration is practical conflict with the best interests of his race and of our country, and is therefore unchristianly and unpatriotic. Let him who would victimize the negro to the Caucasian, insist upon retaining these “children of a torrid clime” in this country; but let not those who would have Africa civilized and her descendants elevated to a place among the nations, fail to bid them good speed to the land of their forefathers!

5. That the *pioneers of this emigration* are doing a great work for Africa and their race.

“We go to lay the *foundation* of a new empire,” said the leaders of the expedition of the Elizabeth in 1820. Noble, self-sacrificing men! Well did they perform their work, though the great experiment cost most of them their lives. More than ten thousand have followed them, and who shall now estimate the value of their labor—who compute the worth to civilization and religion of that little Republic which now proudly waves its banner from the heights of Monrovia?

*All praise to the enterprising men of color* who have gone forward to possess that “goodly land!” Let their brethren who remain behold the excellence of their example, and in the spirit of an honorable emulation “go and do likewise!”

6. It is reasonable to anticipate a prosperous future for the man of color, in Africa.

The Providence that points him thither for his final heritage, will not leave him to his former servilities and sorrow. The hand that gives him a name among the nations will not forsake him as he

touches his "own land." There remains for him a happy future development and usefulness. A new form of civilization, which the world has never yet seen, lies in his path.

For his "shame" he will have "double," and "for confusion" he "shall rejoice in his portion." The tears of his captivity will be wiped away, and "in his land everlasting joy will be unto him."

Bright vision of the future! May God hasten it in His time!

7. The Divine method concerning Africa and her descendants will ultimately result in the highest good.

It is not for us to scrutinize the "secrets" which "belong to God," in His providential dealings with the different branches of the human family. We should be satisfied, if we discover good in the final issue.

Israel and the world have been benefitted by the captivity of Joseph in Egypt. All nations have received profit by the severities that moved the Puritan forefathers to embark for this country. "Surely the wrath of man shall praise Thee." Such appears to be the law of Providence as well for races as for individuals—good out of evil—joy out of "tribulation." If through the darkness of servility and the bitterness of "woes unnumbered" it pleases God to make the American negro an instrument of civilization to Africa, and of discipline and enlargement in benevolence to America, the wisdom of the Divine way is sufficiently vindicated. Be it our joy that the beneficent hand which cannot err, shapes the results!

B.

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For the African Repository.

A LEAF FROM "REMINISCENCES OF LIBERIA."

No. II.

MAMMY BETTY.

Africa is one of the most deeply interesting as well as fruitful fields of missionary culture to which the church of Christ can direct its attention. It was there that the ancient people of God were held in bondage for centuries, and most miraculously delivered by His Almighty arm. It was there that the infant Redeemer found refuge from the merciless Herod, hence "out of Egypt have I called my son." And notwithstanding the deep degradation and idolatrous condition of many of the tribes of that country—especially of Western Africa—it is nevertheless a most fertile soil. The people are easy of access. They have no fixed religious creed. They can be readily convinced that their numerous gods, or greegrees, are unable to save them, and when they once embrace the Christian religion, perhaps no part of the great missionary field will afford more instances of sterling integrity, persevering faith, and

unwavering steadfastness in their Christian career than Western Africa. From the many whose cases have been familiar to the writer, and known to him personally, the name at the head of this article occupies a very prominent place in his recollections of mission life in Liberia.

*Mammy Betty*, as every one called her, was a sister of old king Peter, one of the African kings of the Dey tribe, from whom Cape Montserrado was purchased for the little colony which has grown and spread out into the Republic of Liberia. Before the great war in the days of Ashmun, when several hundred savages attacked the little town of Monrovia, this native woman had attached herself to the American settlement, left her tribe, lived in Monrovia, and had embraced the Christian religion. It is not known exactly under whose ministerial labors she was converted, whether those of *Elijah Johnson*, the Methodist preacher, and one of the fathers of the Liberia people, or *Lott Cary*, whose career, though short, was full of faith and good works, and a pioneer in the Baptist church, which has so mightily grown and increased in numbers and usefulness. The writer and his family found Mammy Betty, in 1835, a member of the M. E. Church, which inclined us to believe that she had received her spiritual training among the people of that denomination. So soon as the war was over, she was urged again and again to return to her friends and to heathenism. But neither entreaties nor denunciations, promises of great reward, nor threatenings against her life, prevailed aught. She never returned to her tribe. So she lost caste with her people, was cut off, and regarded as one dead from among them.

Mammy Betty soon became a favorite at the Mission house. We all loved her—so gentle, so humble, so faithful to all her religious duties, at class, prayer meeting, public service, and so grateful for any help, any little present, that truly she was an exemplary Christian woman, and this was the more remarkable because of her having been until perhaps forty years of age in a state of barbarism and idolatry. It was soon resolved that Mammy Betty should be taken under the especial care of the Mission family, and not left to obtain a precarious support by working among the colonists. So a little hut was built for her on the Mission premises, and there, among the orange and the lime, the tamarind and the papaw, did this faithful, humble disciple of the Lord Jesus, though

a poor unlettered native African, often pray, lift up her voice, and call upon and hold communion with her father in heaven. She was fed and clothed and taken care of, and we felt it a pleasure and a privilege to do so.

The practice obtained in those days of other years, and perhaps it is continued—we hope so at least, for it ought to be—for societies in various parts of this Christian land to make up boxes of goods, articles of personal apparel for both sexes, and for adults as well as children, and send them to their missionaries in foreign countries for gratuitous distribution. In Liberia we had our full share. God bless the good people for the constant supply they furnished us. Oh, how many poor children, poor widows, orphans, sick, wretched, and friendless, have been thus clothed. Mammy Betty had her share, and whenever the wife of the missionary would find a suit or any part of one that would fit her, Mammy Betty would be called, and they would be presented to her, when it was her invariable custom on receiving them, to hold up piece by piece, and looking up to heaven, with a low and grateful courtesy, and most expressive countenance, exclaim: “Tankee God, Mammy.” God was the donor, the missionary only his almoner.

Mammy Betty's christian career came to a sudden, but most triumphant close. It was during the session of the Liberia Annual Conference of 1838. The holy sacrament was administered on the Sabbath. During the solemn service the wife of the missionary superintendent felt some one, as she knelt at the altar, crowding in between the next communicant and herself. Turning to see, it was *Mammy Betty*, and it was her last communion on earth with her friend and benefactress.

We had just adjourned on Monday, at 1 P. M. On leaving the church, a messenger came running with information to the writer that poor Mammy Betty, while gathering a few sticks for fuel in the woods adjoining the town, had been bitten by a little poisonous snake, and was dying. On hastening to the place where she had been brought, the sad news was confirmed. Our missionary physician, Dr. S. M. E. Goheen, of blessed memory, a skilful surgeon as well as humane and christian gentleman, was by her side. He could do nothing. In a small incision an inch or two above the left heel, where the fangs of a reptile had been inserted, she had received her death-wound.



was rapidly coursing its way through the blood vessels, she would exclaim: "I feel him; he come up my heart, my head; I go die, but no cry for me; I go up top; I go live with Jesus." A few hours passed, and Mammy Betty was a corpse. We gave her christian burial, and wept over her grave. S.

SPRINGFIELD, O., May 10, 1865.

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### THE HON. HILARY TEAGE.

By the operations of the Colonization Society, colored men of remarkable force of character have been brought to light. Many such could be readily named, but among the early settlers of Liberia HILARY TEAGE perhaps exceeded all others in intellectual power.

In honoring his memory, we honor his race and Liberia, where alone the man of color can be free from degradation of mind. We therefore cheerfully commend the following communication, and trust that its author and the worthy representative of our Government at Monrovia, may speedily be enabled to rejoice at the consummation of their commendable movement.

#### MONUMENT TO DEPARTED WORTH.

The Friends of African Colonization doubtless are aware of the severe loss which befell the young African Republic, some years ago, in the death of one of its most influential and enlightened citizens,—the Jefferson of Liberia, the HON. HILARY TEAGE; a consistent friend and benefactor of his own (colored) race.

I have received letters from Hon. Abraham Hanson, the American Consul-General at Monrovia, requesting me to procure and ship a monument as a tribute to the man and his labors, to be placed upon his grave. The design adopted consists of a marble column of beautiful proportions, bearing the subjoined inscription:

"Sacred to the memory of the Honorable Hilary Teage, who was born in Richmond, Virginia, United States of America, Sept. 13th, 1805. Removed to Africa with his parents, Rev. Colin and Mrs. Frances Teage in 1821. After close application to the cultivation of his mental powers, and availing himself of all the facilities for education which were accessible to him at that early period of civilized institutions on this Coast, he won the esteem of his coadjutors and distinguished himself as a minister of the Gospel of Jesus Christ—'rightly dividing the word of truth.'

His patriotism and talents as a statesman had special influence in preparing the Declaration of Independence of the Republic of Liberia, in 1847; and

when that Independence was emphatically declared and honorably acknowledged, no heart swelled with greater enthusiasm and satisfaction at the prospect of developing the capacity of the Negro Race for self-government than his.

He was a wise statesman, a sincere Christian, an able minister of the Gospel of Christ, a steadfast friend, and a warm-hearted brother."

The pedestal to bear, in *bas-relief*, a ship, just entered port, with streamers floating, flag hoisted, sails free bent and anchor dropped; with the motto:

"The nearer still she draws to land,  
Each moment all her powers expand;  
With steady helm and free bent sail,  
Her anchor drops within the veil:  
With holy joy, she folds her wings,  
And her celestial sonnet sings,  
'I'm safe at home.'"

The cost of executing this design in a proper manner will be \$500. Of this sum \$200, is secured from his sister, Mrs. Ellis, and the Consul. From a recent letter from one who has sacrificed home, country and friends, in the conscientious advancement of what Mr. Hanson regards as a holy and philanthropic cause, I make a brief extract and trust that he will not be permitted to plead in vain:

"If with this sum of \$200, you feel free to appeal to the true friends of Liberia, you are at liberty to try and enlarge it in that way. I think I have two or three friends who would help us a little, but I would prefer to have you make the appeal. \* \* \* They, in their usual generous way, can assist me to perpetuate the memory and patriotism of one of the wisest statesmen that Liberia has had. \* \* \* \* He deserves a noble shaft, and I am glad that it happens so that we can, by a little effort and sacrifice, write precious memories upon the hearts of the most grateful people upon earth. \* \* \* Now the matter is committed to your hands."

It would be useless for me to say any thing further to strengthen this appeal. Whatever tends to elevate the self-respect of the colored race, and teach them that the sympathies of the just and good of every people are with and around them, must conduce as much to our honor as to their advantage. My efforts in endeavoring to accomplish the wishes of the Consul and the friends of the distinguished dead will not be spared, while I hope for such a prompt response from those in favor of Liberia and the African race as

will lighten the burden of the few who have taken the initiative in this matter.

MAY 20, 1865.

EDWARD S. MORRIS,  
916 Arch street, Philadelphia.

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### LETTER FROM PRESIDENT WARNER.

MONROVIA, *March 10, 1865.*

DEAR SIR:—Remarking how obstinately the colored population of America refuse to leave that country for this, even while they are oppressed and distressed to the extent almost of what flesh and blood can endure, I am somewhat inclined to the opinion that, were the people to come in as large numbers as the Society and we desire they should come, the purpose of Providence as it relates to Liberia would be greatly, if not entirely, changed for the worst. The aborigines of this region might be neglected and eventually forced to retreat before us and from the light of civilization, as many of the aboriginal people of other countries have been made to do by the more powerful emigrants entering and residing in their country.

I have noticed, with a great deal of pleasure, the reference made in your "*African Repository*" to the gunboat which the President of the United States, in his recent annual message, so kindly solicited Congress to allow him to furnish to Liberia. This generous act is, as you justly remark, a most opportune evidence of the friendly interest of the Government of the United States in our progress and success: and I have to assure you it has not failed to strike us as such. Although this people have come "out of the house of bondage," they cherish, at all times, a lively sentiment of good-will toward the great American Republic: and the recent prompt response of that Government to the proposition which had been but a short time before submitted to it by this, has had a signally happy effect upon them, causing them to regard with increased concern the bond of friendship so happily existing between the two countries.

Before the pecuniary interest of the country can attain to anything satisfactory, there must be a more vigorous exportation of articles grown and manufactured by the Americo-Liberians themselves. We must be producers as well as consumers. Liberia, I insist, should look more to her soil than to her traffic with the natives for her wealth and prosperity. Deprived of shipping facilities, commerce cannot be remunerative. Had America been obliged to depend upon foreign shipping to carry abroad the produce of her soil: or if before the war and during its progress she had been compelled to seek her supplies of food in a foreign land, her condition to-day would have been sad indeed.

I am sorry I could not succeed in my efforts to have you furnished with the "Census facts" requested by the Board of Directors. The amount appropriated by the Executive Committee, increased by the appropriation made by the Legislature here for the purpose mentioned, were insufficient to

induce any one competent to the business to undertake it. Other considerations militating against the effecting of the object I forbear to mention.

The Legislature in offering an extra quantity of land to persons who might immigrate here from the West Indies, did not intend to convey the idea that we are disposed to be more liberal in our distribution to them than to those from America. No impediment to getting as much land as they shall desire to have will be thrown in the way of colored people coming here from the United States. If no other consideration than the fear that they may not be able to procure a sufficiency of good tillable lands deter them from seeking at once their long-reserved and legitimate inheritance here, then there remains nothing else for them to do but pack up and come at once.

As yet our sugar growers have not been able to sell off this present year's crop. This operates very materially against this interest, discouraging some and almost crushing others. Mr. D. Simpson will, I fear, lose ten acres of an extraordinary growth of cane. The canes are too large to be crushed by the mill he is using in grinding his ordinary cane.

Very respectfully yours,

D. B. WARNER.

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### THE COUNTRY BACK OF LIBERIA.

We are indebted to that ardent friend of Africa, Edward S. Morris, Esq., of Philadelphia, for the letter which follows from the zealous Missionary, Rev. C. C. Hoffman :

CAPE PALMAS, February 23, 1865.

MY DEAR SIR:—In my last letter I mentioned the fact that I found the finest kind of coffee growing wild in the woods, at a distance of forty and seventy miles in the interior. Certainly Liberia is the country for Coffee. I am sure your visit, in 1863, did more than anything else to awaken an interest and give an impulse to this important branch of agriculture. The natives do not know its value and therefore do not cultivate it. But more attention has been paid to it in the settlements since your visit than ever before. The English are making efforts to secure this trade as well as the Sugar.

As you go interior the country increases in beauty and fertility, and I am inclined to think in *health* also. At a distance of thirty miles you get among beautiful hills, and at seventy they rise almost to mountains. Game abounds, deer and wild goats, and birds: and fish are plentiful in the rivers and streams. The water is abundant, cool and delicious. Iron ore abounds, and fine clays of various colors: gigantic trees and a variety of fruits, flowers and nuts. There are many noble rivers—the finest of all, I think, is the Cavalla, which runs to the North-East. It is a fine, wide and generally unobstructed river of from three to five fathoms deep for seventy miles to the falls:—beyond which it runs a great distance. I have ascended it sixty

miles beyond the falls, and I have often been told, as on that occasion, that it flowed far beyond. After you get in the interior you find the people kind and hospitable. But on and near the coast the natives are jealous of strangers going interior, and try to prevent it.

The Liberia Government needs to be strengthened in order to make it more respected by the natives. On account of unsettled difficulties, this beautiful river has been closed to all trade for more than a year, and there is no present prospect of its being opened. I have made four journeys however by land, the last during the present month, when I was absent sixteen days and walked about two hundred and fifty miles. I learned from the natives that about eight days journey north from the place where I was in the Tebo tribe, there was a river called Nickbah, from which foreign goods were received from ships at its mouth. That ten days journey in the same direction brought one to a great lake too wide to see across. This information was repeatedly confirmed by natives in different places and at different times. We found in the interior an abundance of rice, cattle, sheep, goats, ducks, fowls, oil, but no market. The people wear scarcely any clothing. They would gladly give their produce in exchange of cloths, goods, &c., but the roads and rivers are often closed on account of petty difficulties which a wise and able government would soon be able to settle.

Much has been written about the climate in its effects upon the constitution: and it is true that every one who makes Africa a residence has to undergo an acclimation more or less severe. But the danger of death is not great where the constitution is good and where good nursing and medical attention can be secured. For myself, after fifteen years residence, I am in the enjoyment of excellent health—as you may judge from my long walks.

With regard to our mission work, commenced in 1837, we have now five principal mission stations, at which reside six foreign ministers and five ladies: ten out-stations in care of native teachers. Our mission extends forty miles on the coast and seventy interior: about one hundred and forty native boarding scholars and one hundred and fifty native communicants, one native minister, and three Christian native villagers. Besides, among the Liberian settlers, we have a fine stone Church with one hundred members, an Orphan Asylum for girls with sixteen boarders, a High School for boys with eight boarders, a Hospital, and we are endeavoring to erect a Home for the Blind. We have extended our mission ground to the upper counties of Sinoe, Bassa and Monrovia, but I make no mention of these now. Those I have referred to are about our own neighborhood. We have frequent calls for teachers or ministers from the natives, and there are many places where they could be usefully occupied in the Lord's work.

Wishing you good success, my dear friend, in all your efforts to benefit this young nation, I am,

Yours faithfully and truly,

C. C. HOFFMAN.

March 6. I expect to start to-morrow for another missionary journey interior.

## BARBADOS AND LIBERIA.

Through the liberal aid of this Society the long intended emigration from Barbados to Liberia has been auspiciously commenced. On the 6th of April, the brigantine Cora left Bridgetown with three hundred and thirty-three emigrants for Monrovia. Previous to her departure the Governor of the Island ordered a survey of the vessel by a Commission constituted for the purpose:—the members of which faithfully performed their duties and reported that she was admirably fitted up and well supplied with provisions, water and all things requisite for the voyage.

This movement is interesting in the fact that Liberia is hailed as a land of hope, by members of the African race in the West India Islands, as they feel that even with impartial laws and equal rights *that* is not the region for them: and that while many of the intelligent colored population of the United States have felt a cordial sympathy with the condition of the West Indies, they cannot fail to see that their brethren are convinced that whatever can elevate their race, may be looked for in Africa more readily and perfectly than in any other place.

From one of the papers published on the Island—the *West Indian* of 7th April—the following extract is taken:—

Quite an excitement was created yesterday and the day before by the departure of a number of emigrants for Liberia on board the Cora, a British-American brigantine of 309 tons. The emigrants were all blacks, 156 adults, 96 children from two to twelve years of age, and 39 infants under two years of age. Amongst them were thirty-nine married women with their husbands, the wife of a previous emigrant, the widow of another who died in Liberia some time ago, and several unmarried women accompanying their parents. The men were of the laboring class, chiefly, as we hear, agricultural laborers, besides carpenters, coopers, shoemakers, tailors, &c.; amongst the number a skillful wheelwright and blacksmith—on the whole a well-conducted set of men.

The Cora is a fine vessel, and the arrangements for the reception of the emigrants were made under the eye of Dr. McLain, the American Colonization Society's Agent, by whom the Cora was chartered to take the emigrants on to Liberia. This gentleman deserves the greatest credit for the admirable way he has provided for the accommodation of so large a number of persons on board, and the judgment displayed in selecting from a much larger number who applied to him for a passage those who were best adapted to make their way in a new country like that to which

they are bound. The Colonization Society has furnished the vessel with ample provisions for the voyage, as well as a free passage to the emigrants and their families; and we trust that this liberality will find its reward in the settlement of these people in Liberia, and the addition of so many well conducted families and useful hands to the growing strength of the Republic.

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#### FOURTH OF JULY COLLECTIONS.

A Christian Republic exists on the continent of Africa, demanding strength by an increase of civilized population. Liberia extirpates the slave trade, and domestic slavery as fast as she extends her authority: and renders secure and facilitates missionary operations, while from its churches are raised up a class of helpers which are of very great service.

Liberia offers to as many colored men among us as seek immediately to secure the highest social and political privileges a theatre accessible and ample, and it vindicates the highest claims which can be made as to the capabilities of the moral and Christianized American colored population.

Encouraged by resolutions and pledges of nearly all denominations, the American Colonization Society again appeals for aid. Will not the Pastors and Congregations consider and respond on the Sabbath preceding or succeeding the approaching FOURTH OF JULY? On our Independence Day help to give our civilization and Christianity to Africa!

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#### NEW YORK STATE COLONIZATION SOCIETY.

The Thirty-third Annual Meeting of this Society was held on Tuesday, May 9th. Hon. James W. Beekman, presided. From the Annual Report it appears that the funds held in trust by the Society for the purposes of Education in Liberia, amount to \$62,500; the income from which, during the year, was \$5012.39. The receipts of the Society were \$2881.90: and the disbursements \$2593.32, leaving a balance of \$288.58 in the hands of the Treasurer.

Appropriate resolutions were adopted in memory of several deceased members, and the election of officers of the Society was held, which resulted substantially the same as the last year.

## INTELLIGENCE FROM LIBERIA.

By the last English West African mail steamer at Liverpool, intelligence has been received from Monrovia and other prominent points on the coast. Largely increased crops of sugar and coffee are reported in Liberia, and the English are securing these branches of the trade.

The election for President was to take place, Tuesday, May 1st. Hon. D. B. Warner and Rev. James S. Payne were candidates. Mr. Warner has been a capable and faithful President, and will, it is believed, receive the honors of the office again.

Hon. Abraham Hanson, United States Consul-General at Liberia, arrived at Sierra Leone on the 24th of March, to witness the Exhibition of the productions and manufactures of that region, then in progress at that place.

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## ITEMS OF INTELLIGENCE.

PRESIDENT LINCOLN having been asked to pardon a repentant slave-trader who had been sentenced to prison, replied: "My friend, if this man had been guilty of the worst murder that can be conceived of, I might perhaps have pardoned him. You know the weakness of my nature, always open to the appeals of repentance or of grief, and with such a touching letter and such recommendations I could not resist; but any man who would go to Africa and snatch from her her children, to sell them into interminable bondage merely for the sake of pecuniary gain, shall never receive a pardon from me."

ZAMBESI AND ITS TRIBUTARIES.—Harper & Brothers have in progress, from advance sheets, Dr. Livingstone's new record of African exploration. It will appear under the title, "Zambesi and its Tributaries, and the Discovery of Lakes Shirra and Nyassa, 1858-1864, by David Livingstone, M. D., and Charles Livingstone," with maps and illustrations from sketches and photographs. It will be published in octavo, uniform with Messrs. Harper's series of Travels in Africa.

LUTHERAN LIBERIAN MISSION.—Rev. Mr. Rice writes: "The Mission is prospering as much, if not more, than it has heretofore done. Everything on the farm looks flourishing. The bush is gradually cut down as new land is needed. It is now, (Feb, 14th, 1865,) coffee picking time. The children are making commendable progress in the school. Things look bright and promising. Much has been done, but there remains much more to do. The work has just been commenced, and it must be carried on. Therefore more laborers are needed. More means will be required."



**ANOTHER INNOVATION.**—We observe that public hacks, driven by white Jehus, are making their appearance on the streets. A white coachman is a *rara avis* in Richmond; negroes have invariably filled the coachman's place. The advent of the white element in the particular branch of business, heretofore monopolized by the colored man, foreshadows another "irrepressible conflict" between the Celtic and African in the struggle for supremacy in the arena of labor.—*Richmond, Virginia, Whig.*

**THE DEATH OF REV. ARMISTEAD MILLER,** at Mount Coffee, Liberia, we learn with regret from the recent letters. He died, after a short illness, on the 18th of January, of dysentery. He was a graduate of the Ashmun Institute, and possessed energy of character, as shown by his labors as a missionary. And these labors, we have reason to hope, were not in vain.

**SENTENCE OF SLAVE TRADERS.**—Senor Arguelles, who was some time ago delivered by the United States officers in New York to the Cuban authorities, on the charge of having been engaged in the slave-trade, received his sentence in the Havana court on the 3d inst. It condemns him to nineteen years in the chain gang, a fine of fifty thousand dollars, to make restitution to various persons for large sums of money of which it is alleged he defrauded them in his transactions; to pay one-third of the costs of trial, to suffer loss of all civil rights, and to be subjected to other penalties. With him were also sentenced ten others charged with complicity in his operations.

**ORDINATION OF NATIVE AFRICANS.**—On Sunday last the Rt. Rev. Bishop Beckles held an Ordination service at St. Peter's church, Fagi. The candidates were Mr. Allen, of Abbeokuta, for the order of deacon, and Rev. Messrs. Wood, Macauley, Smith, Moore and Morgan, for the order of priest. The Morning service was read by Rev. L. Nicholson of St. Paul's, who also delivered a very excellent discourse. At the altar there were present, besides the Bishop of Sierra Leone, the Rt. Rev. Bishop Crowther, (the two Bishops occupying respectively the north and south sides of the altar,) Rev. Messrs. Lamb, White, Mann, and Buhler.—*The Anglo-African of Lagos, Feb. 11.*

**EAST AFRICAN COTTON.**—The cotton culture is taking wide extension in East Africa. The Governor of Quillimane, on the East coast, has made arrangements with the Portuguese government to offer land at ten reis or one-half penny per acre, and furnish laborers at twenty-five cents per diem, the importation of machinery and implements to be free for ten years. The farmers of Kaffraria are taking up the business with vigor and success.

**AFRICAN CIVILIZATION BUILDING.**—A handsome structure, designed to be the headquarters of the African Civilization Society, Rev. H. H. Garnet, president, was formally opened on Tuesday, April 4th, on Dean street, Brooklyn. The building was erected almost wholly by the labor of colored men, and it is now nearly finished, free from mortgage.

**AFRICAN COTTON.**—The quantity of cotton that has passed the Aro gate, Abbeokuta, since the opening of the road is 3574 bales; each bale is estimated to contain 130 lbs. of cotton, at which rate the entire amount will be 464,620 lbs. The price paid for it may be reckoned at sixpence per pound, that is, the sum received by the natives for their cotton amounts to 11,615*l*. The amount of duty paid on passing the gate is 486*l*., or about three and a half per cent. on its first cost. The carriage from Abbeokuta to Lagos, together with the labor of pressing, amounts to about 328*l*. The total sum, therefore, received by the native population on account of cotton, is 12,359*l*. The whole of this sum is the price of labor (except the sum paid for duty): land costs nothing. The cost of raising cotton is the value of the labor bestowed on it. The stock of cotton in the hands of the natives is by no means exhausted, and we are now on the eve of gathering another crop: there is a prospect that the yield will be good. The sum 12,359*l*. would be over the value of 1000 slaves caught in war: 2000 Dahomians would be scarcely worth that amount.—*Iwe Rohin*.

REV. J. M. HARDEN, colored, who died at Lagos, May 18, 1864, was a native of Baltimore, and for ten years was an apprenticed house-servant in that city. With scarcely any school advantages, but by the most determined perseverance, he acquired quite a fair English education. At the age of 19 he was baptized by the Rev. Dr. Fuller, and connected himself with the Saratoga Street African Baptist Church. In 1850 he went to Liberia under an appointment by the Southern Baptist Board as Teacher and Missionary, and in 1853 was located at Lagos as Missionary and Financial Agent, in connection with the Central African Mission, where he was spoken of by the Secretaries as one of the most reliable valuable laborers in their employ. When the troubles in this country put a stop to remittances, Mr. Harden commenced the brick-making business for a livelihood.

MR. CHARLES LIVINGSTONE, (brother to Dr. Livingstone,) has been appointed British Consul at Fernando Po.

**LIBERIA METHODIST CONFERENCE APPOINTMENTS, 1865.**—**MESSURADO DISTRICT,** *J. W. Roberts, P. E.*—Monrovia Circuit, H. H. Whitefield, J. S. Payne, H. B. Matthews, sup. St. Paul River Circuit, *J. W. Roberts, H. E. Fuller.* Millsburgh and White Plains Circuit, *P. Coker.* Carysburgh Circuit, *D. Ware.* Golah Mission, *J. Campbell.* Queah Mission, *C. A. Pitman.* Cape Mount, or Robertsport Circuit, *P. Gross.* Vey Mission, *J. H. Deputie.* Marshal Circuit, *J. G. Thompson.* Mount Olive Mission, *J. D. Holly, J. Thompson.*

**BASSA DISTRICT,** *W. H. Tyler, P. E.*—Buchanan Circuit, *W. H. Tyler.* Edina Circuit, to be supplied. Durbin Mission, *N. D. Russ.*

**SINGE AND CAPE PALMAS DISTRICT,** *W. P. Kennedy, P. E.*—**Greenville Circuit,** *W. P. Kennedy;* one to be supplied. Kroo Mission, *B. Watson.* **Cape Palmas Circuit,** *T. Fuller.* Grebo Mission, *J. C. Lowrie.*

**WILBERFORCE COLLEGE.**—On the evening of the 14th of April, Wilberforce College, near Zenia, Ohio, was burned to the ground. The fire originated near the roof. Most of the furniture, etc., in the lower stories was removed. The College was under the control of the authorities of the African Methodist Episcopal Church, and was organized a year or more ago, with a colored board of trustees and a colored faculty, and has been some months in successful operation, with every prospect of continued prosperity. The purchase, organization, and successful putting in operation of this Institution, furnish a most creditable instance of the intelligence and enterprise of our colored population. Happening so soon after they had been using extraordinary exertions to meet the payments necessary to make the property their own, it will be difficult for them to re-establish their Institution on as good a foundation as before. We trust, however, that they will not allow themselves to be discouraged, and will go to work with strong hearts and a good will to repair their loss.

**VITALITY OF THE AFRICAN.**—With respect to the African, neither drink, nor disease, nor slavery can root him out of the world. I never had any idea of the prodigious destruction of human life that takes place subsequently to the slave-hunting till I saw it: and as this has gone on for centuries, it gives a wonderful idea of the vitality of the nation.—*Dr. Livingstone.*

**ZANZIBAR.**—The members of the English Universities' Mission to Africa have made choice of the town of Zanzibar as the headquarters of their missionary operations. The following are the reasons given for going there; "It is the mart from which all Central Africa is supplied: its traders even pass round the Portuguese possessions, and, as we were told at Quillimane, undersell the Portuguese traders at Tette, on the very banks of the Zambesi. Zanzibar is also the largest town and best harbor on the coast; the most usual place of resort of the English cruisers. The government is completely under English influence, it being the seat of a Consulate constituted after the pattern of the Indian residences. Natives of every part of Africa are there to be met with. It has a more regular and frequent communication with Europe than any other town in Eastern Africa."

**A MEMORIAL DAY.**—The Rev. J. W. Kuehn, Superintendent of the South African Mission of the Moravian church, wrote from Genadendal, S: A., January 6, 1865:—The 24th of December is a Memorial Day in the history of our Mission. On that day, in the year 1792, the Missionaries Marsveld, Schwinn and Kuehnel arrived here in order to renew the work among the Hottentots which Schmidt had begun. Since that time, a period of twenty-two years, the glad tidings of great joy have here been uninterruptedly proclaimed: "To you is born a Saviour!" What has God wrought! The grain of mustard-seed has grown into a tree! Thirty-one European Missionaries now labor in this Colony and in Kaffraria, and have twelve stations, and nearly nine thousand converts from the nations of the Hottentots, the Kaffirs and the Fingoes.

SIERRA LEONE contains thirty Episcopal churches, and sixty-one of other denominations; attendance on religious worship, 20,802; schools, 69; scholars, 11,299. In 1862 the colony had a population of 41,808 persons, of whom all but 132 were blacks. Of the white population only 33 were females. The age of the colony is 76 years. There is a grammar school with one hundred pupils, which is not only self-supporting, but which has accumulated a capital of £500 in the course of a few years, for the establishment of scholarships; and there is a self-supporting female institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and Missionary Societies have risen to a higher amount than in any previous years. These contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the church fund, in addition to the support of schools, and of Bible and Missionary Societies.

### Receipts of the American Colonization Society,

From the 20th of April to the 20th of May, 1865.

|                                     |         |                                      |          |
|-------------------------------------|---------|--------------------------------------|----------|
| VERMONT.                            |         | E. Franklin, Chas. M. How-           |          |
| By Rev. F. Butler, (\$81.)          |         | ell, D. H. Patterson, A. W.          |          |
| <i>Ascutneyville</i> — Mrs. Sylvia  |         | Russell, G. M. Kline, each           |          |
| Bowen.....                          | 3 00    | \$2. D. Heitshu, James               |          |
| <i>Manchester</i> —Con. Ch. and So- |         | Black, C. Gast, ea. \$1. J.          |          |
| cietv, which const. LEVI D. \       |         | Zimmerman, Friend, each              |          |
| Cox a Life Member.....              | 30 00   | 50 cis .....                         | 54 00    |
| <i>West Hartford</i> —Cong. Church  |         | <i>Norristown</i> —G. R. Fox, in ad- |          |
| and Society \$13. Rev. H.           |         | dition .....                         | 10 00    |
| Wellington, \$5.....                | 18 00   | <i>Philadelphia</i> —Dr. D. H. Ag-   |          |
| <i>Windsor</i> —Hiram Harlow, H.    |         | new, Samuel Hood, ea. \$5            | 10 00    |
| Wardner, L. C. White, C.            |         |                                      |          |
| Coolidge, A Friend, ea. \$5.        |         |                                      | 1740 00  |
| P. Merrifield, W. Stuart,           |         | DISTRICT OF COLUMBIA.                |          |
| L. W. Lawrence, D. Tux-             |         | <i>Washington</i> —Miscellaneous     | 1,037 40 |
| bury, A. Friend, each \$1,          |         | Legacy of John P. Ingle,             |          |
| in part annual collection.,         | *30 00  | \$100, less Gov. tax, \$5.....       | 95 00    |
|                                     | 81 00   |                                      | 1,132 40 |
| PENNSYLVANIA.                       |         | FOR REPOSITORY.                      |          |
| <i>Philadelphia</i> — Pennsylvania  |         | PENNSYLVANIA— <i>Philadelphia</i> —  |          |
| Colonization Society, in aid        |         | Miss Mary R. Tatem to May            |          |
| of Expedition from Barba-           |         | 1, 1866.....                         | 1 00     |
| dos, per Rev. Thomas S.             |         | OHIO— <i>Cheviot</i> —William W.     |          |
| Malcom, Cor. Sec. and As-           |         | Rice to Jan. 1, 1866.....            | 4 50     |
| sist. Treas.....                    | 1000 00 |                                      |          |
| By Rev. Dr. Orcutt, (\$74.)         |         | Repository .....                     | 5 50     |
| <i>Lancaster</i> — Miss Catharine   |         | Donations .....                      | 1155 00  |
| Yeates, Cash, ea. \$10. B.          |         | Legacy .....                         | 95 00    |
| B. Martin, Jasper Yeates,           |         | Miscellaneous.....                   | 1037 40  |
| Hon. H. G. Long, T. Baum-           |         |                                      |          |
| gardner, each \$5. Thos.            |         | Total.....                           | 2292 80  |

THE  
AFRICAN REPOSITORY.

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HISTORY OF LIBERIA COLLEGE.

SIXTH REPORT OF THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA.    ADOPTED, BOSTON, APRIL 12, 1865.

FOR the first five years after its organization, this Board of Trustees published Annual Reports; the Fifth, in January, 1855. Since that time, the annual publication has not been deemed necessary, or expedient. Now, however, the College having been established and in operation, it has been thought proper to publish a Sixth Report, giving a summary of the action of the Trustees from the beginning, and its results.

This Board of Trustees, and the College which they have founded, owe their origin to the Hon. SIMON GREENLEAF, LL. D. It was probably some time in the year 1848, that he received a letter from the Rev. J. Payne, then a missionary, now a bishop of the Protestant Episcopal Church in Liberia, soliciting his assistance in establishing a Theological School at Cape Palmas. On mature consideration, he was convinced that the great educational want of that part of the world was not a theological school, but an unsectarian, yet religious College, for education in the arts, sciences and literature; and that the College should be located, not in the Maryland Colony at Cape Palmas, but in the Republic of Liberia. He brought the subject to the attention of the Massachusetts Colonization Society, of which he was President: and that Society, at its eighth annual meeting, May 30, 1849, he being in the chair, passed the following preamble and resolution:

Whereas the Republic of Liberia ought to have within itself the means of educating citizens for all the duties of public and private life,—among which means a College is indispensable;

And whereas the greater part of the funds for the support of such an insti-

tution must be collected, and can be most advantageously invested and managed, in the United States; therefore

*Resolved*, That the Managers of this Society be requested, in correspondence with the Managers of the National and State Colonization Societies, to procure, as soon as may be, the organization of a Board of Trustees for that purpose; the said Board to form its own constitution and by-laws, fill its own vacancies, appoint its own officers, and act in concert with the Government of Liberia, independent of those Societies."

The idea of a College in Liberia was not new. Many had proposed, and some had attempted, to commence the work of founding such an institution. Among them, Capt. Isaac Ross, of Mississippi, who died in January, 1836, deserves honorable mention. In his Will, he bequeathed freedom to his slaves, on condition of their emigration to Liberia, and gave his whole estate, estimated at more than one hundred thousand dollars, for their benefit, and for establishing a College in Liberia. During a litigation of twelve years, the estate melted rapidly away; and the expense of the emigration of one hundred and seventy-six slaves, who sailed for Liberia in 1848 and 1849, absorbed all, or nearly all, that remained.

If there was anything new in the proposal now made, it was the idea of giving security and permanency to the College, by funds accumulated, invested and managed in the United States, the income only to be expended in Liberia. This, so far as is known, had never before been proposed; though a similar direction has generally been given to donations and bequests made for similar purposes since that time.

These proceedings were communicated to the other Colonization Societies, and their co-operation was solicited. No official response was received from any of the State Societies. At the annual meeting of the Board of Directors of the National Society, January 16, 1851, where the State Societies were represented by their Delegates, the following paper was submitted:

The Board of Managers of the Massachusetts Colonization Society, in obedience to a vote of the Society passed at its last annual meeting, have appointed a committee to report on the formation of a Board of Trustees for a fund for collegiate education in Liberia. The Committee have still the subject in charge; and the prospect is, that they will be able to select a small board of gentlemen who will consent to serve, and who will entirely command public confidence, and that some amount of funds will be given.

The Board and its Committee are perfectly aware that it is impossible immediately to establish in Liberia an institution which would deserve the name of a College in this country; but they are fully persuaded that the work ought to be done as soon as practicable, and that the necessary preparatory measures ought not to be deferred. In this stage of the business, the Board requests such notice from the Parent Society as may best promote this important object.

By order of the Executive Committee,

JOSEPH TRACY, *Secretary*.

This was referred to a Committee, of which the Rev. Dr. Maclean, now President of the College at Princeton, N. J., was Chairman. The next day, that Committee reported as follows:

The Committee to whom was referred the communication from the Executive Committee of the Massachusetts Colonization Society, respectfully report the following resolutions for the consideration of the Board, and recommend their adoption:

*Resolved*, That this Board have learned, with much pleasure, that the subject of establishing a College in Liberia has engaged the attention of the Managers of the Massachusetts Colonization Society; and, to the utmost of their ability, this Board will co-operate in so important an enterprise; yet they deem it expedient to leave this matter to be matured by their friends in Massachusetts, who have already taken it in hand.

*Resolved*, That the legacy bequeathed by the late Mr. Stanton, of Illinois, and to be expended in promoting the cause of education in Liberia, be invested as soon as received; and that this legacy be sacredly kept as a part of a permanent fund for the endowment of a College in Liberia, provided that the provisions of the Will will permit of this being done.

JOHN MACLEAN, *Chairman*.

This report was accepted, and the resolutions were adopted. From the Stanton legacy nothing has been received, and it is understood to be wholly lost.

This sanction, encouragement and pledge having been received, application was made to the Legislature of Massachusetts for an act of incorporation, and an act was passed, approved March 19, 1850, incorporating "Simon Greenleaf, George N. Briggs, Joel Giles, their associates and successors," with power to hold real and personal estate to the amount of \$100,000; the income to be expended in promoting collegiate education in Liberia.

The petition and act of incorporation were drawn up and the proceedings connected with them were arranged by Mr. Greenleaf, as Chairman of the Committee appointed by the Society for that purpose. As the first of the three named in the act, he called the first meeting of the Corporation, April 27, 1850, when the act was accepted, and four associates chosen. They were Stephen Fairbanks, Albert Fearing, William J. Hubbard, and Amos A. Lawrence. May 11, a code of By-Laws was adopted, and the necessary officers were elected.

It was thought best that the keeping and management of the fund which was to be raised, should be committed to a distinct corporation, formed for that purpose, in order that it might be perfectly safe from all casualties, misfortunes or errors attending any Colonization Society. It also seemed advisable that the corporation should, at first, consist of only a few gentlemen, who could easily come together for the transaction of business, and whose number might afterwards be increased, if it should be found expedient.

In June, Mr. Greenleaf, at the informal request of the Trustees, communicated these proceedings to His Excellency, J. J. Roberts, President of the Republic of Liberia, and said:—

We shall soon need a free communication of your views on this subject of education, on all points that may occur to you.

It is obvious that a charter from your Government will be needed for the proposed College, with suitable ground for such buildings as may be required, and such patronage and aid towards the erection of buildings, as the

Government may be able to bestow. We shall, of course, do nothing more than collect and invest funds, until we receive a communication of your mind on the subject. Whether the instructors shall be appointed by our Board of Trustees, with the concurrent approval of your Government, or by the latter alone, or by the Corporation to be chartered in Liberia—are questions which you will consider, and favor us with your mind.

President Roberts replied, September 30:—

I assure you, Sir, I am truly delighted at the prospect of having permanently established in Liberia the means of Education,—a Collegiate Education. This subject, more than any other, for many years, has given me great concern. I have looked forward to the time, which will surely come, and which is rapidly approaching, when, annually, thousands from the United States will be thrown into Liberia, without education, or any experience in matters pertaining to government. Such a mass of ignorance flowing in upon us, without some restraining power,—which power can only be created by the education of the youth of Liberia,—would in all probability prove most disastrous to our future hopes. Without education, we have no security for the perpetuity of our government or our free institutions. An intelligent community only, can maintain a republican form of government.

Nor is this all, when applied to Liberia. Africa abounds with wealth. Her natural resources—those of Western Africa—I believe are equal to any in the world. But how are they to be developed; unless the people are educated?

These thoughts have constantly occupied my mind, and have weighed heavily upon me. And for relief my eyes have long been turned towards the United States—towards New England, and Massachusetts in particular. I thank God I have not looked in vain. I consider a new era has dawned upon Liberia.

Your reasons for investing the funds of your Corporation in the United States are good, and the expediency of your course is fully understood by the people here.

The Legislature of Liberia will, without doubt, grant a liberal charter, and suitable ground for such buildings as may be required for the proposed College. With regard to pecuniary aid by the Government here, towards the erection of buildings, I cannot hold out any great encouragement. The Government, however, will aid to the extent of its ability.

No apology was necessary, Sir, with respect to the course you have adopted. It was the only one to insure success.

President Roberts communicated the substance of this correspondence to the Legislature of Liberia, at their session in December, recommending favorable action: whereupon the Legislature adopted the following:

Whereas the President has informed the Legislature that an association has been formed in Boston, Massachusetts, and has been chartered by the Legislature of that State, for the purpose of receiving and managing the funds and the general scope and plan of a College in Liberia, and that a member of the corporation, in a letter directed to the President, intimated that a charter from this Government will be needed for the proposed College, with suitable ground for such buildings as may be required, and also such patronage and aid towards the erection of buildings as this Government may be able to bestow; he also requests to be informed whether the instructors for said College shall be appointed by the Board of Trustees in the United States with the concurrent approval of this Government, or by the latter alone, or by the corporation to be chartered in Liberia: Therefore

*Resolved*, By the Senate and House of Representatives of the Republic of



Liberia, in Legislature assembled, that the President be requested to inform the Board of Trustees aforesaid, that, upon application to the Legislature of this Republic, a liberal charter will be granted to the said Board of Trustees; and that suitable and sufficient lands will be granted by this Government for such buildings as may be required; and that such other patronage and aid as this Government can afford, will be most cheerfully granted.

*Resolved*, That it is the opinion of the Legislature that the Instructors should be appointed by the Board of Trustees in the United States, with the concurrent approval of this Government, or the corporation to be chartered in Liberia.

CHARLES HENRY, *Speaker House Reps.*

A. D. WILLIAMS, *V. P. and Pres. Senate.*

Approved December 26, 1850.

J. J. ROBERTS, *President.*

This pledge of the national faith the Legislature has, with a few occasional doubts and divisions of opinion as to the best method of executing it, honorably redeemed; and the early securing it has, in various ways, been of great practical value.

The Trustees of Donations, by a vote passed July 16, 1851, and communicated through Mr. Greenleaf, requested the Legislature of Liberia to enact a suitable charter for a College in that Republic. Accordingly, an Act was passed, approved December 24, 1851, establishing Liberia College, and incorporating A. F. Russell, Samuel Benedict, B. R. Wilson, James B. McGill, Daniel B. Warner, Francis Payne, B. V. R. James, D. T. Harris, M. H. Smith, and their Associates, as its Trustees, with the necessary powers. It provided, however, that till those Trustees should otherwise determine, the Teachers should be appointed by the Trustees of Donations in America. It granted to the College one hundred acres of land at Clay-Ashland, on the right or northwest bank of the St. Paul's river, about twelve miles from its mouth, and fifteen in a direct line from Monróvia. This was supposed, at the time, to be the best site for a College in the Republic. The Trustees incorporated by the Act soon met, accepted their Charter, and organized for the transaction of business under it.

A complete account of donations to this Corporation will be found in the Treasurer's Statement, appended to this Report. A few require a distinct mention.

The first donation received by the Trustees was one hundred dollars from Amos A. Lawrence, Esq. This he increased, during the year 1851, to one thousand dollars. The Hon. Albert Fearing, and Amos Lawrence, Esq., also gave one thousand dollars each, the same year.

About the beginning of that year, Benjamin Coates, Esq., of Philadelphia, gave information of the existence and designs of this Board to Messrs. Richard Richardson and John J. White, executors of Josiah White, of that city, lately deceased. He had bequeathed stocks, of the par value of five thousand dollars, to be used, according to the discretion of his two daughters, for promoting education in Liberia. Mr. Coates also informed the Trustees of the bequest, expressing a desire that it might be placed in their hands. After a

full and careful examination of the whole subject, the stock was transferred to the Treasurer of this corporation, near the close of the year. The stock was then somewhat depressed in the market; but as was expected by the executors, it afterward rose, even above its par value. Through the kind and gratuitous assistance of Edwin Walter, Esq., of Philadelphia, it was advantageously sold in 1853. The whole amount received from this source, including dividends and proceeds of sale, was \$8,272.41.

In 1854, aid was received from the estate of Samuel Appleton, of Boston. By his Will, his executors were made trustees of manufacturing stocks, valued at \$200,000, to be appropriated by them, according to their discretion, to various literary, scientific, religious and charitable objects; confiding in them to have regard, in the distribution, to what they believed to be his views and wishes. In the hands of the trustees, the fund increased to about \$210,000. Applications for portions of this fund were received from more than seventy sources; and there were still other objects, of the merits of which the trustees were not uninformed. From the whole number, thirteen were selected, and the amount divided among them. To the Trustees of Donations for Education in Liberia, they gave stocks, appraised in the inventory of his estate at \$10,000, their per value, and actually worth at least that amount.

The amount of funds, from these and other sources, in the hands of the Treasurer at the annual meeting, January 10, 1855, was \$22,289.71; of which about \$520 was in bank on deposit, and the remainder safely and productively invested.

Meanwhile, efforts had been made to organize a Faculty and commence a course of instruction. At its quarterly meeting in July, 1852, the Board directed its Secretary to communicate with the Rev. John Leighton Wilson with respect to the Presidency of the proposed College; believing that his high standing as a Christian, a gentleman and a scholar, with the experience gained by nearly twenty years of missionary labor in Western Africa, eminently qualified him for that station. Mr. Wilson courteously expressed his sense of the honor of the proposal, and his deep interest in the success of the enterprise; but he felt constrained to decline, as he could not abandon his post of labor at the Gaboon, without sacrificing important advantages, arising from his acquaintance with the language and character of the people among whom he had resided for the last ten years. The event proved that Mr. Wilson's health forbade his further residence in Africa.

Attempts were then made to engage some person of suitable qualifications to visit Liberia as an agent, and in consultation with the Trustees there, to make arrangements for the instruction of any students who might be found fitted to enter upon a collegiate course, and for the erection of buildings if found expedient, and to collect all necessary information for the use of this Board. But as no suitable agent was found, an attempt was made to accomplish the same

objects, in part, through the Principals of the High Schools in Monrovia. With the assent of the Executive Officers of the Presbyterian Board of Foreign Missions and Methodist Missionary Society, by whom those schools had been established and were supported, letters were written in January, 1853, to the Rev. D. A. Wilson, Principal of the Alexander High School, (Presbyterian,) and Rev. J. W. Horne, Principal of the Monrovia Academy, (Methodist,) requesting information and advice. After consultation with each other and the best advisers accessible, they answered in July, giving it as their opinion that the two High Schools should be removed from Monrovia to the College lands on the St. Paul's river, united in one, and made the preparatory department of the College. When any of the students should be prepared to enter on a collegiate course, if no other Faculty should be provided, the Principals might act in that capacity.

A letter was received at the same time, from President Roberts, expressing his decided approbation of this plan. It had been discussed and approved by the more intelligent citizens of Monrovia generally. The Trustees of Liberia College were understood to regard it with favor. Its authors supported it by many and weighty arguments, derived from the state of affairs in Liberia.

It was a strong recommendation of this plan, that it tended to unite the various efforts for higher education in Liberia, in one harmonious system, and thus avoid the evils of rivalry and competition, to be apprehended among several independent systems, all operating in one small community. It was seen, however, from the first, both by the Principals of the High Schools, the Trustees, and others concerned, that the work of arranging the details of the union so as to meet the views of all parties and secure justice to all interests, was beset with serious difficulties. Yet the hope of devising some acceptable arrangement was not finally abandoned, till Mr. Wilson's visit to the United States in the summer of 1854. Some changes had then occurred, not favorable to success, among which the change in Mr. Horne's prospects of health in Africa was not the least important; and on the whole, it was found that the plan, though no less desirable than it had appeared, was not then practicable, nor was it likely to become so, within any time for which calculations could be made.

In October, 1854, the Trustees directed the Secretary to ascertain whether the services of President Roberts, of Liberia, could be obtained, as their agent for the transaction of business in Liberia. As the result of this correspondence, President Roberts, having completed his fourth term as President of the Republic, and his successor having been inaugurated, visited the United States at the invitation of the Trustees, in the summer of 1856, and on the twenty-sixth of July, was unanimously elected to the Presidency of the College. He accepted the office, and immediately entered upon the performance of its duties.

At the same meeting, the Trustees directed plans and estimates to be procured for a College Building, seventy feet long and forty-five feet wide. They were prepared by Luther Briggs, Jr., architect, in consultation with President Roberts.

At a meeting of the Trustees, July 31, President Roberts was authorized to negotiate with the Methodist Missionary Society, at New York, on the subject of their releasing from their service the Rev. J. W. Horne, with reference to his being appointed Professor in Liberia College. When at New York, afterwards, President Roberts attempted the negotiation, but nothing was accomplished. It soon proved that Mr. Horne's health forbade his continued residence in Liberia.

In view of the interest in education in Liberia, manifested in various ways by the New York Colonization Society, and by gentlemen in that city and State, it was thought desirable to make arrangements for systematic co-operation. It was therefore moved, August 16, to amend the By-Laws so as to increase the number of Trustees, the intention being to elect several from New York, and the Secretary was directed to attend the meeting of the Directors of that Society, August 19. The Directors after a full and free discussion, adopted unanimously the following preamble and resolutions, viz :

*Whereas* the Board have heard with interest the statement made by Rev. Joseph Tracy, of Boston, relative to the condition of the operations of the Board of Trustees for Education in Liberia,

*Resolved*, That we sincerely congratulate them and the friends of Colonization, that they have secured the valuable services of President Roberts.

*Resolved*, That as in order to perpetuity and efficiency, the professorships in the College should be endowed, immediate efforts ought to be made to secure funds for this purpose.

*Resolved*, That a Committee of five be appointed to have charge of this subject, and prepare a plan, to be proposed for the consideration, and if approved, the action of this Board.

The Committee was immediately appointed, consisting of Anson G. Phelps, President of the Society, Rev. Thomas De Witt, D. D., Francis Hall, Henry M. Schieffelin and Charles H. Haswell, Esqrs.

On consultation with such members of this Committee as could conveniently be seen, the opinion was expressed, that no Trustees should be appointed in New York, as business men, fit for the office, would prefer not to be members of a Board, the meetings of which they could not attend with due punctuality. It was thought better to appoint an "Advisory and Co-operative Committee," of whom some at least should be Directors of the New York Colonization Society, and who, in that capacity, would do all that they could as Trustees. Accordingly the Trustees, at their meeting September 5, indefinitely postponed the motion to amend their By-Laws, and appointed such a Committee, consisting of A. G. Phelps, President of the New York Colonization Society, H. M. Schieffelin, and Rev. Thomas De Witt, D. D., all members of the Committee appointed by the Directors of that Society. Dr. De Witt declined, believing that

the Committee should consist wholly of laymen, and the other members elected Francis Hall, Esq., to fill the vacancy.

During this visit to New York, the question of the Rev. Mr. Horne's release from the service of the Methodist Missionary Society was discussed with the Secretary of that Society, Rev. J. P. Durbin, D. D. The interview was followed by some correspondence. The result was, that the Society was intending to enlarge its educational operations in Liberia, and ultimately to establish a College; that it would not release Mr. Horne, unless a union of the two interests could be arranged; that in order to such a union, the College must be placed on their lands at White Plains, six miles above the College lot and on the opposite side of the river, or on land immediately adjacent, so that the mission could have the superintendence of its beneficiaries while in College; and it was intimated that the College should look equally to the Society and the Trustees for "support, patronage and advice." The correspondence was referred to the Committee at New York, for their advice. The Committee did not advise any action, and no action was had.

It was well known that several other Missionary Societies in the United States had entertained designs somewhat similar to those of the Methodist Society, and there had, some years before, been some competition among them for the leading position.

At their meeting September 25, the Trustees of Donations approved a form of contract for furnishing the principal materials for the Buildings of "Liberia College." The following description was written and published soon after:

The plans and specifications for the buildings were drawn by L. Briggs, Jr., Esq., Architect, under the direction of the Trustees, in consultation with President Roberts, with a careful regard to economy, in view of the uses of the building, the nature of climate, and the probable necessity of future enlargement. It is to be 70 feet long by 45 feet wide, and three stories in height, on a foundation of Liberia granite, and surrounded by a verandah, eight feet wide, on an iron frame, the posts of which will be inserted into blocks of granite. It will contain apartments for two members of the Faculty and their families, who will reside in the building and have immediate oversight of the students; a dining room sufficient for these families and the students; a room for the library and philosophical apparatus; a hall to be used for a chapel, lecture-room, or any other purpose for which all the students need to be convened; rooms for recitation and for study in classes; dormitories for students, and the necessary offices, store-rooms and other accommodations. The kitchen is to be a detached building, in easy communication with the dining-room. The eleven dormitories furnish all desirable accommodation for twenty-two members of the regular College classes, which is as great a number as can be expected for some years. They may, without discomfort, receive twice that number; and when it becomes necessary, more dormitories may be added with little expense.

As wood and iron work, by the use of machinery, can be done much cheaper here than in a new country like Liberia, contracts were made with Messrs. Flint and Kent, for the doors, windows, frames, and all the wood-work of the interior and roof, and with Messrs. Chase Brothers & Co., for the iron frame and railing of the verandah. As these made it necessary to charter a ship, it was thought best to ballast her in part with brick, of a better

appearance than are made in Liberia, enough for the outer courses of the walls, and for the floors of the lower story. The remainder of the brick, the lime and other materials, will be procured in Liberia.

The ship *Dirigo* was chartered, the building materials put on board according to contract, with merchandise enough to pay for labor and purchases in Liberia, and a small amount of freight on private account. She sailed December 28, 1856, and early in February landed all her cargo at Monrovia in good condition.

The tract of land granted to the College by the Republic was supposed at the time to be the best location for the College Buildings; but on clearing away the dense forest growth from a part of it, unexpected objections showed themselves. A change of boundaries by the Legislature, at the request of certain citizens of Clay-Ashland had taken away the best site for the Buildings, and included a swamp, occupying about one-third of the whole, evidently unfavorable to health, and apparently irreclaimable. The Trustees therefore pronounced the lot unsuitable for the location of the College, and proceeded to seek another location. After examination, they selected a site about two miles below, on the river. It was a part of a tract of about two hundred acres, known as "Bromley's Town," partly occupied by the family of "Old King Bromley." As the Republic was bound in honor, if not by written treaty, never to encroach on this reservation without the consent of its ancient proprietors, President Roberts obtained the consent of the family and their dependents to the desired arrangement. Application was then made to the Legislature through the President of the Republic for a location at "Bromley's Town." This was opposed by the people of Clay-Ashland, or some of them, as wrongfully prejudicial to their interests; and instead of the location at Bromley's Town the Legislature granted another tract at Clay-Ashland, adjoining that formerly granted. A large part of this second lot was found on examination, to be private property, so that the grant was void. The original lot was then again examined, and again condemned. Committees were appointed to search elsewhere for a location.

Being informed of this state of affairs, and their advice being requested, the Trustees of Donations referred the subject of location unconditionally to the President and Trustees of the College, "provided that no purchases be made of land for that purpose, at a cost exceeding One Thousand dollars."

Meanwhile the proposal was made to open the College in hired buildings. The "Board of Missions of the Protestant Episcopal Church," by its proper Committee at New York, May 11, *Resolved* "That, should the Trustees of Liberia College appoint the Rev Alexander Crummell to a professorship in that Institution, and he while in the performance of the duties of that appointment, be able to preach on the Sabbath to the citizens of Liberia, that this Committee, within a year from said appointment, will make a donation of Five Hundred Dollars to that corporation, in consideration of the

regular performance of said services." Encouragement was given, that as much more might be raised for that purpose in New York. These offers were duly appreciated by the Trustees of Donations; but the state of affairs in Liberia did not permit compliance.

About the first of July, the Trustees of the College decided to locate the buildings on a lot of twenty acres, on the south western slope of Cape Mesurado, within the chartered limits of the city of Monrovia, but on the opposite side of the ridge of the Cape from the residences and business places of the citizens. The site was high, facing the Atlantic ocean, decidedly favorable to health, and sufficiently accessible. The President of the Republic had consented to grant that lot, and thought the Legislature would enlarge the grant, if desirable. The location was first suggested by Mr. Roe, an enterprising mechanic afterwards employed in erecting the buildings, to the Hon. B. V. R. James, one of the Trustees, and a member of a Committee to search for a location. It was now in the middle of the "rainy season," and nothing could be done, except some preparation of the ground till "the next dries," late in autumn. Thus nearly a year had been consumed by these unexpected delays.

At this time vessels in the employment of contractors patronized by the French Government were engaged in procuring laborers, on the coast of Africa, for the sugar plantations in the French Colonies. The pretence was, that the laborers were free men, engaging voluntarily to labor for a certain time at stipulated wages. In practice, the contracts were made with the "head-men" of each tribe to furnish so many "volunteers" at a fixed price, and according to African usage, the "volunteers" had no choice. They must obey the "head-man." This practice was attempted, and in some instances successfully, within the jurisdiction of the Republic. To stop this practice, negotiations at Paris were necessary, and President Roberts was appointed to conduct them. President Benson, in an official letter, apologized to the Trustees of Donations for the appointment, as a public necessity, and assured them that the work on the College Buildings would not be delayed by his absence. President Roberts left Monrovia in September, and proceeded by way of England, where he engaged the good offices of the British Government, completed his negotiations, and arrived at Monrovia on his return, December 18. The mission was entirely successful, securing the abandonment of the traffic within the jurisdiction of the Republic immediately, and on the whole coast of Africa soon after.

During his absence, the grounds for the Buildings had been cleared, the stone quarried, the foundations of the main building far advanced, and the materials mostly placed on the ground. Before or about the close of the month, however, some inhabitants of Clay-Ashland sued out a writ of injunction, forbidding the Trustees to proceed with the erection of the Buildings any where except "in the vicinity of Clay-Ashland." On a hearing, the Court at once dissolved the injunction. The same parties then petitioned the Legislature for

the same purpose; but without effect. The work of completing the foundations was pushed forward; and a stone kitchen, forty feet by twenty, seventy feet from the main building, was nearly completed.

The formal laying of the corner stone took place, January 25, 1858. "A procession composed of the Trustees, His Excellency the President and Cabinet Officers, Members of the Legislature, the City Authorities, Foreign Representatives resident in Monrovia, the Members of the Liberia Annual Conference, (Methodist, then in session,) the Masonic Fraternity, and a large number of citizens generally, was formed at the Monrovia Seminary, (Methodist) and thence proceeded to the College grounds, where two excellent addresses were pronounced, the one by Hon. D. B. Warner and the other by the Rev. J. S. Payne. The religious exercises were conducted by the Rev. Francis Burns, President of Liberia Annual Conference and Bishop elect of the Methodist Episcopal Church in Liberia. Under the corner stone was deposited a copper case, containing sundry articles," of the kind usually deposited on such occasions. The addresses were transmitted to the Trustees of Donations, and would have been published, but for events soon succeeding. It was then confidently expected that the walls and roof would be completed before the commencement of the next rainy season. But this hope was to be disappointed.

February 20, a second injunction was served upon the Trustees. It was founded on a complaint of certain persons, claiming to act as Commissioners of the Township of Clay-Ashland, and in its name. Its most important allegation was, that the Charter of the College required it to be located "in the vicinity of Clay-Ashland." The answer of the Trustees, February 27, denied the allegation of the complaint, the right of Clay-Ashland to bring the action, and the right of the complainants to act as Commissioners. The reply of the Commissioners asserted the right of Clay-Ashland to bring the action, because the location of the College elsewhere would deprive them of the facilities for education and the increased value of their land, to which they had a right under the Charter of the College. The case came on for a hearing, before the "Court of Quarter Sessions and Common Pleas for Mesurado County," March 10. The decree of the Court was not given till late in the afternoon of March 22; too late in the day to allow the filing of a properly prepared bill of exceptions. It sustained the principal allegation in the complaint, and made the injunction perpetual.

This compelled a cessation of the work till after the next rainy season, which was about commencing. An appeal to the Supreme Court might still have been attempted; but no time would have been saved by it, and it was thought better to apply to the Legislature, for such an amendment of their Charter as would preclude all such difficulties. Most of the building materials which were liable to injury from the weather, were stored in the stone kitchen, already built.

Meanwhile, the Methodist Missionary Society, through its Secre-



tary, by letter of January 4, 1858, renewed its proposal for co-operation. The proposal, as reduced to a more definite form, February 4, was as follows :

1. That the Basis of the plan must be, the assumption, by the Trustees in Liberia, of the use of their corporate powers, and the administration of the affairs of their College in all respects by themselves; which, of course, excludes the idea or practice of delegating any of their corporate powers to other parties.

2. That upon this Basis, the Committee was of opinion, that all corporations, societies or individuals desirous of promoting the interests of Collegiate Education in Liberia, ought to act, and place their means intended for this purpose at the disposal of the Trustees of the College in Liberia, with such suggestions and advice as they might think proper to give; but which suggestions or advice should not be, in any degree, authoritative, or imperative.

3. That upon this plan, our Committee was of opinion, that our Board of Managers would cordially co-operate in organizing and sustaining the College of Liberia, by such means as it may have from time to time to appropriate for Collegiate Education in Liberia, and so long as the College in Liberia was so administered as to accomplish the design thereof, as set forth in its charter.

The advantages to be derived from the increased strength secured by such a co-operation were obvious; but the plan was attended with dangers equally obvious. There were then four American Missionary Societies operating in Liberia. The Trustees of Donations had no security that any one of them would come into the plan. They had only the present opinion of a committee of one of them, that, on the conditions mentioned, the Managers of that Society would come into it. If all should unite in it, the Trustees of the College would have in the United States five distinct Boards, equally authorized to give "suggestions and advice;" and the amount of means received from each might depend on the readiness with which its advice was followed. The only corporate power not already exercised by the Trustees of the College was that of appointing the Faculty. If the Trustees of the College would take that power out of the hands of the Trustees of Donations into its own hands, each of the five Boards in America might urge the appointment of its own candidates, which might lead to undesirable conflicts in the Board of Trustees of the College. The same difficulty might arise as to text books, and other matters. How far these dangers were modified or increased by the state of affairs in Liberia, the Trustees of Donations could not judge. They therefore decided, April 14, "that no sufficient reason appears for advising the Trustees of Liberia College to make the change proposed;" but that, if requested, the whole correspondence should be transmitted to the Trustees of the College for their consideration. At the request of the Secretary of the Methodist Society, it was transmitted; and the Trustees of the College, July 30, after reading the whole correspondence and their Charter, and a full discussion,

*Resolved*, That while the Trustees of Liberia College do highly appreciate the kind interest manifested by the Missionary Society of the Methodist

Episcopal Church on the subject of Collegiate Education in Liberia, as expressed by their Corresponding Secretary, in a correspondence with the Secretary of the Trustees of Donations for Education in Liberia; and while they do most earnestly desire the co-operation of the Missionary Society of the Methodist Episcopal Church, and that of all other Societies having missions in Liberia, in organizing and sustaining Liberia College: yet, in the opinion of this Board, it is not deemed expedient to make any change, at present, in the mode of appointing the Faculty of said College.

No reason was assigned for this decision. Probably the belief, known to have been entertained by some of them, and by other prominent citizens, that the Republic ought to be provided with institutions of learning which should be independent of Missionary Societies in foreign countries, had some influence on it.

TO BE CONTINUED.

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### DEATH OF MRS. SIGOURNEY.

Mrs. Lydia H. Sigourney, the poetess of half a century, died at her residence in Hartford, Connecticut, on Sunday, June 10th, at the advanced age of seventy-four. Her heart and purse were ever open to all good works of philanthropy and charity:—the Colonization cause largely enjoying her confidence and regard. The following, while it evinces her active sympathy, is perhaps her last contribution in verse in our behalf:—

#### TO AFRICA.

Why, sister, didst thou hide so long,  
 Deep in thy palm-trees' shade?—  
 Because thy brow was tinged with night,  
 Because thy hair curled crisp and tight,  
 Wert thou of us afraid?

Or, jealous for thy gems and gold,  
 Didst thou thyself deny?  
 And to thy torrid deserts turn,  
 And 'mid the sands that ever burn  
 Elude the searching eye?

With sinful hand we reft away  
 A savage for a slave—  
 We send him back, erect and free,  
 A Christian citizen to thee,  
 Thy heathen tribes to save.

We send thee liberty and law,  
 True freedom's stainless creed;  
 We speed our white-winged vessel o'er  
 The sounding surge to greet thy shore,  
 And bear a nation's seed.

Wide o'er thy pagan soil we shed  
 The Gospel's holy dew;  
 We plant on green Liberia's height  
 A cross of fire, a beacon light,  
 Do daunt the pirate crew.

We send thee strength to strike away  
The jungle's thorny cave,  
And where the oleander towers  
And lifts its gorgeous crown of flowers  
Make richer harvests wave.

We bid the halls of science rise,  
The schools thy children cheer,  
The Sabbath-bell sweet warning give  
Unto thy lost to turn and live,  
And find a Saviour near.

We send thee kindling arts, to wake  
The mind's impulsive flame,  
The student's tome—the rural thrift—  
O dark-browed sister, take our gift!  
In our *One Father's name!*

L. H. S.

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From the Episcopal Recorder.

## NEW AGENTS COMMISSIONED.

Soon after the tidings of the death of Messrs. Bacon, Bankson, and Crozer reached this country, movements were set on foot to fill their places and to reinforce the colony with new emigrants. To this end, the Government commissioned Ephraim Bacon, brother of the deceased agent, and E. Winn, jr., to represent its interests; while the Society appointed to the charge of its affairs Christian Wiltberger, jr., and Rev. Joseph R. Andrus. Mr. Wiltberger was a Philadelphian, and probably a young man at the time of his undertaking this service. He remained several months upon the coast of Africa, having warded off the fever, by a voyage made in the interests of the colony, and was for a time left in sole charge of its business, after the death of his companions. He returned to this country after two or three years, and entering the ministry of the Episcopal Church, lived a respected and useful presbyter in the Dioceses of New Jersey and Pennsylvania for many years. He died in the city of his birth, and his remains lie buried in the family vault, in St. Paul's churchyard, beneath a plain marble stone, set in the walk by the south side of the church, bearing an inscription of the names and ages of his venerable parents.

Mr. Ephraim Bacon, after a short mission in Africa, was compelled to return home on account of the illness of himself and wife. Being solicitous to continue in the work on behalf of the people in whose cause his brother died, he obtained an appointment in 1822 from the Domestic and Foreign Missionary Society of the Episcopal church, as a catechist upon the western coast of Africa, he being the first foreign appointment of that Society. He was over forty years of age at the time of his appointment, being an elder brother of the Rev. Samuel Bacon. His religious history begins in his brother's influence, and his interest in Africa was excited and directed by his brother's action. He was born in Sturbridge,

Worcester county, Mass., and was kept, with his brothers, engaged in farm labor by his father during his youth.

Rev. J. R. Andrus was one of the earliest to feel the claims of the heathen world, and to offer his own services for the foreign field. The records bearing upon his ministry and life are few, but serve to show the depth and constancy of his devotion to the cause for which he laid down his life. His name first appears in the list of clergymen reported to the General Convention in 1817. His name appears in the correspondence between Bishop Griswold and Rev. Josiah Pratt, of London, the Bishop therein recommending him for appointment by the London Church Missionary Society to some foreign station, as one desirous of going out with the glad tidings of salvation to the heathen. At that time he was settled as a diocesan missionary at Concord, N. H., having also in charge stations in the adjacent towns of Bedford and Hopkinton. His application, through the Bishop, to go out under the auspices of the London Society, drew from the Board of Managers the following Minute, which is found in their Report for 1817. They "suggested the propriety of the Rev. Mr. Andrus, before mentioned, proceeding to Ceylon, under the patronage of a Society to be formed" in the United States by the Episcopal Church there. They evidently desired to induce the American Church to avail herself of and employ her own resources in this work. Not long after this time Mr. Andrus removed from Concord and took charge of St. Paul's church, King George's county, Va. Here he came within the influence of those zealous churchmen, already spoken of, who were moving so energetically in the cause of African colonization; and that seems to have favorably affected his mind in a subsequent choice of a field of labor. Hence he is found immediately after the formation of the General Missionary Society, while on a visit to Philadelphia, in July, 1820, applying to that organization to be employed as a missionary to Africa.

Having waited already more than four years, it is not strange that the burden of the Lord, which burned like Jeremiah's "fire within his bones," would not permit him, as it did not the prophet, to forbear. Just about this time the news of the disasters suffered by the American colony at Campelar, and of the death of all the agents, reached this country. The Colonization Society could not, and the Government would not, abandon the emigrants whom they had transplanted to Africa, and immediate arrangements were undertaken to send out new agents and more colonists. Mr. Bacon could not see his brother's mission fail, and Mr. Andrus could forbear no longer. Their services were proffered and accepted, the first by the United States authorities, the other by the Society. They were directed to repair to Norfolk, Va., where a select company of colored emigrants, numbering twenty-eight laborers and several children, were gathered for embarkation. The agents, with Mrs. Bacon and Mrs. Winn, arrived; the whole company took

passage on the brig *Nautilus*, and set sail for Norfolk on the 21st of January, 1821.

The vessel encountered head winds and several severe storms, one especially violent, being accompanied with snow, and putting them in much jeopardy. The passengers, many of them, suffered much from sea-sickness, but morning and evening prayers were maintained continually, both in the cabin and the steerage, with much comfort to those engaged. After a passage of forty-six days, that part within the tropics being fair and agreeable, on the morning of the 8th March, 1821, the blue mountains of Sierra Leone interposed their shadowy forms along the eastern horizon. The wind was fair and light, and cheerfully the brig sped over the smooth sea, and in the afternoon came to anchor under the Cape. She was immediately made the object of attention by the Kroomen, who put off in their canoes to come on board.

Here the new comers were met by English harbor officials, and informed of the condition of the colonists at Sherbro. They had not suffered so much from the fever as it was feared they had, the number of deaths among the blacks being twenty-three in all, of which four or five cases were from accidental causes, leaving the number destroyed by the fever at eighteen or nineteen. They had been moved from Campelar to Yonie, a native town of Sherbro island, thought to be more healthful. Here the condition of the community greatly improved, owing, as was supposed, to the purer quality of the water over that at Kizell's place. After making such inquiries and arrangements as seemed most judicious, it was determined, with the consent of the colonial authorities there, to leave the emigrants on the brig *Nautilus* at Sierra Leone. Finding all efforts to procure land on the Bagroo river, in the Sherbro country, had failed, and as that location was thought to be too near the boundaries of the English settlement, it was further concluded to take the United States schooner *Augusta*, the purchase of Rev. S. Bacon, and repairing her, send her out, with two of the agents, to explore the coast, and to select a new location, while the remaining two should remain behind to superintend the affairs of the colonists. It was necessary that this should be done as speedily as possible, since but a few weeks remained before the rainy season. This season begins in May and continues through the summer, the rain falling at times in torrents, and during the period sickness is most apt to prevail.

On the 22d of March the schooner was ready for departure, and Mr. Bacon, for the Government, and Mr. Andrus, for the Society, went on board, leaving Messrs. Winn and Wiltberger to attend to the unloading of the brig and the removal of the Sherbro colonists, should that be judged expedient. This expedition was deemed somewhat hazardous, as the schooner was illy armed; and while it was thought advisable to make no demonstration of force, still it was well known that many a bloody deed had been perpetrated

upon mariners along the benighted coast. The voyagers proceeded to the southward, keeping well off the land for six days, when they reached the neighborhood of Cape Mesurado, about three hundred miles from Freetown. This place was subsequently purchased, and the town of Monrovia, the capital of Liberia, located there. The schooner came to anchor before two small islands, owned by a mulatto and a full African, both of whom were engaged in the slave trade. As they passed the Cape, the explorers found the low and marshy seaboard disappeared in a great measure; the forest trees were more elevated, and the water generally good. These appearances indicate in tropical climates the absence of the most formidable causes of disease. While here, the agents saw a schooner with the French flag lying off the coast, and, by her movements, evincing an intention to run in and take on board a cargo of slaves. This trade was a great obstacle to the plans of the colonists, as it indisposed the natives to permit the location of a settlement among them. The agents communicated with the people on shore, and endeavored to open a consultation with the chief men. But the head man, called King Peter, refused to receive them, as he did not know their character or business, though generally the natives are anxious to receive missionaries and teachers, when they know them to be such. Accordingly, Messrs. Bacon and Andrus directed the schooner to proceed further down the coast to Grand Bassa, some fifty miles distant. They soon arrived, and anchored opposite the mouth of the St. John's river. Early on Monday morning, the 2d of April, the natives put out in canoes bringing fowls, fish, oysters, palm oil, and native wine, with tropical fruits, to trade for tobacco, pipes, beads, and similar articles.

Here the agents went ashore to examine into the character of the country, and to bring about a palaver with the principal men, if possible. They took with them for a guide a Krooman, by name Bottle Beer, and this man transported them across the river, when they desired to cross, by carrying them, one at a time, upon his shoulders from bank to bank. In this region they passed about two weeks, studying the nature of the country and its resources, and holding communications with the neighboring kings and headmen in reference to a purchase of land. While here, Mr. Andrus showed symptoms of fever, which happily in a day or two abated. The agents were much pleased with the country, finding there fine sheep and goats, a luxuriant vegetation, and the people well disposed toward their project. They concluded a bargain for the purchase of a tract of land from the kings, which they subsequently evaded on account of their suspicion of its effect upon the slave trade. However, understanding the arrangement to be complete, the agents concluded to return, taking with them a son of one of the kings as security for the final fulfilment of the contract, they, on their part, promising to care for him and place him in

school at Sierra Leone. The early death of this boy had its effect in releasing his friends from any hope of advantage to him, by completing their bargain with the colonists. The agents, with this native boy, set sail on the 14th of April to return to Freetown, much encouraged by the promising aspect of affairs.

The schooner having arrived off the southeastern mouth of Sherbro Sound, Mr. Bacon essayed by open boat to pass up the sound and call upon the colonists left at Yonie, in which attempt he succeeded, after the boat had nearly been swamped by the breakers on the bar at the entrance of the sound. Looking into their condition, and encouraging them with prospects of an early removal to a final and better location, he returned to the schooner, and, after a short passage, arrived at Sierra Leone. He found Mr. Winn and the late emigrants, together with some who had made their way thither from Sherbro, comfortably quartered near by, at a place called Fourah Bay. Hearing that his wife was sick at Regentstown, he proceeded at once to her, and found her prostrated with the fever. She continued to decline, and early in May Mr. Bacon, tried by anxiety on her account, began to yield to the approaches of the same disease. Finding his wife's and his own health still declining, he determined to return to the United States. Accordingly he arranged with Mr. Winn to have the colonists removed as early as possible to the tract he with Mr. Andrus had selected and bargained for at Bassa Cove—an arrangement subsequently superseded by the purchase of land at Cape Mesurado. The brig *Nautilus* having sailed some time previously, Mr. Bacon took passage in a schooner bound for Barbados, and thence came home, arriving with Mrs. Bacon in August, 1821.

The Rev. Mr. Andrus, as might have been expected, was deeply interested in the people he had seen, and desirous of remaining among them to preach the gospel. He declined, therefore, to return home, but giving free course to his long restrained missionary spirit, determined to devote the remainder of his life to the welfare of the natives. This conclusion had not long been formed and acted upon ere his constitution began to succumb to the malaria of the country. He was taken ill at Sierra Leone, about the middle of July, and, after a severe conflict with the fever, began to rally. Hopes were entertained, for a time, of his recovery; but, suffering a relapse, he rapidly sunk, and died on the 27th of July, 1821. He was buried in the church-yard at Sierra Leone, his body awaiting the resurrection summons in a land where his ardent and unintermitted devotion to the evangelization of the heathen would have it aroused to meet the Lord at his coming. Of his colleagues, Mr. and Mrs. Winn soon followed him to the grave, the former dying on the 25th and the latter on the 31st of August. Mr. Wiltberger survived, and remained for several months upon that coast.

With Mr. Andrus, died the first clergyman of the American

Episcopal church to offer himself for the foreign missionary work, and although he died just at the threshold of his hopes and wishes, yet his young life was fruitful of blessed consequences. His memory is honored by a resolution of respect recorded on the minutes of the Colonization Society. Its Report of 1822 says: "The Rev. J. R. Andrus, the first agent of the American Colonization Society, whose devotion to its interests, and labors in its service had been marked with singular disinterestedness and integrity, after a short illness, and when it was supposed that he had overcome the violence of the disease, suddenly died on the 27th of July, 1828."

Not long after the departure from Norfolk of this last expedition, the Colonization Society sent out Dr. Ayres, who reached Sierra Leone to find Mr. Wiltberger remaining, and able to prosecute the business of the colony. The sloop-of-war *Cyane* was still upon the coast, under command of Captain R. F. Stockton. He, with Dr. Ayres, immediately renewed the attempt to negotiate for a tract of land, and were successful in making the purchase of Cape Mesurado. While they were thus engaged, Mr. Wiltberger had been sent with the schooner *Augusta* to bring away the people and stores from Yonie, on Sherbro Island. The voyage, though short, acted most favorably upon an impaired state of health, and was probably the means of Mr. Wiltberger's escape from the fatal effects of the acclimating fever. These people, with those at Fourah Bay, were removed, as soon as arrangements could be completed, to the Cape, and they began early in August to lay out a town and build houses, which settlement they called Monrovia, in honor of James Monroe, President of the United States.

D. O. K., JR.

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For the African Repository.

A LEAF FROM "REMINISCENCES OF LIBERIA."

No. III.

JOHN KENNADAY.

It is no small source of pleasure to Christian Missionaries of the United States in foreign countries to perpetuate the names of friends at home, either relatives by blood or fellow-laborers, by giving their names to heathen converts. No sooner does a conversion occur than some American name is chosen for the new Christian. In the case of boys and girls adopted in our missions, they are named at once, so soon as they become beneficiaries of our Societies. Hence, in Liberia a multitude of our kind friends and beloved brethren have had their names given to native Africans. Some of these have become Christians, served God faithfully, died in peace, and are no doubt now in Heaven. Some are yet living, bearing



the cross, adorning their profession, and on their way to their inheritance above.

The name at the head of this article was given to an adult. He was of the Dey tribe, and embraced Christianity in 1838, during the great revival at one of our native stations, called Heddington, in honor of the then senior Bishop of the M. E. Church, ELIJAH HEDDING. Kennaday proved an extraordinary character. His stability, zeal, unwavering faith, and more than ordinary intelligence for a native, made him a great acquisition to our little band of native Christians at the station. He did honor to the great and good man, *Rev. John Kennaday*, after whom he was named, and who for many, many years, was an influential minister in the New York and Philadelphia Annual Conferences of the M. E. Church.

John was a great trade man, what we would call in America a pedlar, but on a large scale. He would make long journeys in the interior, taking out such American goods as, though common among the Liberians, were rare and scarce among the tribes away back in the country, and commanded large prices. These goods were chiefly gunpowder, gun-flints, brass rods for ornaments for women, looking glasses, little bells, brass chains, and beads. In exchange he would get in barter ivory, camwood, palm oil, and many other articles of African produce, which he would bring down lashed on the backs of a regular gang of carriers, as is the custom in the transportation of articles of traffic from the interior to the coast.

It was my quarterly meeting for Robertsville, another native station, so named after BISHOP ROBERTS. Kennaday had attached himself to the class in this place, and was a most useful and influential member. At this period of time the preacher in charge at Robertsville was *Rev. W. H. Taylor*. He was a colored man of a noble spirit, amiable, educated, spiritual, and devoted. He had been a *slave* to MISS MARGARET MERCER. This Christian lady, so long a fast friend of Liberia, manumitted him, put him to school, educated him as a physician, and the *Rev. Dr. Taylor* was not the least among the "princes of our Israel" in Liberia in those days.

On arriving at the station after a long pull up the river, and a hot walk from White Plains, *Dr. Taylor*, with his usual kindness and hospitality, received and welcomed the writer, and soon the usual inquiries were made about the progress of the work of God

and the steadfastness of the converted natives. It was there that the startling information reached me that during my absence down the coast since their last quarterly meeting, Kennaday, in one of his journeys in the interior, had been captured at a town which had been sacked and burned, the old people and little children massacred, and all the able-bodied men and youth chained and carried off to *Gallinas* by slave-catchers engaged by *Don Pedro Blanco* to supply one of his vessels then in port. Of course all hope of ever again seeing our Brother Kennaday was lost. He was doubtless on his way to, or had already arrived in Cuba, had he lived through the horrors of the middle passage. We all mourned him as lost, and his fate threw a gloom over our meeting. But God's ways are not our ways, and we learned then, as often before, and many times since, that "He will make the wrath of man to praise Him, and the remainder of wrath He will restrain."

It was Saturday afternoon. We had commenced a series of meetings the day before, and quite a number of friends were with us. The 2 o'clock preaching was just over, when some one announced that a company of natives was seen in the distance approaching the town; they drew near; they all appeared to be entire strangers excepting *one*; that one was a tall, familiar form. As he came near the little settlement and could be recognized, one universal shout, "'Tis John Kennaday," burst from the lips of the natives, and there was a rush to meet him. It was indeed our lost brother, and his story was one of the deepest interest.

He was captured by a mixed company of the *Boozee* and *Bartin* tribes; they are notorious cannibals. John was not sent to the coast, but carried captive a long way to one of their principal towns, where one of the *Boozee* kings lived. He was imprisoned and put in "sticks;" that is, the wrists are tied together and the knees bent and forced through between the arms, and a strong stick passed under the knees and over each elbow. Thus pinioned, he was fed, kept alive, and reserved for a feast; but God interposed. The old King would occasionally go into the "Palaver House," where John was kept and guarded, and sit and talk with him through an interpreter. He inquired of his tribe—where they lived—how near the big water. John told all. He was a Dey man; they lived not far from the sea. Black men like them had come from a great country far, far away over the sea. They had plenty of sense, and

had made a big town. They brought a great book, which told about the God that made all men. Some were white men; they were God-men, and preached about that God, and how because all men were bad and did wickedly, and deserved to die, God gave His son Jesus Christ to die for man. That many of the people of his tribe had believed, had burned their greegres and become Christians. The King was interested, came again and again, and John Kennaday preached to him "Jesus Christ, the Saviour of the world."

The day of execution came. He was to be roasted, and he knew it, but calm, peaceful, and prayerful he awaited his fate, and told the King that they might eat his body, but that he had a soul within they could not touch. This would go up and live with God forever. Meantime, the King's eldest son and his braves clamored for the death of the prisoner, but the King put it off from day to day. The prisoner prayed and preached, and finally, to the amazement of the whole town, the King declared that he could not kill a man who believed in and prayed to the great God. "Loose him," said he to his son, "loose him; call twelve war-men; get one who can talk the Dey people's talk; go yourself, my son; find his country, and carry him back to his people, to his God-man, and his church. I cannot kill a Christian." And so it was. John Kennaday's escort consisted of the prince, a guide, interpreter, and a number of armed war-men. We fed them, took care of them, prayed for them, and preached to them the "glorious Gospel of the Blessed God." They became most intensely interested and excited, and that prince and one of his warriors, on leaving some days after for their homes, professed to carry with them in their hearts "the love of God shed abroad therein by the Holy Ghost given unto them." Reader, this "is the Lord's doing, and it is marvellous in our eyes."

SPRINGFIELD, O., June 10, 1865.

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### WHY IS IT?

Our Saviour loved Africa. In his infancy it gave Him refuge from the violence of Herod, and in His manhood it offered Him no such indignities as came from His native land. In Him, the promise to Ethiopia (Ps. 68 : 31) was "yea and amen," and his dying in-

junction, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15) included that primeval home of the black man.

In the first three centuries after His ascension, churches existed along the borders of the Mediterranean sea, but long, long ago they expired, and for fifteen hundred years little, very little, has been done by Christian countries for the illumination of Africa. Asia, Europe, the isles of the seas, have been frequented by missionaries and teachers. Bibles and tracts in great numbers have flown in every other direction. Exploration, commerce, emigration, have borne the light of Christianity to all parts of the earth; but darkness, for the most part, still broods over Africa.

Ought this longer to be? Look at this "last and least" (as commonly esteemed) of all quarters of the earth: rising from the bosom of the tropics, singularly disjoined, and remote from other parts, rounded by a coast remarkable for its regularity, with twelve millions of square miles of surface, and one hundred and fifty millions of inhabitants—upon a most fertile soil, rich in every natural treasure and product, and with a climate as genial for its children as the globe affords—is not this land to be enlightened with the Gospel, and are not its people to be raised from the degradation and woes of Paganism and corrupt civilization? Most certainly, if the faith of the believer is ever to be realized!

How, then, can the American Christian be content to allow Africa to receive only a small share of his sympathies and gifts? It is estimated that less than one-tenth of all the missionary and philanthropic beneficence of this country goes to that continent. No Christian land excels this in missionary zeal and enterprise, and yet Europe begun the good work in Africa, and to-day in some respects justly claims the pre-eminence!

And why do Americans bestow so little effort on Africa?

1. Is it that other foreign parts are more needy? We know not where to find them. If long neglect, grievous wrongs at the hands of other races, and deep degradation in worse than pagan vices, or even peril to a good work initiated, form claims for benevolence, then Africa stands clearly among the foremost in demands for Christian labor. The good Samaritan hastens to minister to the poor man that falls among thieves—neglected and despised by others—and what part of the earth has ever been so robbed and lightly esteemed as Ethiopia?

2. Is it that other lands are more promising? Years ago this might have been true, but where now is such a spot? Commerce has no more inviting field in pagan countries; education no more abundant reward in the development of a race; religion no more hopeful sphere of labor on earth, than Africa affords.

The foreign slave traffic, once so formidable, is now so nearly extinct that little is to be feared from it. The want of civil power to protect and nurture missions is amply supplied by Liberia and other governments. The perils of the climate are so well understood and guarded against that they are comparatively insignificant. Nowhere within the last twenty years has missionary and philanthropic effort been more successful than in that land. The natives of the vast interior wait for the light of Christian civilization.

3. Is it that we have less facilities for evangelizing Africa than other lands? For no quarter of the earth have Americans so distinguished advantages for benevolent effort. The very missionaries and teachers which Divine Providence appears by eminence to have selected for long life and usefulness there, are here among us—descendants of that tropical clime, schooled by many severities, and fitted in body and mind, for labors in Africa, which the nervous Caucasian can never so successfully accomplish.

Of these people of color, some are now seeking aid to enter that inviting field, and ere long many will turn their eyes thither, attracted by the light of a negro nationality, and impelled by the darkness of social inequality to the white man. Not all that go may be animated purely by missionary zeal, but all will be qualified by their contact with Christianity, to teach pagan tribes, by visible example, something of the arts of civilized life, and the principles of the Gospel. All may be instrumental of preparing the way for the feet of him "that bringeth good tidings." If, even now, there are fewer educated colored preachers and teachers offering themselves to the Missionary Societies for labor in Africa, than their supporters desire, and if there are fewer emigrants anxious for a heritage there, than they that have built up Liberia could wish, let not American Christians and philanthropists congratulate themselves as wholly blameless for the facts. For who, by every art of speech and pen, has dissuaded them from looking towards Africa for a final inheritance? Who has taught them to despise the proffers of benevolence for emigration, and to look for their chief good in this country? Who has instruct-

ed them to disown their fatherland, to répudiate all manly pride of race, and in face of all attractions of Liberia and repulsions of America, "stay here and fight it out?" Let those who complain of the Colonization Society for carrying so few emigrants, give the answer. Not so much the negro, as the *white man*, is blame-worthy herein! Had African emigration been accepted years ago by the American people, as the great instrument of the black man's elevation, and the civilization of his natal land, thousands would be flocking to Liberia.

Moreover, the work already begun by emigrants from this country, gives us a prestige of good for American piety and philanthropy. Liberia is the daughter of our munificence—the reproduction of our good institutions, dwelling at the very gate of the interior, emulous of our principles and customs, with the English language and literature, zealous for co-operation with all good efforts for the evangelization of the continent, nowhere on the globe have we more distinguished advantages, and no Christian country is comparable herein to America.

4. Is it that we cannot spare our colored people, to go to Africa? We spare white men in small or great numbers, whenever they are disposed to go to any part of the world, and we never dream of interposing our wants as obstacles to their emigration. Are our people of color of more importance to us, than intelligent white men? If so, then *so much the more* should they be spared to Africa when God puts it into their hearts to go, since the greater their value to us, the greater our benevolence in the gift to Africa? Besides, in this matter, whose benefit are we to seek—our own or the negro's? America's or Africa's? The apology of our own necessities is of ancient origin. The king of Egypt made it, and was buried in the Red Sea!

5. Is it that we owe less to Africa than to other parts of the world? By no means: for the debt of this country to that land is confessedly greater than that she owes to any other part of the earth! Thousands of her children wickedly torn from her in three centuries of cruel wrongs, impose on us an extent of obligation which no arithmetic can set forth. If we are bound to bestow the Gospel on other lands—*much more on Africa!*

6. Is it that home calls prevent attention to her wants? Numerous and pressing as these are, they do not prevent attention to other parts of the heathen world. Never have the Missionary Boards dis-

pensed larger munificence than in 1864; and in this connection something, not much, has been done for Africa. The following record of those missionary agencies, whose statistics are at hand, is worthy of careful attention :

| Organisation.              | Year Terminated.        | Total Disburse. | For Africa. | Proportion.        |
|----------------------------|-------------------------|-----------------|-------------|--------------------|
| Presbyterian Board.....    | April 30, 1864.....     | \$221,609 93    | \$14,609 06 | Less than 1-16 pt. |
| Am. Board. O. F. M.....    | August 31, 1864.....    | 528,599 33      | 25,683 02   | “ “ 1-20 pt.       |
| Episcopal Committee.....   | October 1, 1864.....    | 76,847 01       | 22,589 52   | “ “ 1/4 pt.        |
| Methodist Miss'y Society,  | December 31, 1864.....  | *456,568 10     | 14,073 71   | “ “ 1-32 pt.       |
| Am. Miss. Association..... | September 30, 1864..... | *96,076 08      | 9,685 76    | “ “ 1-9 pt.        |
| Am. Baptist M. Union....   | March 31, 1865.....     | 176,285 26      | None.       |                    |
| Aggregate.....             |                         | \$1,555,985 66  | \$86,641 26 | Less than 1-17 pt. |

\* Partly expended in this country.

This is truly a noble testimonial of benevolence for foreign objects in troublous times, and though the statement of one or two organizations not included may slightly vary the proportion for Africa, it thoroughly refutes the apology of “home calls.” These are always urgent, but they do not prevent the good man from dispersing abroad. “Charity begins at home,” but that which ends at home is not charity. Doubtless much is to be done, for people of color in this country, but who expects to pay a debt to a living parent by kindness alone to the children? Or what humane person *neglects* the suffering mother for the infant she bears? Africa is the mother, our colored people are the children: What sort of philanthropy is that which cares for these, but *neglects* the other?

7. Is it that we are “too poor” to help Africa? Never in the history of our country did streams of benevolence flow down our streets and spread over all the land as they have within the past four years amid the greatest troubles that afflicted a nation. It is estimated that, exclusive of all expenditures of the Government, more than two hundred millions of dollars have been voluntarily contributed by the American people for purposes connected with the war. Gifts go where the heart goes. No man is so “poor” that he cannot bestow the alms of sympathy and prayer—few are so straitened that they cannot give a “mite.” The excuse of poverty is the excuse of the *heart*.

8. Is it that Divine Providence points in other directions for our benevolence? Most certainly not. No reflecting person fails of being reminded of Africa and our own country's debt to her, by the startling events of our time. All eyes are fixed upon that land

and its descendants. Great and marvellous changes have given remarkable prominence to the condition and interests of the black man, so that no spot on the globe is more distinctly marked by the finger of God in passing scenes, for the special benevolence of Americans, than Ethiopia—the primitive but long-neglected home of our captives!

Why, then, we ask again, in the name of humanity, patriotism, and religion, is so little done for Africa? Why is she so rarely remembered in the prayers and gifts of the living, and in the bequests of the dying? Surely it is time to lay this question close to heart. A good conscience requires it—self-interest demands it. The records of retributive justice among nations warn us against neglect.

What, then, shall we do?

1. Be penitent for past neglect.
2. Give Africa our warm sympathy and earnest prayers as a field for our individual benevolence. There is a philanthropy that loses its personality in vague words, and evanesces in “glittering generalities.” Of this sort, there has been enough in our land. Personal interest and effort are essential to the discharge of our duty. These, we can offer, at least in our sympathies and prayers, remembering her in our life, and not forgetting her in our death.
3. Give liberally to the Missionary Associations that operate in her limits. These are doing a great and blessed work for Africa, doubtless all which their means will allow, and they must be sustained. As the sunlight expands the flower, and elicits the sweet perfume, so will the love of Christ swell the heart and open the hand with gifts to those agencies. “Almsgiving,” says Innocent Third, “is more than prayer, because it is better to pray with deeds than words.”
4. Do all that a pure and wise philanthropy dictates for the relief and elevation of her needy children in this country. This will tend to prepare them for the work which Providence has set apart for them. The friend of the mother is a friend of the children.
5. Assist earnestly in the civilizing, educational, missionary and philanthropic work of African emigration. This is the great, the pressing demand of Africa upon Americans, viz. *to restore her exiled children*. For these she lifts up her voice, and stretches out her hands, that she may enfold again her *own*, and rejoice in the gifts which they bring to her out of their captivity. These she in-



vites to her shores, and welcomes to her forests, because she waits for the riches of Christian civilization which they alone of all races and people of the earth can, the soonest and most effectually, bestow on her. Not the sudden, the violent and reluctant advent does she seek, but the benignant voluntary approach of the intelligent emigrant who, aspiring after good things, will hail with delight the sight of the old home, and rejoice to find there what in vain he has elsewhere long sought.

To initiate this beneficent emigration, and bear it onward to the civilization of the whole African continent, the American Colonization Society came into being in 1816, and for this end it now exists. Occupying a sphere, for which no other organization is adapted; economical in its management, catholic in its spirit, benevolent and Christian in its nature, it has steadily pursued its specific work with a singleness of purpose as rare as it is admirable, until now it stands forth the distinguished instrument of Negro nationality and African elevation!

Liberia is the living monument of its wisdom and success! Never were its worth to our country, and its necessity to Africa, more manifest and eminent than at this day. Justly does it merit our sympathy, our prayers, and our gifts. Its settlements must be strengthened by fresh emigrants. Its educational and missionary labors must be supported. Its treasury must be filled and its efforts enlarged. Let them who would imitate the Lord Jesus, and discharge their whole duty to Africa, by the prayers of their heart and the deeds of their hands, bid it "GO FORWARD." B.

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#### EMIGRANTS FOR LIBERIA.

Henry W. Johnson, of Canandaigua, New York, with his wife and four daughters, and Daniel E. J. Walker, of Carbondale, Pennsylvania, embarked for Liberia on the 3d of June, in the barque Thomas Pope, from New York.

Mr. Johnson, who is of pure African descent, was admitted to practice law in the Supreme Court of the State at Rochester, New York, about a year since, and has chosen Liberia as his future home. And he goes forth with the respect and esteem of the community where he has resided for many years. In a testimonial of commendation signed by ex-Governor Myron H. Clark,

Hon. Francis Granger, and over twenty other members of the Bar of Ontario county, it is said of him: "By his own efforts, in spite of the hindrances of poverty and race, he has educated himself and family, acquired a reputable knowledge of the law, and made himself one of the finest speakers in the State."

A family having the intelligence and culture, and sustaining the good character of that of Mr. Johnson, cannot fail to be a very desirable accession to the people of Liberia.

The Thomas Pope had on board as passengers the Rev. J. W. C. Duerr and family, of Massillon, Ohio, and Miss Ellis Douglas. Mr. Duerr goes out as a missionary of the Protestant Episcopal church to labor at Cape Palmas. Miss Douglas (colored) emigrated to Liberia some sixteen years since from Charleston, S. C., and now returns to her adopted home after a visit to this country.

The American Colonization Society has sent three hundred and forty emigrants to Liberia since the first of April last.

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LIST OF EMIGRANTS BY THE THOMAS POPE.

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| No. | Name.                    | Age. | Where From.           | Destination.  |
|-----|--------------------------|------|-----------------------|---------------|
| 1   | Henry W. Johnson.....    | 43   | Canandaigua, N. Y...  | Monrovia..... |
| 2   | Patience C. Johnson..... | 41   | .....do.....          | .....do.....  |
| 3   | Matilda B. Johnson.....  | 22   | .....do.....          | .....do.....  |
| 4   | Fannie B. Johnson.....   | 16   | .....do.....          | .....do.....  |
| 5   | Lottie D. Johnson.....   | 13   | .....do.....          | .....do.....  |
| 6   | Eva B. Johnson.....      | 12   | .....do.....          | .....do.....  |
| 7   | Daniel E. J. Walker..... | 22   | Carbondale, Penn..... | .....do.....  |

NOTE.—The above named emigrants, added to the 12,029 previously sent, make a total of 12,036 persons colonized in Liberia by the American Colonization Society.

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RETURN OF REV. DR. McLAIN.

The Financial Secretary of the Society, Rev. Dr. McLain, reached this city on the evening of Thursday, June 1, from Barbados, in improved health, and after the most gratifying success, having dispatched, April 6th, the barque Cora with three hundred and thirty-three emigrants from that Island for Liberia.

We hope that these people have had a prosperous passage, and that they will become good citizens and be very successful in promoting the growth and development of the Republic. May they

prove but the forerunner of long and valuable accessions to its population from the United States and from the West Indies!

Agreeably to our custom, a list of these emigrants will be given in a future number of the Repository.

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### ITEMS OF INTELLIGENCE.

**HAYTIAN CONSUL-GENERAL.**—Extract of a letter from Rev. Edward W. Blyden, Secretary of State of Liberia, dated Monrovia, April 6, 1865: "On the 20th of March, President Warner received Colonel Beverly Page Yates, as Consul-General for the Republic of Hayti. Colonel Yates presented to the President on that occasion, a miniature flag of the Haytian Republic. The people of Liberia are delighted at the establishment of diplomatic relations between the two negro nations. Liberians represented at Port au Prince by Rev. James T. Holly.

**STATEMENT OF PALM OIL** shipped from Harper, Cape Palmas, Liberia:

|  |                 |
|--|-----------------|
| <b>To England</b> —From Sept. 30, 1863, to Sept. 30, 1864.....     | 85,764 Gallons. |
| Do           do    Dec. 30, 1864 .....                             | 1,576           |
| Do           do    Mar. 30, 1865 .....                             | 85,678—173,018  |
| <b>To United States</b> —From Sept. 30, 1863, to Sept. 30, 1864... | 4,081           |
| Do           do    Dec. 30, 1864...                                | 4,879           |
| Do           do    Mar. 30, 1865...                                | 7,043— 16,003   |
| <b>To Holland</b> —From Sept. 30, 1863, to Sept. 30, 1864.....     | 3,275           |
| <b>To Spain</b> —From Dec. 30, 1864, to March 30, 1865 .....       | 2,217           |
|  | Total .....     |
|  | 194,514         |

—*Cavalla (Liberia) Messenger, April, 1865.*

**GABOON MISSION.**—Letters from Messrs. Walker, (Feb. 20,) and Bushnell, (March 1,) states that Mr. Walker is still improving in health. The small pox is proving very fatal in many places, and is likely to extend its ravages. One member of the church died of it on the first of March, though at Baraka—the mission station—there were no cases as yet. Most of the people attribute the disease to witchcraft, which may lead to the sacrifice of many victims on the altar of ignorant superstition. The Mission Report for 1864 is also received. Eight persons were admitted to the church, one was excluded and five died, "three of them pillars." The present number of members is 47. The average attendance on the boy's school at Baraka was 22, and on the girls school 23.

**ESCAPE OF A STEAM SLAVER.**—During the absence of some of the vessels of the British blockading squadron from the coast of Dahomey, the slaver *Olceron* slipped in near Porto Novo, embarked fifteen hundred slaves, and got safely off with them.

DENMARK AND LIBERIA.—The exchange of ratifications of a treaty of amity, commerce and navigation, between Denmark and Liberia, was effected by Baron Rosencrantz, Charge d'Affaires of Denmark, and Mr. G. Ralston, Consul-General of Liberia, on the 27th March, at the Legation of Denmark, in London.

### Receipts of the American Colonization Society,

From the 20th of May to the 20th of June, 1865.

|                                      |        |                                     |          |
|--------------------------------------|--------|-------------------------------------|----------|
| MAINE.                               |        |                                     |          |
| <i>Bangor</i> —Dr. Thomas U. Coe,    | \$3 00 | ervelt, Dr. Merrill, L. R.          |          |
| NEW HAMPSHIRE.                       |        | Stelle, ea. \$1.....                | \$154 00 |
| By Rev. F. Butler, (\$101.)          |        | <i>Cranberry</i> —Peter Rue, A. B.  |          |
| <i>Concord</i> —Hon. Onslow Stearns, |        | Wyckoff, ea. \$10. C. Wy-           |          |
| \$10. Hon. N. G. Upham,              |        | ckoff, \$5. John Chamber-           |          |
| J. B. Walker, Mrs. Gen. R.           |        | lain, \$3. R. L. Fisher,            |          |
| Davis, Mrs. Mary G. Stick-           |        | John Gibson, ea. \$2. J.            |          |
| ney, ea. \$5. F. N. Fisk, C.         |        | H. Stults, \$1. M. A. Rue,          |          |
| Minot, Dr. E. Carter, S. G.          |        | J. Forman, James H. Con-            |          |
| Lane, L. D. Stevens, ea. \$2.        |        | over, A. S. Stults, H. H.           |          |
| Rev. H. E. Parker, \$1.....          | 41 00  | Stults, John Gordon, A. D.          |          |
| <i>Portsmouth</i> —Rev. C. Bur-      |        | Perrine, ea. 50c.....               | 36 50    |
| roughs, D. D., \$10. Gov.            |        | <i>Hightstown</i> —Mrs. G. Apple-   |          |
| Goodwin, Dr. D. H. Pierce,           |        | get, Mrs. R. Allen, Mrs. E.         |          |
| ea. \$5. Mrs. and Misses H.          |        | Wyckoff, T. C. Pearce, ea.          |          |
| Ladd, \$6. D. R. Rogers,             |        | \$2. Miss G. A. Appeget,            |          |
| Mary C. Rogers, ea. \$4. H.          |        | Mrs. G. Seaman, P. E. Wil-          |          |
| Webster, Mrs. H. C. Knight,          |        | son, S. Shangles, G. E.             |          |
| ea. \$2. Mrs. J. W. Foster,          |        | Pierson, Rev. R. E. Morri-          |          |
| Friend, ea. \$1.....                 | 40 00  | son, ea. \$1.....                   | 14 00    |
| <i>Lyme</i> —Hon. David Culver ...   | 20 00  |                                     |          |
|                                      | 101 00 |                                     | 204 50   |
| VERMONT.                             |        | DISTRICT OF COLUMBIA.               |          |
| By Rev. F. Butler, (\$40.)           |        | <i>Washington</i> —Miscellaneous    | 245 59   |
| <i>Essex</i> —Annuity of Nathan      |        | "An Unknown Friend, of              |          |
| Lothrop, by B. B. Butler,            |        | the N. Y. Engineers, Army           |          |
| Esq., Executor.....                  | 38 00  | of the James," per Mr. King,        | 5 00     |
| <i>Windsor</i> —Friend.....          | 2 00   |                                     |          |
|                                      | 40 00  |                                     | 250 59   |
| NEW JERSEY.                          |        | FOR REPOSITORY.                     |          |
| By Rev. Dr. Orcutt, (\$204.50.)      |        | CONNECTICUT— <i>Meriden</i> —Hon.   |          |
| <i>Paterson</i> —"Society U. Man-    |        | Walter Booth, to June, '66,         | 1 00     |
| frs," D. B. Grant, Thomas            |        | MASSACHUSETTS— <i>Springfield</i> — |          |
| Barbour, ea. \$25. John              |        | Philip T. Gross, to July, '66,      | 1 00     |
| Colt, J. S. Christie, Jr.,           |        | PENNSYLVANIA— <i>Philadelphia</i> — |          |
| Mrs. Atterbury, ea. \$10.            |        | Dr. George B. Wood, to Jan.         |          |
| Mrs. Wm. Ryle, Wm. Gled-             |        | 1, 1866, \$3. Donation, \$2,        | 5 00     |
| hill, D. Burnett, A. Derrom,         |        | VIRGINIA— <i>Richmond</i> —Nath.    |          |
| James Booth, Mrs. Charles            |        | Crenshaw, to Jan., 1866, per        |          |
| Danforth, ea. \$5. E. Theo.          |        | Wm. Crane, Esq.....                 | 1 00     |
| Bell, J. M. Gould, D. B.             |        | Repository .....                    | 9 00     |
| Beam, Dr. Rogers, ea. \$3.           |        | Donations .....                     | 315 50   |
| Dr. Barnes, Mrs. M. Tag-             |        | Annuity .....                       | 38 00    |
| gart, ea. \$2. R. T. West-           |        | Miscellaneous.....                  | 245 59   |
|                                      |        | Total.....                          | \$608 09 |

THE  
AFRICAN REPOSITORY.

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HISTORY OF LIBERIA COLLEGE.

SIXTH REPORT OF THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA. ADOPTED, BOSTON, APRIL 12, 1865.

[Continued from last number.]

The Trustees of Donations, having been informed of the injunction and its consequences, and after full consultation with the Hon. B. V. R. James, one of the Trustees of the College, addressed a memorial to the President and Legislature of Liberia, referring to the pledge of the national faith, given in the Resolutions of December 26, 1850, and requesting them to remove all legal impediments to the erection of the College buildings, by a grant of land deemed "suitable and sufficient" both by the Legislature and the Trustees of the College, either on Cape Mesurado, where the foundation had already been laid, or in some other place.

The memorial to the President and Legislature was forwarded, in printed copies, to the Trustees of the College, who presented it, supported by a memorial of their own. The Legislature passed an Act amending the Charter, which was laid before the President for his signature, February 8, 1859, and returned the next day with his veto. He argued that the existing Charter was in the nature of a contract, both with the Trustees of Donations and the Trustees of the College; that, not having been declared forfeit by a judicial decree, it was still in force; and that the Legislature could not alter it, except with the consent of both Boards of Trustees to the several alterations. Another Amendatory Act was passed, and approved by the President, March 1, 1859. It authorized the Trustees of the College to locate the College wherever they should deem it most proper and expedient; granted four thousand acres of land as endowment, and contained other acceptable provisions; but its

effect, administered in connection with the unrepealed parts of the first Charter, would have been, to subject all the interests and operations of the College to the irresponsible pleasure of the President of the Republic for the time being. This effect, probably, the Legislature did not intend nor foresee. The acceptance of this Act was declined by both Boards of Trustees. The Trustees of Donations, June 20, in communicating their decision to the Government, pointed out minutely their objections, and requested another Act, which should be free from them.

Letters from prominent friends of Collegiate Education in Liberia, about this time, suggested that all attempts to influence the Legislature should be discontinued, and that the Trustees of Donations should take the whole work of establishing and conducting the College into their own hands directly. It was understood that some of the Trustees of the College were inclined to this policy. It might have been done, under certain laws of Liberia for encouraging missionary operations; but an institution thus established would have been, in effect, only another missionary school, and not a national institution. It would have had no power to confer degrees, or do any other act which any of the existing missionary schools might not do. If this course were adopted, it was certain that attempts would be made, and probably with success, to procure the incorporation of some sectarian missionary school as a College, with such powers as would enable it to control the interests of higher education in Liberia. For reasons of this kind, the proposal was dismissed without official action by either Board.

It was a discouraging circumstance, that the College question had become to some extent, entangled with party politics, especially in Mesurado County; and there was danger that the entanglement would become complete, and extend to all the counties.

The Trustees of the College, October 31, adopted a memorial to the Legislature, requesting such legislation as would enable them to proceed with their work. It was communicated to the Legislature, December 17, by the President of the Republic in a special message, urging compliance. A bill was soon introduced in the Senate, and after much discussion and many amendments, passed both Houses, January 13, 1869. President Benson communicated it to President Roberts, January 19, with the assurance that he would give it his official approval, as soon as informed of its acceptance by both Boards of Trustees.

While this bill was before the Legislature, there was much public excitement on the subject. Public meetings were holden at Monrovia, attended by prominent citizens of all the counties, at which resolutions were passed, condemning the course pursued by some in the Legislature, and requesting the Trustees of Donations to take the whole business into their own hands.

That course, however, both Boards had already considered and found objectionable.

The Trustees of the College, January 23, took the new Act into consideration. They found some parts of it objectionable, especially on account of indefiniteness and ambiguity, but deferred the question of its acceptance. The Trustees of Donations, March 20, notwithstanding the ambiguities, and notwithstanding some provisions which appeared to them undesirable, voted to accept the Act, believing that under it the affairs of the College might be successfully administered, and intimating that they might, at some future time, ask for such legislation as future consideration and experience should suggest. The Trustees of the College, at their meeting, June 5, 1860, in view of all the circumstances, also voted to accept the Act.

With the vote of those Trustees accepting the Act, President Roberts transmitted estimates in detail of the cost of every thing that would be necessary to complete the Buildings, and a statement of the funds still in his hands, unexpended. The Trustees of Donations, August 3, made the appropriations necessary to meet these estimates.

At the same meeting a Committee (Hon. William J. Hubbard) was appointed to prepare and report a bill, to be submitted to the Legislature of Liberia, embodying all the provisions of existing laws concerning Liberia College, with necessary amendments.

All difficulties seemed now to have been surmounted, so that the erection of the buildings could be resumed immediately on the return of the dry season; but a slight accident was made the occasion of further delay.

It was the duty of President Roberts to transmit, officially, to President Benson, certified copies of the proceedings of the two Boards of Trustees, accepting the amended Charter. While making up the package containing them, and an official note describing them, June 11, President Roberts received other dispatches from abroad, which for a time occupied his attention. On resuming the business which had been interrupted, President Roberts inadvertently omitted the record of the proceedings of the Trustees of Donations, and inclosed, instead, a private unofficial letter from their Secretary. The mistake was palpable at a glance, on opening the package. The contents did not correspond with the description of them. The letter of President Roberts read:—"I have the honor to inclose, herewith, to Your Excellency, two documents,—the one, adopted by the Trustees of Donations for Education in Liberia, March 20, 1860." The package contained no such documents, but instead of it, a short private letter signed "Joseph Tracy," addressed to "Hon. J. J. Roberts," and dated "March 23, 1860." The letter contained nothing that had been "adopted by the Trustees of Donations," but referred to the fact that something of that kind had been sent to President Roberts for transmission. The mistake must have been obvious to President Benson, on opening the package; and it is evident, from his subsequent correspondence, that he did see and understand it. It would have been perfectly proper for him to have re-

turned the package to President Roberts for correction. But for reasons that have never been satisfactorily explained, he chose a different course. He chose to consider the private letter of March 23 as being the document of March 20, for which it had been accidentally substituted, and to "regard" it, and "particularly its transmission by" President Roberts, as "a deliberate indignity offered to the Executive and Legislature of Liberia." It was certainly destitute of all those official forms which propriety required, in an official document addressed to the President of a Republic, and contained some matters which would have been impertinent in such a communication; but as a private note from one friend to another, it contained nothing which could be justly offensive to any one.

On account of this "indignity," President Benson, in his letter of June 13, acknowledging the receipt of the "documents," refused to give the new Act his "official approval," as promised in his letter of January 19, and announced that he should "take no further action in the premises until the meeting of the Legislature in December, when the 'documents' would be laid before that body."

President Roberts, on discovering the mistake, waited on President Benson, explained the mistake, handed him the document which should have been inclosed, and requested the return of the private letter. President Benson received the document; but "would like a little time to consider" about returning the letter. June 16, Mr. Johnson, Secretary of the Treasury, brought a verbal message, to the effect that if President Roberts would write to President Benson, requesting the return of the private letter, "the application would be respectfully considered." As the message contained no promise that the private letter should be returned, President Roberts took time to consider, and June 26, addressed to President Benson a reply to his letter of June 13. He demanded the return of the private letter as a right, and requested such action as would enable the Trustees of the College to proceed with their work. President Benson replied, July 2, denying that he had sent such a message, though he made such a remark in the hearing of Mr. Johnson, and giving him permission to repeat it. He refused to return the private letter or sign the Act, and ended by forbidding further correspondence. Several of the Trustees of the College, however, urged President Benson, from time to time, to sign the Act and let the work go on; but in vain. Extravagant reports were circulated, respecting the offensive and even the treasonable character of that private letter; but no one outside of the Cabinet, was permitted to see it. A member of the Cabinet said that it was written in a hurry, and without preserving a copy.

The Legislature met, December 5. The President's message was delivered the same day. He stated that he had not signed the Amendatory Act, on account of an offensive document, sent him "as embodying the action of the Trustees of Donations." Instead of transmitting the "offensive" paper and correspondence, as he had



said, in his letter of June 13, he should do, he informed the Legislature that he should not transmit them, unless specially called for, which, he hoped, would not be done. The next day, it was moved in both Houses to call for the documents, but at the urgent request of some of the President's friends, the subject was deferred.

The same day, December 6, two members of the House called on the President, and requested to see the offensive paper, but was refused. To one of them, Hon. T. M. Outland, he said that if President Roberts would send him a written request, he would return the letter and sign the Act. A letter was written which Mr. Outland considered "all right and proper." Mr. Outland carried the letter, as he had offered to do; but soon returned, saying that President Benson "objected to the preamble."

Two days later, December 8, it was reported that President Roberts had received from America a copy of the "private note of March 23." It had been forwarded from Boston by the first opportunity, in the belief that it might be needed. Members of the Legislature and others called to see it, and were surprised to find its contents entirely inoffensive.

Several members of the Legislature suggested that the Trustees of the College should apply for legislative interposition. Accordingly those Trustees met, December 19. The relevant part of the President's Message, the "offensive" private note, and other documents, were read. The Hon. D. B. Warner was, at his own suggestion, appointed a Committee to call on President Benson, with all the papers on the subject, and arrange the difficulty.

He returned the next day, with a form of request for the return of the private note, which President Benson had promised to accept. With a slight alteration for greater accuracy, President Roberts signed it and sent it. The private note was returned, the Amendatory Act was signed as approved, and the Trustees received, December 28, a deed of the College site of twenty acres.

The work of erecting the building was resumed December 31, and carried on continuously to its completion. It had been suspended since the service of the injunction, February 20, 1858, two years, ten months, and eleven days. April 18, 1861, before the rains had set in, the walls were up and the roof was on, so that the inside work could be prosecuted during the rains.

Meanwhile the work of organization was industriously pursued, in the hope of opening the College for instruction as soon as the buildings should be ready.

The Trustees of Donations, at their meeting July 17, 1861, approved the draft, prepared by Mr. Hubbard and the Secretary as a Committee, of "An act to amend and consolidate the several acts concerning Liberia College." It was accompanied with notes, carefully explaining the reason for every amendment. Printed copies, for their own use and that of the President of the Republic, his Cabinet and the members of the Legislature, were transmitted to

the Trustees of the College. It was by them presented to the Legislature, where it was passed to be enacted, with a single amendment, substituting "thirty days" for "fifteen days" in the eighth section; was approved by the President, February 5, and formally accepted by the Trustees of the College, February 8, 1862. To preclude all possible doubt as to its complete legality, the Trustees of Donations, at their meeting, September 1, 1862, accepted it as amended. It contains some provisions which the Trustees of Donations would not have originated; but as they were deemed important by successive Legislatures, and when carefully expressed, appeared not to be dangerous, a just respect for the opinions of those most interested seemed to require their adoption. One of them, which gave the promise of utility, has already proved decidedly useful.

The selection of a Faculty had been the subject of much anxious correspondence and consultation, especially with the President and Trustees of the College, and with the New York Colonization Society, which held a large amount of funds for Education in Liberia. As the result, the Trustees of Donations, August 8, 1861, made the following appointments:

Hon. J. J. ROBERTS, Professor of Jurisprudence and International Law.

Rev. ALEXANDER CRUMMELL, Professor of Intellectual and Moral Philosophy, and of the English Language and Literature.

Rev. EDWARD W. BLYDEN, Professor of the Greek and Latin Languages and Literature.

Till other arrangements could be made, Prof. Crummell was to give instruction in Logic and Rhetoric, and in History; Prof. Blyden in the Hebrew and French Languages; and the two, conjointly, in Mathematics and Natural Philosophy.

Professors Crummell and Blyden, both Liberians, were then in the United States, and were appointed after personal interview with the Trustees. Prof. Blyden soon returned to Liberia. Prof. Crummell, being detained for some months by duties to his family, was employed as an agent, to promote the interests of the College, and especially to procure donations of books for its Library. He procured nearly four thousand volumes, many of them of great value, and difficult to be obtained. About six hundred of them were selected by J. L. Sibley, Esq., Librarian, from the Library of Harvard College, as duplicates that could be spared, and were presented by vote of the Corporation of Harvard College.

At the same meeting, August 8, the Trustees ordered that the Directors of the New York Colonization Society be informed of the appointment of the Professors, and their co-operation be requested for their support. At their meeting, November 29, they received a copy of the votes of the Directors of that Society, assuming to pay the Salary of Prof. Blyden, and to continue to their beneficiaries in the Alexander High School, their pecuniary assistance, should they enter Liberia College.

In Liberia, the completion of the College buildings occupied the year and a few days of the next. That work having been done, Liberia College was formally inaugurated, with impressive ceremonies, on Thursday, January 23, 1862. At eleven o'clock, its officers and friends assembled at the house of the President, Hon. J. J. Roberts, on Ashmun Street, Monrovia, when a procession was formed, under the charge of Messrs. S. F. McGill and B. V. R. James, the Committee of Arrangements, in the following order:—

Band of Music.  
The Reverend Clergy.  
Members of the House of Representatives.  
Members of the Senate.  
His Excellency, President of the Republic.—Members of the Cabinet  
Representatives of Foreign Governments.  
Chief Justice and Associate Judges.  
Mayor and City Councilmen.  
Trustees of the College.  
President of the College and Professors.  
Members of the Bar.  
Citizens generally.

The procession, thus formed, moved to the College buildings, where the exercises of the day began with singing the 100th Psalm, to the tune of Old Hundred. The Rev. J. S. Payne read the 28th chapter of Job, and the 118th Psalm; after which Rev. B. R. Wilson offered Prayer. This was followed by music from the band. Hon. B. J. Drayton, Chief Justice of the Republic, next delivered the Introductory Address, and concluded by presenting, in behalf of the Trustees, the Keys of the College to President Roberts. His remarks were followed with spirited and appropriate music; after which President Roberts was introduced to the audience, and proceeded to deliver his Inaugural Address. At the close, the band again performed, and then Professor E. W. Blyden arose and delivered his Inaugural Address. After he had taken his seat, Hon. D. B. Warner offered the following Resolution, which was unanimously adopted:

*“Resolved,* That the Board of Trustees for Liberia College do recognize, with humble devoutness of heart, the goodness of Almighty God in so ordering and controlling circumstances and events that this Board of Trustees, after ten years' effort and labor, performed under many disadvantages, and in the face of stern opposition, have succeeded in completing and now occupying Liberia College; and to this end they do record, with emotions of gratitude, their unfeigned thanks to the Great Arbiter of events for His gracious interposition in their behalf, and for crowning their efforts with such abundant success.

*“And at the same time,* this Board do accord to the Legislature of this Republic, much honor and thankfulness, for the courtesy it has exercised in hearing the repeated requests made of it by this Board, for the furtherance of its cherished objects.

*“We unitedly beseech the Common Father of our spirits, to sustain and prosper this Institution; to so direct and govern the minds, thoughts and will of its Professors, Instructors and Tutors, as that the instruction given by them may be sanctified to the good of those to whom it shall be imparted.”*

The Doxology, "Praise God from whom all blessings flow," was afterwards sung, the Benediction pronounced, and the procession returned in the same order which it came.

By order of the Legislature, the proceedings were printed at public expense. The Legislature also, besides enacting the new Charter, as already mentioned, granted four hundred dollars, to defray the travelling expenses of Trustees of the College, and six hundred to enable the Professors to visit foreign Colleges for their improvement.

[Concluded in next number.]

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### THANKSGIVING DAY IN LIBERIA.

Wednesday, March 15, 1865, was observed throughout the Republic of Liberia as THANKSGIVING DAY. We give the proclamation of President Warner:

BY THE PRESIDENT OF THE REPUBLIC OF LIBERIA.

#### A PROCLAMATION.

WHEREAS it is becoming and proper that the people of Liberia, who have been so signally favored from their earliest beginnings by the kind guardianship and protection of Heaven should, from time to time, assemble to acknowledge their dependence on Almighty God; to offer up devout thanks for His manifold blessings, to bend in humble prayer at His footstool, to confess their sins and shortcomings, and to invoke His assistance and guidance in the responsibilities which devolve upon them as a nation; and Whereas there is, in my opinion, no time more suitable for these solemnities than this season of the year, at the close of the harvest, and after the crops have been gathered in, which during the season just passed have been remarkably abundant and large:

Now, therefore, I, Daniel Bashiel Warner, President of the Republic of Liberia, do hereby proclaim and set apart Wednesday, the 15th day of March next, as a day to be specially devoted to the worship of Almighty God; and I do call upon and invite all the people of this Republic, including as many of the Aborigines as can be made to understand the nature and object of this proclamation, to abstain from their ordinary avocations on the day aforesaid, and assemble in their respective places of public worship, there to unite in rendering thanks to our Heavenly Father for His past mercies, and to invoke the bestowal of His favor upon us; praying that He may graciously guard us against those evils to which in our youth and weakness we are peculiarly exposed; that He enable us as individuals, families, and communities to turn away from evil paths and follow after righteousness; that He vouchsafe his continual assistance to us in our feeble efforts to establish on this coast a national independence; that He counter-

act all those influences among us which may tend to thwart this our cherished object, and that He overrule all things for His own glory and the enlargement of the Kingdom of His Son in this land.

Given under my hand and the Seal of the Republic, at Monrovia, this 6th day of February, in the year of our Lord 1865, and of the Republic the eighteenth.

DANIEL BASHIEL WARNER:

By the President:

EDWARD W. BLYDEN, Secretary of State.

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From the Spirit of Missions.

#### FOUR IN THE SINOE AND BUTAW COUNTRIES.

In the month of January, of this year, the Rev. J. K. Wilcox, who is stationed at Sinoe, Liberia, made a missionary journey in the Sinoe and Butaw countries, accompanied by Mr. Harris, a catechist. They preached the Gospel in fourteen native towns, the furthest reached by them being about eighty miles from the town of Sinoe.

While they were at the town in which the king of the Sinoe country lives, Mr. Wilcox says: "We found quite a large number of chiefs assembled, settling palavers. I preached to them. The king gave me his boy, to take with me, and to teach him 'God's doctrine.' I named the little fellow Samuel D. Denison. He is a bright looking boy; and by God's help he shall go back to his native place, as a teacher of the truth as it is in Jesus. On the following morning the people provided breakfast for us, and thanked us much for our visit.

The head man of one of the towns in the Butaw country, said to Mr. Wilcox when he finished preaching: "Man of God, I have lived nine years in Sierra Leone, and what you have told my people and myself to-day, I heard then. Your words are true. I wanted my people long since to walk in God's ways. I have talked to them about it; your coming here to-day has helped me. All these people are mine, (pointing to the people,) and from this day forward, they must walk in God's ways. I am glad you have travelled through this country, but I want you to go down to Little Butaw, to the town on the beach, where the kings, and chiefs, and head men of all this country are now assembled; regulating the political affairs of this country, and tell them God's doctrine too. Go, man of God; my people need to hear this thing very much." He spoke this partly in broken English, and partly in the Butaw language. The old man seemed indeed much affected; and in deep earnest; his very countenance bespoke his earnestness. I trust I shall soon have the pleasure of visiting him again. After another four hour's walk, we came to the town in Little Butaw; here we met as the old man said, the kings and head men of the whole country assembled. I was enabled, by God's help, to preach the truth to them."

## DEVELOPMENT ON THE ST. PAUL'S RIVER.

A member of the "Mendi Mission" gives the following account of the St. Paul's river, which furnishes the principal portion of the exports from Monrovia, the capital of Liberia :

ST. PAUL'S RIVER.—This majestic stream, with its banks, seems destined to be to the commonwealth of Liberia what the spinal column is to the human body. The wealth and strength of the country seem to be developing along the sides of this river. On either bank may be seen an unbroken chain of farms for the distance of twenty-one miles. Most of them are well cultivated, others are being cleared, and sugar and coffee-growing carried on extensively. Every acre of land fronting the river for the distance above named is secured for agricultural purposes. Many are purchasing and cultivating farms several miles back of those fronting the stream. The people are becoming aroused to the advantages of agricultural industry. Coffee and sugar are now, and will be for a long time to come, Liberia's best medium of exchange. These products will buy what otherwise can be purchased only with gold and silver. The farms are not yet very extensive, but the excessive fertility and perpetuated fruitfulness of the soil and its adaptability to the growth of these articles, readily compensate for their contraction. Perhaps in these particulars the world affords no soil superior. Four steam sugar mills now operate along the river, the most extensive of which belongs to L. L. Lloyd, Esq., of 65-horse power. This gentleman operates quite extensively, employing from fifty to sixty hands on his sugar farms, still he does not carry on as large a business in that line as some of his neighbors. It is said that Mr. Sharp manufactured about 60,000 pounds of sugar last season. This season he has a prospect of doubling the amount. Others operate equally extensively.

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From the Manchester (England) Guardian of May 8th, 1865.

## MISSIONARY SUCCESS IN WEST AFRICA.

There was a numerous attendance at the meeting of the Anthropological Society last week, for the adjourned discussion on Mr. Burnard Owen's paper on "Missionary Successes among the Negroes in Western Africa," which was continued until a late hour. The President, Dr. Hunt, was in the chair, and several missionaries were present to rebut, by statements of their personal experience, the assertions that had been made at a previous meeting by Mr. Winwood Reade, Captain Burton, and Mr. Walker, as to the complete failure of missionary efforts. The paper of Mr. Owen had for its object to vindicate the missionaries from the attacks made upon them. The adjourned discussion was opened by Mr. Dibley, who contended that the missionaries had not adopted the

proper course; that they should endeavor to teach the negroes to work, and in the acknowledged partial failure, at least, of the efforts to Christianize the negroes of Africa, it would be far preferable to direct those efforts to the improvement of the thousands of people in this country who are ignorant of the truths of Christianity. The next speaker was Dr. Charnock, who also took the view adverse to the labors of the missionaries. Mr. Reddie, on the other hand, considered that the paper of Mr. Owen was a complete answer to the aspersions of Mr. Reade, and that the traders who sold spirits to the negroes were the principal cause why missionary efforts had not been so successful as they otherwise would have been. The Rev. Mr. Scheinck, a German missionary from the Gold Coast, related the results of his efforts to convert the negroes. With reference to the remark that the savages ought to be taught to work, he said that his own practice had been to teach them mechanical work, and other missionaries did the same.

Among their Christian converts were locksmiths, carpenters, and joiners, and one among them had made the whole furniture of his house. The missionaries had also taught them to make roads, and they had plantations of coffee and cotton. At Sierra Leone there were 170 boys in the missionary school, who go to industrial workshops to learn trades. The Rev. Mr. Martin, also a Gold Coast missionary, defended his class from the attacks that had been made on them. Captain Fishbourne mentioned the result of his experience on the West Coast of Africa. He said that, before complaining of the missionaries for not having done more than they had, the material they had to deal with should be considered. The negroes released from the slave ships required to be nursed for three months before they were fit for anything. He knew that at least 10,000 slaves had been liberated at Sierra Leone, and the children in the Missionary schools there could put to the blush many Christian children educated in this country. He alluded especially to the case of Samuel Crowther, who, when about twenty-five years old, was for eighteen months the seamen's schoolmaster, and they all paid him great respect. He was now a Christian bishop. The state of Liberia, he said, fully justified what had been said in favor of missionary efforts.

The Rev. N. A. Fraser and Mr. Avery also vindicated missionary efforts. Mr. Heath, Mr. Underhill, Mr. Harris, Mr. Carter Blake, and the chairman joined in the discussion, which at times became rather heated, and the speakers were not unfrequently called to order.

Those who have read the books of travel published by Burton & Rede respecting Africa, do not need to be informed what sort of examples of morality and Christianity these men set before the people among whom they journeyed. Their misrepresentation of the devoted missionaries at Sierra Leone, Abbeokuta and the Gaboon, only furnishes another proof that the wicked hate the Gospel.

## LIST OF EMIGRANTS BY THE BRIG CORY FOR LIBERIA

From Barbados, W. L., April 6, 1865.

| No. | NAME.                              | AGE.   | OCCUPATION.       | RELIGION. |
|-----|------------------------------------|--------|-------------------|-----------|
| 1   | Samuel Primus Skeete.....          | 39     | Trader.....       | Protestan |
| 2   | Sarah Jane Skeete.....             | 39     | .....             | do        |
| 3   | Catharine Thomas Skeete.....       | 18     | .....             | do        |
| 4   | Sarah Frances Skeete.....          | 15     | .....             | do        |
| 5   | Joseph Evans Skeete.....           | 14     | .....             | do        |
| 6   | John Bishop Skeete.....            | 14     | .....             | do        |
| 7   | Jane Judith Skeete.....            | 11     | .....             | do        |
| 8   | Samuel Skeete.....                 | 10     | .....             | do        |
| 9   | Letitia Evans Skeete.....          | 8      | .....             | do        |
| 10  | Elizabeth Skeete.....              | 6      | .....             | do        |
| 11  | Edward Wordworth Skeete.....       | 4      | .....             | do        |
| 12  | Charles Stewart Skeete.....        | 4      | .....             | do        |
| 13  | Primus Samuel Skeete.....          | 19 mos | .....             | do        |
| 14  | James William Austin.....          | 40     | Planter.....      | do        |
| 15  | Frances Maria Austin.....          | 45     | .....             | do        |
| 16  | James Jeremiah Austin.....         | 17     | .....             | do        |
| 17  | Francis Austin.....                | 16     | .....             | do        |
| 18  | Ernest Adolphus Austin.....        | 15     | .....             | do        |
| 19  | Philip Devonish.....               | 57     | Planter.....      | do        |
| 20  | Dorothy Devonish.....              | 30     | .....             | do        |
| 21  | Joseph Clarke Devonish.....        | 4      | .....             | do        |
| 22  | Frederick A. W. R. Devonish.....   | 4      | .....             | do        |
| 23  | James Thomas Wiles.....            | 34     | Smith.....        | do        |
| 24  | Mary E. Wiles.....                 | 28     | .....             | do        |
| 25  | Laura Editha Wiles.....            | 12     | .....             | do        |
| 26  | Florence Irene Wiles.....          | 10     | .....             | do        |
| 27  | William Stanley Wiles.....         | 8      | .....             | do        |
| 28  | Richard Jones Wiles.....           | 6      | .....             | do        |
| 29  | Blanche Henrietta E. Wiles.....    | 3      | .....             | do        |
| 30  | Ellen Alberto Wiles.....           | 6 wks. | .....             | do        |
| 31  | Helen Beatrice Wiles.....          | "      | .....             | do        |
| 32  | Henry Thornhill Cadogan.....       | 56     | Farmer.....       | do        |
| 33  | Sarah Christian Cadogan.....       | 56     | .....             | do        |
| 34  | Jerome Dessaline Cadogan.....      | 17     | .....             | do        |
| 35  | Cordelia Cleopatra C. Cadogan..... | 14     | .....             | do        |
| 36  | Robert Valery Cadogan.....         | 12     | .....             | do        |
| 37  | Arviza Eloise Cadogan.....         | 11     | .....             | do        |
| 38  | John Robert Padmore.....           | 39     | Planter.....      | do        |
| 39  | Mary Susan Padmore.....            | 28     | .....             | do        |
| 40  | Christiana Hinds Padmore.....      | 9      | .....             | do        |
| 41  | Mrs. Elizabeth Ann Worrell.....    | 25     | .....             | do        |
| 42  | Mrs. Edward Nelson.....            | 25     | Pastry Maker..... | do        |
| 43  | John Francis Marshall.....         | 40     | Baker.....        | do        |
| 44  | John Weeks Padmore.....            | 25     | Mason.....        | do        |
| 45  | Elizabeth Frances Padmore.....     | 22     | .....             | do        |
| 46  | Peter Stapleton Padmore.....       | 4      | .....             | do        |
| 47  | Jacob Padmore.....                 | 45     | Farmer.....       | do        |
| 48  | Lucretia Padmore.....              | 45     | .....             | do        |
| 49  | Caroline Padmore.....              | 10     | .....             | do        |



| No. | NAME.                            | AGE.   | OCCUPATION.     | RELIGION.   |
|-----|----------------------------------|--------|-----------------|-------------|
| 50  | James Padmore .....              | 19     | .....           | Protestant. |
| 51  | Mary Evans Padmore.....          | 16     | .....           | do          |
| 52  | George Stanley Padmore.....      | 14     | .....           | do          |
| 53  | Frances Augustus Padmore.....    | 11     | .....           | do          |
| 54  | Ruth Padmore.....                | 9      | .....           | do          |
| 55  | Joseph Alonzo Padmore.....       | 6      | .....           | do          |
| 56  | Alfred Ernest Padmore.....       | 3      | .....           | do          |
| 57  | William Earl .....               | 30     | Farmer.....     | do          |
| 58  | Sarah Elizabeth Earl.....        | 24     | .....           | do          |
| 59  | Letitia Earl.....                | 8      | .....           | do          |
| 60  | Joseph Thomas Gibson .....       | 28     | Cooper .....    | do          |
| 61  | Isaac William Denny .....        | 29     | Planter .....   | do          |
| 62  | John Richard Pollard .....       | 35     | do              | do          |
| 63  | James Bignail .....              | 40     | Shipwright..... | do          |
| 64  | Mary Jane Scott Bignail.....     | 30     | .....           | do          |
| 65  | Joseph Abraham Douglas.....      | 33     | Farmer .....    | do          |
| 66  | Caroline Douglas .....           | 33     | .....           | do          |
| 67  | John Frederick A. Douglas.....   | 13     | .....           | do          |
| 68  | Angelina Theresa Douglas .....   | 8      | .....           | do          |
| 69  | Irene Josephine Douglas .....    | 4      | .....           | do          |
| 70  | Elvira Jane Douglas.....         | 2      | .....           | do          |
| 71  | Holborn Jessamy.....             | 65     | .....           | do          |
| 72  | Frances Rebecca King .....       | 38     | Seamstress..... | do          |
| 73  | John Isaac Thorpe.....           | 35     | Farmer .....    | do          |
| 74  | Elizabeth Maria Thorpe.....      | 34     | .....           | do          |
| 75  | Elizabeth Rachel Ann Thorpe..    | 14     | .....           | do          |
| 76  | Adriana Alberta Louisa Thorpe    | 12     | .....           | do          |
| 77  | Nathaniel Theophilus A. Thorpe   | 10     | .....           | do          |
| 78  | Thirza Ezelia Dorindo Thorpe..   | 8      | .....           | do          |
| 79  | Laura Hannah A. Thorpe .....     | 7      | .....           | do          |
| 80  | Charlotte Evangelina F. Thorpe   | 5      | .....           | do          |
| 81  | John Isaac A. F. G. Thorpe ..... | 1      | .....           | do          |
| 82  | Edward Hunte.....                | 27     | Farmer .....    | do          |
| 83  | James Alexander Dayrell.....     | 36     | Cooper.....     | do          |
| 84  | Margaret Ann Dayrell.....        | 28     | .....           | do          |
| 85  | Theresa Dayrell.....             | 11     | .....           | do          |
| 86  | Matilda Fitz Gerald Dayrell..... | 9      | .....           | do          |
| 87  | Mathaniel Evans Dayrell.....     | 8      | .....           | do          |
| 88  | Julia Lee Dayrell.....           | 5      | .....           | do          |
| 89  | James Alexander Dayrell.....     | 2      | .....           | do          |
| 90  | Jane Benson Dayrell.....         | 2 mos. | .....           | do          |
| 91  | Thomas Henry Eastmond.....       | 23     | Sugar Boiler... | do          |
| 92  | Rebecca Ann Eastmond .....       | 22     | .....           | do          |
| 93  | Laura Matilda Eastmond .....     | 4      | .....           | do          |
| 94  | Ruth Ann Eastmond.....           | 1      | .....           | do          |
| 95  | Edward Thomas Holder.....        | 28     | Sugar Boiler... | do          |
| 96  | Ellen Holder .....               | 27     | .....           | do          |
| 97  | Samuel Hall Holder .....         | 11     | .....           | do          |
| 98  | James Daniel Holder .....        | 5      | .....           | do          |
| 99  | Thomas Albert Holder.....        | 2      | .....           | do          |
| 100 | Robert Jackman.....              | 40     | Sugar Boiler... | do          |
| 101 | Eleanor Jackman .....            | 40     | .....           | do          |
| 102 | Margaret Jane Jackman.....       | 18     | .....           | do          |

| No. | NAME.                           | AGE.    | OCCUPATION.     | RELIGIO    |
|-----|---------------------------------|---------|-----------------|------------|
| 103 | Mary Elizabeth Jackman.....     | 14      | .....           | Protestant |
| 104 | Statira Jane Jackman.....       | 12      | .....           | do         |
| 105 | Joseph Nathaniel Jackman.....   | 11      | .....           | do         |
| 106 | David Nathaniel Jackman.....    | 8       | .....           | do         |
| 107 | Samuel Jackman.....             | 18 mos. | .....           | do         |
| 108 | John Abraham Cox.....           | 23      | Plumber.....    | do         |
| 109 | Mary Ann Cox.....               | 23      | .....           | do         |
| 110 | Josiah Cox.....                 | 15 mos. | .....           | do         |
| 111 | Guy Brown.....                  | 40      | Planter.....    | do         |
| 112 | Delia Brown.....                | 38      | .....           | do         |
| 113 | Albert Augustus Brown.....      | 13      | .....           | do         |
| 114 | Nathaniel Brown.....            | 10      | .....           | do         |
| 115 | Ernest Horatio Brown.....       | 3       | .....           | do         |
| 116 | Frederick Augustus Brown.....   | 2       | .....           | do         |
| 117 | John Worrell Hinds.....         | 25      | Millwright..... | do         |
| 118 | Thomasin Ann Hinds.....         | 23      | .....           | do         |
| 119 | Sarah Elizabeth Hinds.....      | 6       | .....           | do         |
| 120 | Desdemona Alicia Hinds.....     | 3       | .....           | do         |
| 121 | Reginald Wesley Hinds.....      | 5 mos.  | .....           | do         |
| 122 | Thomas Cadell.....              | 30      | Planter.....    | do         |
| 123 | Elizabeth Cadell.....           | 27      | .....           | do         |
| 124 | James Cadell.....               | 12      | .....           | do         |
| 125 | Jane Ann Cadell.....            | 9       | .....           | do         |
| 126 | Elizabeth Cadell.....           | 6       | .....           | do         |
| 127 | William Cadell.....             | 4       | .....           | do         |
| 128 | Samuel Cadell.....              | 1       | .....           | do         |
| 129 | Francis King.....               | 34      | Carpenter.....  | do         |
| 130 | Frances Ann King.....           | 30      | .....           | do         |
| 131 | George Francis King.....        | 8       | .....           | do         |
| 132 | Sarah Henrietta King.....       | 7       | .....           | do         |
| 133 | Henry Parey King.....           | 8 mos.  | .....           | do         |
| 134 | Francis Bourne.....             | 52      | Trader.....     | do         |
| 135 | Susan Bourne.....               | 33      | .....           | do         |
| 136 | Martha Jane Bourne.....         | 15      | .....           | do         |
| 137 | Mary Elizabeth Bourne.....      | 14      | .....           | do         |
| 138 | Sarah Christian Bourne.....     | 11      | .....           | do         |
| 139 | Frances Eliza Bourne.....       | 9       | .....           | do         |
| 140 | James Francis Bourne.....       | 6       | .....           | do         |
| 141 | Eleanor Lucretia Bourne.....    | 4       | .....           | do         |
| 142 | David Gibson.....               | 24      | Cooper.....     | do         |
| 143 | Simon Peter Broome.....         | 31      | Planter.....    | do         |
| 144 | Ellen Rose Broome.....          | 24      | .....           | do         |
| 145 | Mary Dinah Broome.....          | 12      | .....           | do         |
| 146 | Albert Barclay Broome.....      | 9       | .....           | do         |
| 147 | Georgiana Effalanda Broome..... | 5       | .....           | do         |
| 148 | Roselia Adriana Broome.....     | 2       | .....           | do         |
| 149 | Ernest Augustine F. B. Broome   | 4 mos.  | .....           | do         |
| 150 | William Edward Inniss.....      | 25      | Smith.....      | do         |
| 151 | Harriet Henry Inniss.....       | 22      | .....           | do         |
| 152 | Mary Anna Inniss.....           | 12      | .....           | do         |
| 153 | Thomas Hunte.....               | 35      | Planter.....    | do         |
| 154 | Elizabeth Jane Hunte.....       | 31      | .....           | do         |
| 155 | Martha Hunte.....               | 15      | .....           | do         |

| No. | NAME.                            | AGE.   | OCCUPATION.      | RELIGION.   |
|-----|----------------------------------|--------|------------------|-------------|
| 156 | Dorothy Ann Hunte .....          | 10     | .....            | Protestant. |
| 157 | Eveline Hunte .....              | 8      | .....            | do          |
| 158 | Simon Edgar Adolphus Hunte..     | 5      | .....            | do          |
| 159 | James Thos. Crichtow Hunte ...   | 2      | .....            | do          |
| 160 | William Edward Tull.....         | 44     | Planter .....    | do          |
| 161 | Sarah Ann Tull.....              | 40     | .....            | do          |
| 162 | Joshua Tull.....                 | 13     | .....            | do          |
| 163 | Esther Tull.....                 | 12     | .....            | do          |
| 164 | Catharine Herdle Tull.....       | 10     | .....            | do          |
| 165 | Henry Herdle Tull.....           | 7      | .....            | do          |
| 166 | Vashti Tull.....                 | 1      | .....            | do          |
| 167 | Edward Blackett.....             | 29     | Smith.....       | do          |
| 168 | Mary Elizabeth Blackett.....     | 25     | .....            | do          |
| 169 | Catharine Jackman Blackett...    | 6      | .....            | do          |
| 170 | Alonzo Horatio F. H. Blackett..  | 5      | .....            | do          |
| 171 | Alfred Eleazer F. G. Blackett... | 3      | .....            | do          |
| 172 | Alberto Lavinia Blackett.....    | 1      | .....            | do          |
| 173 | Joseph Applewhaite.....          | 24     | Planter .....    | do          |
| 174 | Anna Lewis Applewhaite.....      | 22     | .....            | do          |
| 175 | Mary Jane Applewhaite.....       | 7      | .....            | do          |
| 176 | John Brathwaite Weeks .....      | 40     | Planter .....    | do          |
| 177 | Joseph Weeks.....                | 12     | .....            | do          |
| 178 | James Dial Weeks.....            | 5      | .....            | do          |
| 179 | Jacob Holder .....               | 28     | Planter.....     | do          |
| 180 | Joshua Holder .....              | 15     | .....            | do          |
| 181 | John Brathwaite .....            | 20     | Planter.....     | do          |
| 182 | Samuel Tappin Holder.....        | 26     | Distiller.....   | do          |
| 183 | Susannah Jane Holder.....        | 24     | .....            | do          |
| 184 | Nathaniel Holder .....           | 2      | .....            | do          |
| 185 | Margaret Ann Holder.....         | 1      | .....            | do          |
| 186 | John Benjamin Adamson.....       | 22     | Planter .....    | do          |
| 187 | Cornelia Amelia Goodridge.....   | 30     | Mantua Maker.    | do          |
| 188 | Judith Ann Goodridge.....        | 26     | do               | do          |
| 189 | Mary John Goodridge .....        | 24     | do               | do          |
| 190 | William Henry Goodridge.....     | 16     | Carpenter .....  | do          |
| 191 | James Abel Goodridge.....        | 15     | Tailor.....      | do          |
| 192 | John Richard Francis.....        | 49     | .....            | do          |
| 193 | Triphena Francis.....            | 14     | .....            | do          |
| 194 | James Edward Francis.....        | 14     | .....            | do          |
| 195 | Abijah Francis .....             | 13     | .....            | do          |
| 196 | Jason Francis.....               | 12     | .....            | do          |
| 197 | Henry King Jones.....            | 45     | Carpenter.....   | do          |
| 198 | Nancy Ann Jones.....             | 38     | .....            | do          |
| 199 | Elista Harewood Jones.....       | 6      | .....            | do          |
| 200 | Joseph Highland.....             | 28     | Millwright ..... | do          |
| 201 | Florence Adelsiba Highland.....  | 19 mos | .....            | do          |
| 202 | James Taylor .....               | 36     | Trader.....      | do          |
| 203 | Sarah Ann Taylor.....            | 34     | .....            | do          |
| 204 | Henry King Taylor.....           | 10     | .....            | do          |
| 205 | Sarah Jane Taylor.....           | 6      | .....            | do          |
| 206 | James Taylor.....                | 2      | .....            | do          |
| 207 | Robert Clarke.....               | 35     | Carpenter.....   | do          |
| 208 | Caroline Cecilia Clarke.....     | 31     | .....            | do          |

| No. | NAME.                           | AGE.   | OCCUPATION.           | RELIGION.  |
|-----|---------------------------------|--------|-----------------------|------------|
| 209 | Samuel Christopher Clarke.....  | 10     | .....                 | Protestant |
| 210 | Joseph Emmanuel Clarke.....     | 7      | .....                 | do         |
| 211 | Abraham Orion Clarke.....       | 6 mos. | .....                 | do         |
| 212 | Francis Thome .....             | 20     | Mason .....           | do         |
| 213 | John Prince Porte....           | 50     | Farmer .....          | do         |
| 214 | Ellen Ann Porte .....           | 20     | .....                 | do         |
| 215 | John Edward Porte .....         | 15     | .....                 | do         |
| 216 | Joseph Porte. ....              | 13     | .....                 | do         |
| 217 | Samuel Thomas Porte.....        | 12     | .....                 | do         |
| 218 | Nathaniel Porte .....           | 4      | .....                 | do         |
| 219 | John Marshall Nightingale ..... | 26     | Reporter .....        | do         |
| 220 | Thomas H Greaves .....          | 45     | Tailor.....           | do         |
| 221 | Adelaide Greaves .....          | 38     | .....                 | do         |
| 222 | Susan Thomas Greaves .....      | 18     | .....                 | do         |
| 223 | Joshua Greaves .....            | 16     | .....                 | do         |
| 224 | Mergiana Greaves .....          | 14     | .....                 | do         |
| 225 | Morrington Greaves.....         | 11     | .....                 | do         |
| 226 | Henry Greaves .....             | 8      | .....                 | do         |
| 227 | Eliza Ann Hinds .....           | 35     | Trader.....           | do         |
| 228 | Rebecca Went Senhouse Hinds.    | 16     | .....                 | do         |
| 229 | Emily Went Senhouse Hinds...    | 11     | .....                 | do         |
| 230 | Frances Alice Hinds.....        | 7      | .....                 | do         |
| 231 | John William Hinds .....        | 40     | Painter .....         | do         |
| 232 | Rebecca Ann Hinds.....          | 42     | .....                 | do         |
| 233 | Catharine Ann Hinds .....       | 18     | .....                 | do         |
| 234 | Rebecca Ursula Hinds .....      | 16     | .....                 | do         |
| 235 | Elizabeth Lavina Hinds..        | 14     | .....                 | do         |
| 236 | Joseph Egerton Hinds. ....      | 9      | .....                 | do         |
| 237 | Emanuel Woodville Hinds.....    | 4      | .....                 | do         |
| 238 | Virginia Alice Hinds .....      | 5 mos. | .....                 | do         |
| 239 | Catharine McLean .....          | 60     | .....                 | do         |
| 240 | Benjamin I. Forbes .....        | 37     | Tailor .....          | do         |
| 241 | James E. C. Forbes .....        | 14     | .....                 | do         |
| 242 | — Adams .....                   | 24     | Printer .....         | do         |
| 243 | Anthony Barclay.....            | 55     | Penman .....          | Episcopal  |
| 244 | Sarah Ann Barclay .....         | 48     | Confectioner....      | do         |
| 245 | Antoinette Hope Barclay.....    | 28     | School Mistress ..... | do         |
| 246 | Mary Augusta Barclay.....       | 27     | Confectioner....      | Wesleyan   |
| 247 | Elizabeth Ann Barclay.....      | 25     | School Teacher .....  | do         |
| 248 | Malvina Barclay. ....           | 24     | Fancy Worker..        | Episcopal  |
| 249 | Anthony Barclay .....           | 22     | Merchant's Clrk ..... | do         |
| 250 | Sarah Helena Barclay.....       | 20     | Music Teacher..       | do         |
| 251 | Ernest Barclay.....             | 18     | Coppersmith....       | do         |
| 252 | Laura Barclay .....             | 12     | .....                 | do         |
| 253 | Arthur Barclay.....             | 10     | .....                 | do         |
| 254 | Florence Barclay.....           | 10     | .....                 | do         |
| 255 | Ellen Mai Barclay.....          | 8      | .....                 | do         |
| 256 | Nathaniel Doldron.....          | 48     | Carpenter .....       | Wesleyan.  |
| 257 | Phillis A. Doldron .....        | 48     | .....                 | do         |
| 258 | Nathaniel Doldron.....          | 20     | Joiner .....          | do         |
| 259 | Lydia J. Doldron .....          | 18     | .....                 | do         |
| 260 | Rosina Doldron .....            | 15     | .....                 | do         |
| 261 | Jane Collier.....               | 23     | .....                 | do         |

## EMIGRANTS FROM BARBADOS.

241

| NAME.                        | AGE.   | OCCUPATION.      | RELIGION.     |
|------------------------------|--------|------------------|---------------|
| Samuel Inniss.....           | 29     | Boot Maker.....  | Wesleyan.     |
| Charles Inniss .....         | 23     | Cabinet Maker..  | do            |
| Augustus Gall.....           | 37     | Cultivator ..... | do            |
| Cornelia Gall.....           | 35     | Seamstress ..... | do            |
| Miriam Gall.....             | 5      | .....            | do            |
| Ruth Gall.....               | 3      | .....            | do            |
| Edward Alleyne.....          | 38     | Sugar Boiler.... | Episcopalian. |
| Andrew Campbell.....         | 31     | do               | do            |
| Edward H. Williams.....      | 49     | Mason.....       | do            |
| James W. Blackman.....       | 27     | Printer.....     | do            |
| Isaac Graves.....            | 39     | Sugar Boiler.... | Wesleyan.     |
| Rebecca Graves.....          | 20     | Seamstress ..... | do            |
| George Francis Graves.....   | 18     | .....            | do            |
| Mary Elizabeth Graves.....   | 14     | .....            | do            |
| Sarah Jane Graves.....       | 12     | .....            | do            |
| Edward Nathaniel Graves..... | 10     | .....            | do            |
| Charles Graves .....         | 7      | .....            | do            |
| William Herbert Graves.....  | 5      | .....            | do            |
| Mary Emily Graves.....       | 4      | .....            | do            |
| Thomas Wharton.....          | 50     | Sugar Boiler.... | Episcopalian. |
| Ann Wharton.....             | 47     | .....            | do            |
| Thomas H. Wharton.....       | 15     | Sugar Clarifier. | do            |
| Edward Wharton.....          | 12     | .....            | do            |
| Elizabeth Wharton.....       | 11     | .....            | do            |
| David Wharton.....           | 5      | .....            | do            |
| Josephine Wharton .....      | 2      | .....            | do            |
| Edward Moore.....            | 53     | Sugar Boiler.... | do            |
| Molly Moore.....             | 50     | .....            | do            |
| John Edward Moore.....       | 17     | .....            | do            |
| Molly Moore .....            | 15     | .....            | do            |
| Jane Moore.....              | 13     | .....            | do            |
| James Edward Moore.....      | 10     | .....            | do            |
| Amelia Moore.....            | 7      | .....            | do            |
| James H. Briggs.....         | 33     | Planter .....    | do            |
| Margaret Briggs.....         | 37     | .....            | do            |
| Lucretia Briggs.....         | 5      | .....            | do            |
| Mary Augusta Briggs.....     | 4 mos. | .....            | do            |
| Elizabeth Moore .....        | 19     | .....            | do            |
| Charles Simmonds.....        | 14     | .....            | do            |
| James E. Murray.....         | 34     | Tanner .....     | do            |
| Sarah B. Murray.....         | 24     | Seamstress ..... | do            |
| James E. Murray.....         | 8      | .....            | do            |
| Edward H. Murray.....        | 6 mos. | .....            | do            |
| Samuel Collier.....          | 37     | Baker.....       | Moravian.     |
| Jacob Collier.....           | 13     | .....            | do            |
| Samuel Collier.....          | 11     | .....            | do            |
| Henry P. Collier.....        | 8      | .....            | do            |
| Ernest Collier.....          | 6      | .....            | do            |
| Elvina D Collier.....        | 2      | .....            | do            |
| Thomas B. Layne.....         | 31     | Butcher.....     | do            |
| Sarah B. Layne.....          | 37     | .....            | do            |
| John Bell Layne .....        | 11     | .....            | do            |
| Mary Eliza Layne .....       | 10     | .....            | do            |

| No. | NAME                          | AGE.  | OCCUPATION.     | RELIGION.     |
|-----|-------------------------------|-------|-----------------|---------------|
| 315 | Samuel Solomon Layne.....     | 8     | .....           | Moravian.     |
| 316 | Paul Layne.....               | 7     | .....           | do            |
| 317 | John H. Nurse.....            | 35    | Planter.....    | do            |
| 318 | Elizabeth Nurse.....          | 36    | .....           | do            |
| 319 | Nathaniel Nurse.....          | 15    | .....           | do            |
| 320 | Alberta Nurse.....            | 2     | .....           | do            |
| 321 | John W. Jordan.....           | 34    | Seaman.....     | Episcopalian. |
| 322 | Dorothy Jordan.....           | 32    | Seamstress..... | do            |
| 323 | Sarah Elizabeth Jordan.....   | 10    | .....           | do            |
| 324 | Benjamin Gittens.....         | 18    | .....           | do            |
| 325 | James C. Gittens.....         | 60    | Tailor.....     | do            |
| 326 | Ann Gittens.....              | ..... | .....           | do            |
| 327 | James Gittens.....            | 35    | .....           | do            |
| 328 | Joseph Gittens.....           | 12    | .....           | do            |
| 329 | Joshua Gittens.....           | 10    | .....           | do            |
| 330 | James Gittens.....            | 5     | .....           | do            |
| 331 | John Warde.....               | 40    | Carpenter.....  | do            |
| 332 | John T. Worrell.....          | 59    | Joiner.....     | do            |
| 333 | Angel W. Worrell.....         | 35    | .....           | do            |
| 334 | John E. Worrell.....          | 21    | .....           | do            |
| 335 | Robert Alfred Worrell.....    | 14    | .....           | do            |
| 336 | Edward Ashworth Worrell.....  | 10    | .....           | do            |
| 337 | Henry Albert Worrell.....     | 4     | .....           | do            |
| 338 | Albert Gittens.....           | 27    | Cabinet Maker.. | do            |
| 339 | Martha A. Gittens.....        | 26    | .....           | do            |
| 340 | Edward Gittens.....           | 3     | .....           | do            |
| 341 | Bristowe Armstrong.....       | 51    | Sugar Boiler... |               |
| 342 | Nanny Armstrong.....          | 42    | Cultivator..... |               |
| 343 | Emily Armstrong.....          | 23    | .....           |               |
| 344 | Mary Catharine Armstrong..... | 15    | .....           |               |
| 345 | Alexander Armstrong.....      | 4     | .....           |               |
| 346 | Benjamin Brathwaite.....      | 30    | Tailor.....     |               |

#### ARRIVAL OF THE BARBADOS EXPEDITION.

On the 10th of May last, the brig Cora, from Barbados, arrived at Monrovia, with three hundred and forty-six emigrants, judiciously selected and dispatched at the expense of the American Colonization Society. Natives of the West Indies, and generally acquainted with the agriculture of tropical latitudes, they will, it is believed, not only improve their condition but help to develop the resources of Liberia.

We clip the subjoined from one of the papers published at Barbados—*The Times*—of June 6:—

The first trip of emigrants from Barbados to prosperous, happy Liberia, a great Christian Republic, in their dear Mother-Country, Africa, has been eminently successful.

The good brig *Cora* arrived here, back again from Africa, early yesterday morning. All who left Barbados in her reached Africa alive; there was not a single death on board during the passage!

The *Cora* got under weigh in Carlisle Bay at 5 o'clock p. m. on the 5th of April, and dropped out a good distance from shore; but she did not actually commence her anxious, her momentous and memorable voyage, until the following evening. She reached Monrovia, on the 10th ult., after a passage of 34 days; and her return occupied 18 or 19 days; and, as she had been absent only 60 days, or rather 59½, she could have been on the Liberian coast only 7 or 8 days. In a letter we have had a sight of, it is said there were 346 souls on board.

For an account of the cordial hospitality of the President of Liberia to the emigrants, and the enthusiastic welcome which greeted them from every quarter, we must refer to the admirable letter on the subject, which we copy from last night's *Globe*.

The Divine protection and blessing, which have been so graciously manifested to this first troop of emigrants from hence to Liberia, we must consider as an answer to the many fervent prayers to the Almighty, which ascended up on their behalf the very week they quitted us. Besides the special service at James'-Street Chapel, the Sunday before, (April 2d,) and the service on board the *Cora* the afternoon of the 5th, many persons after finally quitting the vessel that last evening resorted to the James'-Street Chapel, and united there in fervent prayer for the health and safety of the passengers and crew, and *fully* indeed have those prayers been answered by Him who *hears and answers faithful prayer*.

LIBERIA, May 13th, 1865.

My Dear Mr. B.:—"I feel much pleasure in conveying these few lines to you. We arrived at Monrovia on the 10th of the above month, after 34 days passage. We would have reached here sooner, but we met with nearly eight days calm. We waited upon his Excellency the President, and were so kindly received that we (the Committee) had the honor of taking a glass of wine with his Excellency, in the State Hall. Liberia is a great place. I shall soon be able to write and tell you all about this great Continent. Mr. W. and wife, and Mr. and Mrs. G. arrived three days before us; all the others are at Sierra Leone. We are very comfortable, &c.; except a slight cold, all are quite well. The President has directed that our lands of 25 acres shall be laid off on Monday 16th, on Carysburg road, about 20 miles from Monrovia, which is the best locality for us. A special service was called for on Sunday, the 14th, at the Parish Church, by Prof. Crummell, which was handsomely responded to. You will excuse me until I can write to you more fully.

Yours sincerely,

JOHN R. P.—."

For the African Repository.

A LEAF FROM "REMINISCENCES OF LIBERIA."

No. IV.

BASSA COVE—THE MASSACRE.

"BASSA COVE is located at the junction of the Benson river, a small stream, with the St. John's, nearly opposite Edina. Several of the citizens of this place also have given considerable attention to the cultivation of coffee, arrow root, and ginger during the last few years."

This place is one of deep interest, and deserves a much more extended notice than the above few lines, which we quote from "*Lugenbeel's Sketches of Liberia.*" It has been the scene of some of the most thrilling events which have occurred in Liberia. It was settled in 1834, and was at first and for some time the especial *protege* of the Pennsylvania Colonization Society. ELLIOTT CRESSON, Esq., that energetic and devoted friend of the colored race and liberal supporter of Colonization, took much interest in its settlement, and at one time was called *Port Cresson*. An expedition came out in the latter part of 1834 with a full supply of provisions, lumber, and every necessary for the emigrants on board. The vessel stopped at Monrovia, and a commission with it, appointing Mr. Searles the agent of the Society and Governor of the new settlement. This gentleman having died some time previously, and Governor Pinney having the general supervision of the colonies, appointed Mr. Hankinson, as he could get no other suitable person, to take the charge. Mr. and Mrs. Hankinson had accompanied the expedition in the capacity more of teachers than any thing else. They were members of the Society of Friends, amiable, strictly conscientious, and deeply pious. The expedition arrived safely at the Cove, and every one of the emigrants, with all their effects, landed without difficulty. They were housed and entertained in a good degree by friends at Edina, until they could erect their own dwellings on the site of the new town. Things went on well for a season. The stores were landed and put into a large temporary warehouse made of boards and rendered secure. A comfortable hut, too, was speedily erected for the agent, Mr. Hankinson, and his wife. All seemed to progress finely, but a terrible storm was gathering. The Bassa natives, a most treacherous tribe, as they have proved themselves to be more than once, came in crowds



around, welcomed the new-comers, professed much friendship, but made their observations as to their means of self-defence, coveted their large supply of stores, goods, and wares, and began secretly to lay their plans for a general massacre. The emigrants were put on their guard by the old settlers at Edina, and were advised that mischief was brewing—hostilities were designed by the natives. The principal men waited on the agent and told him frankly their fears, fears that were too well founded. But the agent was a “peace man” in every sense of the word, and would neither provide arms and ammunition for his men, nor would he allow them to obtain muskets themselves or make any show of the means of self-defence. Whenever they would report to him any insulting remarks or threats of the natives, and assure him that they must have arms to defend themselves, his universal reply was, “Read your bibles to them, and trust in God, He will defend you.” A Mr. Aaron P. Davis, now living, and for many years a devoted minister of the Baptist church, would not listen to any such kind of reasoning, for though he read his bible and trusted in his God, he did not expect God to do the work of both. So he, obtaining a gun and ammunition, “made a show of them openly,” so that any native going to *his* hut could see there a musket, and powder, and balls, “and many hearing thereof were afraid.”

The natives counselled together, laid their plans, and as all the emigrants were now comfortably settled in their own houses, they fixed on a certain night, and in its darkest hour made a rush upon the defenceless inhabitants of Bassa Cove. More than twenty men, women, and children were cruelly massacred, their houses set on fire, and an abundance of valuable goods stolen. The agent and his wife would have shared the fate of the slain, but most providentially for them the brig *Ruth*, of Philadelphia, Capt. John E. Taylor, master, was in that port at anchor at the time. Capt. Taylor, always a friend to the missionaries and agents, as the writer has personal occasion gratefully to remember, lost no time in manning a boat with trusty and reliable Kroomen, pulling on shore with all speed, and hurrying Mr. Hankinson and his wife to fly for their lives on board of his vessel. Such was the imminent danger to which they were exposed, that although the agent would have tarried to collect some valuables, the Captain saw that every

moment was precious, and would not even let them dress, but commanded his men to take them up and bear them to the beach, and thus in their night clothes they were put into the boat and reached the Ruth in safety.

THOMAS BUCHANAN, Esq., arrived early in the year 1836, with a company of new settlers, and abundant supplies for the relief of the scattered colony. With that discretion for which he was remarkable, he at once re-commenced the settlement some two miles from the former site, in a healthy and beautiful region, where a slave factory from which five hundred slaves had been monthly exported, and which was within supporting distance of Edina.

In 1837 the REV. J. J. MATTHIAS, a superannuated minister of the Philadelphia Conference of the M. E. Church, was appointed governor of the settlement at Bassa Cove by the Colonization Society, and came to Liberia in the schooner "*Charlottc Harper*." In the same vessel, besides the Governor's family, consisting of Mrs. Matthias and Miss Annesley, Dr. Johnson, of Kingston, N. Y., came out as physician for the same place; Dr. S. M. E. Go-keen, missionary physician of the M. E. Church, and two female teachers, Mrs. Ann Wilkins and Miss L. A. Beers. After spending some time at Monrovia, Governor Matthias and family and Dr. Johnson went down to the Cove, and were soon settled. Mr. Matthias proved a thoroughgoing, efficient, and successful Governor. The people loved and esteemed him. Though a minister, and a good and holy man, yet he organized, and kept up a well-trained little regiment of brave soldiers, reviewed them himself every month, and such a display and demonstration as they made most effectually prevented the natives from attempting any hostilities. There was no war in Governor Matthias's day.

But Bassa Cove lost its excellent Governor. Mrs. Matthias and Miss Annesley both died. Mr. Matthias lost his health, and was obliged to return to America in 1838, leaving Dr. Johnson in charge. Soon the natives attacked the place again, and a bloody war ensued. Colonel Weaver of Edina with his brave boys fought nobly. Dr. Johnson, too, led in person a little regiment of fearless heroes, and the natives were repulsed with great slaughter. Dr. Johnson's health failing, he returned to the United States.

In 1839, THOMAS BUCHANAN, Esq., came out again, this time

as Governor-General of all the colonies save Cape Palmas, or Maryland. He served Liberia bravely and devotedly for many years, and finally died at Bassa Cove. A splendid monument erected to his memory tells the story of his labors and his end. Such was the veneration of the people of Liberia for this friend of their country and of their race, that Bassa Cove was named BUCHANAN by an act of the Legislature, and is so called to this day.

Buchanan has improved wonderfully in a few years. Several fine houses have been erected, two or three churches and a court-house have also been built. Its commerce in palm oil, coffee, and other valuable products of the rich country along the banks of the St. John's river is taking the lead. The people are industrious, enterprising, and persevering. Some very fine small sailing crafts have been built, launched, and are pursuing a profitable coastwise commerce. It is now incorporated as a city, and its beautiful site, and the perseverance of the Colonization Society in keeping it up, all prove the wisdom of its early founders, and the blessing of Heaven on their labors and sacrifices.

"I have been there and still would go."

SPRINGFIELD, O., July 11, 1865.

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For the African Repository.

### EXTENSION OF LIBERIA.

I have long been known as a warm friend of the African, but like many others had prejudices against Liberia, until I went and *saw for myself*. I wished well to her, and hoped good would result, but had many fears, and some wrong notions.

In 1856 I visited and thoroughly canvassed Mesurado county. I travelled in the country *back* of Liberia to see what chance there was for *enlargement*, and found a *beautiful* country, finely rolling, abundantly supplied with smaller and larger streams, suitable for mills; the soil good, abundance of the finest iron ore in the world, and in some places *pure iron*, capable of being worked without smelting. Coal has also been discovered, so that this ore can be smelted. I found the natives few and far between, very friendly to "Young America," as they called Liberia, so that there will be but little obstruction to the *extension* of Liberia.

The Government of Liberia was patterned after our own, only

*improved*, for their Constitution plainly declare in words not to be misunderstood or construed in two ways, "There shall be no SLAVERY in this Republic, *either direct or indirect.*"

Much has been said about the *unhealthy* location of Liberia. The *first* location on *Sherbro island* was VERY bad—none could be worse, but the present is, probably, as good as can be found along the western coast of Africa. There are *many* high points on the sea, and the country *back* is high and beautifully rolling.

*Whites* will be sick, and but few can live any where in west Africa. Their acclimation is generally very severe, and often fatal, but colored men, (for some natural reason I need not explain,) *as a fact* do not suffer from the climate of Africa as do whites. Some will be slightly sick, some will die, but the masses, with care and prudence, may live, and labor there, as well as here. I look upon LIBERIA as *Providentially* established, and believe it will be a great blessing to Africa. Liberia is rapidly rising and spreading, and may God bless and prosper her. Her numerous steam sugar mills, large brick dwellings, and public buildings, College, &c., bear witness to her prosperity.

GEO. THOMPSON.

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#### NEW HAMPSHIRE COLONIZATION SOCIETY.

The annual business meeting of this Society was held at the office of S. G. Lane, Esq., in Concord, on Thursday, June 15th, and the Society, in appropriate resolutions, commemorated the loss of two of its respected Vice-Presidents by death during the past year—the Hon. John H. White, of Lancaster, and the Hon. David Culver, of Lyme. Resolutions were also adopted expressing the belief that the cause of African Colonization had received a new impetus, and had become of unspeakable importance, as the result of the momentous events, which have marked the history of this nation during the last four years, and that the noble work which the Society had been organized to promote, must receive increased favor and be greatly enlarged at no distant day.

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#### THE SECOND SOURCE OF THE NILE.

A dispatch has been received by the the British government from their consul at Alexandria, announcing the discovery of another

great central African lake, whence issues the second source of the Nile. Its discoverer, Mr. Samuel Baker, had named it the Albert Nyanza. It is as large as the Victoria Nyanza, and is situated in north latitude 2 degrees 17 minutes. This lake had been heard of by Captain Speke, but not seen by him. The time is not far distant when the whole of the interior of the vast African continent will be explored and known to geographers.

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### INTELLIGENCE FROM LIBERIA.

By the brig M. A. Benson, at Boston, from Monrovia, letters and the Liberia Herald to a recent date have been received, mentioning the arrival, May 10th, of the brig Cora with three hundred and forty-six emigrants from Barbados, sent by the American Colonization Society, and that the citizens of Liberia had given them a cordial welcome. Some of the Barbadians had gone to the rapids of the St. Paul's river to settle, and others will locate on the Carysburg road, about twenty miles back of Monrovia. It is believed they will be a valuable acquisition to that country.

Hon. D. B. Warner has been re-elected President. The Liberia College was in operation and a good class expected next year. Hilary R. W. Johnson, Esq., had been appointed Secretary of State in place of Rev. E. W. Blyden, resigned, to give his whole time and energies to his duties as Professor in the College. Agriculture is advancing. In addition to other consignments, the M. A. Benson brought for a gentleman of Philadelphia from "The Union Agricultural Enterprise Company," four thousand six hundred and seventy pounds of sugar, and from other parties over two thousand pounds of coffee. Liberia is constantly showing what the colored man may become under the elevating influence of Christian philanthropy and his own untrammelled exertions.

#### LETTER FROM EX-PRESIDENT ROBERTS.

MONROVIA, May 15, 1865.

DEAR SIR: The delay of the "M. A. Benson" several days longer than was expected enables me—though I presume you will get the same information through other sources—to inform you of the arrival, on the 10th inst., of the brig "Cora" from Barbados with three hundred and forty-six emigrants. They appear, from what I have seen of them, an interesting company. Most of the male adults, I am told, are mechanics and practical farmers, and seem to have correct ideas of the circumstances and capabilities of the country—so far greatly pleased. We have long needed men here who thoroughly understand the cultivation of the canes and the manufacture of sugar: and indeed the culture and preparation of all kinds of tropical products.

Heretofore we have had, now and then, a family or two to arrive from the British West Indies; but nearly all, after a while, make a visit to Sierra Leone, and in most cases finally settle there, where the manners and customs of the people are more English, and of course more adapted to their early habits and taste. Perhaps this company, being a large number and forming themselves a neighborhood, as I understand they propose settling pretty much together between the St. Paul's and Carysburg, will gradually slide into our republican feelings and sentiments, and soon find themselves entirely identified with the country. If so, as I think most likely, these people, with the blessing of Providence, will doubtless prove a great acquisition to Liberia.

News reached here yesterday afternoon from the leeward counties, announcing the re-election of President Warner. I am truly glad of it.

I sincerely trust you are beginning to see the end of your troubles in America. What is to become of the large number of colored people now employed in the Federal service when the war shall have ended? Is it contemplated to locate these people somewhere, to themselves, in the United States? I presume this is going to be a subject of no little importance to your government by and by.

I remain, my dear sir,

Most respectfully yours,

J. J. ROBERTS.

FROM THE SECRETARY OF STATE.

DEPARTMENT OF STATE, MONROVIA, May 16, 1865.

SIR: I have to inform you that your letter of the 7th of March to my predecessor has first come into my hands. The emigration from Barbados has, in its first step, been crowned with success. The brigantine Cora arrived here on the 10th inst., bringing three hundred and forty-six new citizens from the aforesaid Island. We regard these people as a valuable acquisition to our population, and hope future events will develop this emigration scheme to entire satisfaction.

I thank you for the information you give with reference to the Gunboat. The Government of Liberia has great confidence in the magnanimity of the Government of the United States, and the concern which the latter manifests for our interests and prosperity tends more and more to cement the bonds of friendship already existing between the two countries.

I am, sir,

Your obedient servant,

H. R. W. JOHNSON.

FROM PRESIDENT WARNER.

GOVERNMENT HOUSE, MONROVIA, May 13, 1865.

MY DEAR SIR: I have your letter dated Barbados, April 3, introducing to me Captain Henderson of the brig Cora, which arrived here on the 10th of the

present month, bringing us a company of emigrants from the Island of Barbados. They are all landed, three hundred and forty-six in number, not one having died on the passage out.

We purpose locating them on the Carysburg road, near the Receptacle erected about midway between the river and that settlement. As far as my observations have gone, the people just landed seem, upon the whole, to be a well selected company, and may be regarded as a valuable acquisition to our young Republic. To your large experience in the kind of materials required here for the upbuilding of this offspring of American and English philanthropy, and the further development of the country and the character of the people in it, and your sagacity in selecting those materials, is due the very respectable and promising immigration with which we have just been favored.

The Government of this Republic feels very grateful to the Society for the great interest it has taken in its West Indian emigration enterprise, both as it regards the pecuniary means it has furnished and the happy selection of the emigrants sent out.

I have the honor to be, sir,  
Your obedient servant,

D. B. WARNER.

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FROM AN EMIGRANT FROM PENNSYLVANIA.

CARYSBURG, April 29, 1865.

**DEAR SIR:** Through a kind Providence I am permitted to inform you that myself and family are well. God has blessed us. Last year my two youngest daughters were converted to God, also, two Congoes and one Queah. Seven of my own family belong to the Presbyterian Church. James H. Deputie is in the Methodist Mission at Cape Mount, some twenty miles interior. John Deputie is under the Presbytery of West Africa, preparing for the ministry. Robert, my youngest son, is looking forward to the ministry. Rev. Thomas E. Dillon, Presbyterian, my son-in-law, preaches here every two weeks. I have nothing to regret in coming to Africa. Any colored persons can live here and enjoy health provided their constitutions are good, and they take proper care of themselves. Many worthy men have shortened their days by unnecessary exposure.

There is great need for competent young men as ministers, teachers, carpenters, boat-builders, farmers. As the farming increases, labor becomes more abundant. The natives are more inclined to become enlightened, and the number of Congoes in our families has produced a favorable change among them. Could you get some friends to send us some books for our schools, they would be a great prize. We are now preparing to build a Presbyterian church in this place. Send us your prayers that God will bless our labors.

I remain, yours, truly,

CHARLES DEPUTIE.

## EXTRACTS FROM THE LIBERIA HERALD.

**TOBACCO.**—We have been authorized by those who have the matter in hand, to state that that indefatigable friend of Liberia, H. M. Schieffelin, Esq., of New York, desiring to promote the cultivation of tobacco, has offered as premiums fifty dollars for the best twenty-five pounds raised in any part of Liberia the first year; one hundred dollars for the best fifty pounds the second year; and one hundred and fifty dollars for the best one hundred pounds the third year. Mr. Schieffelin has also sent out some seed for distribution to competitors. A committee are to attend to the examination of the tobacco, and the awarding of the premiums.

**Rev. E. W. BLYDEN**, who served so efficiently as Secretary of State for the Republic, has resigned his office. The President has been pleased to appoint Mr. H. R. W. Johnson to succeed him. The cause of Mr. Blyden's resignation was a resolution adopted by the Trustees of Liberia College, requesting Mr. B., who is a professor in that institution, to discontinue his connection with the Government, that the College might have the entire benefit of his services.

**THE CROPS** are abundant this year, but the weather has been quite unfavorable to the sugar manufacturers. There has been rain—unusually much all the dries, and it is feared that this will seriously interfere with the clearing and planting of new farms this season.—*Liberia Herald, April 21, 1865.*

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## ITEMS OF INTELLIGENCE.

**MIXED COMMISSION COURT.**—A return made to the British Parliament shows that, since the year 1860, no cases have come before the Mixed Commission Courts of New York or the Cape of Good Hope; that one case came before the Court of Sierra Leone in 1864, when the ship *America*, containing no Africans on board, was referred to arbitration, and condemned; that two ships, the *Lola*, and *Castilla*, were taken before the Havana Court, but were liberated; and that, before the Loando Court, since 1860, the *Tiger*, with seventy Africans on board, was condemned; the *Paquete de Meanda*, with five Africans on board, was condemned: three other ships, having no Africans on board, were condemned; four others were liberated, and two were referred to arbitration, but one of them was acquitted.

**St. HELENA HUSSEY CHARITY.**—The English Bishop of St. Helena, in a letter states that a decision has been given by the Court of Chancery as to the appropriation of the Hussey Charity, bequeathed for the instruction and redemption from slavery of negroes: that half of the sum so left is to be appropriated for the benefit of the liberated Africans brought to or residing in St. Helena, and that the means thus provided will be ample to meet all the expenses connected with the instruction of the negroes in Rupert's Valley.



**THE NEW AFRICAN BISHOP.**—We have before spoken of the ordination to the episcopate of Dr. Crowther, a native African, and his work in Western Africa, under the auspices of the English Episcopal Missionary Society. At his first ordination services on the banks of the Niger, the Bishop exclaimed: "Can this be *real*?" The Bishop not only exhorts to action, but labors himself with remarkable zeal and energy. He left Liverpool towards the end of last July; in less than a month he was at Lagos, just in time to secure a passage on board of the *Investigator*, then about to ascend the Niger. In a few days he had commenced his primary visitation, and in seven weeks he had gone over the stations of the Church Missionary Society on the Niger, and had successfully accomplished many objects preparatory to future extension. There are cheering reports of accessions to the churches in these regions. At Ghebe, Bishop Crowther baptized ten adults and seven children, all children of converts.

**ARRIVAL OF PASSENGERS.**—Rev. Alexander Crummell, and Rev. Thomas H. Amos and family, of Liberia, were passengers by the "M. A. Benson," at Boston. Prof. Crummell came after his two daughters, students at Oberlin College, Ohio.

**AFRICAN MISSIONS.**—From *Zanzibar* in the East, not forgetting Dr. Livingstone's *Zambesi*, by the way of *Natal* and *Kaffirland*, and the *Cape Colony*, and the more northern *Bight of Benin*, as far as the *Gambia*, Africa is skirted at intervals along its shores with Christian Missions, and in all its parts has been penetrated for some hundreds of miles by faithful men, who have introduced a knowledge of the Gospel. Great has been the sacrifice of valuable life, especially in Western Africa, within the last half century. In the first twelve years of the Church of England Mission in *Sierra Leone*, thirty Europeans died. The Wesleyan Missionary Society have in their burial-grounds the graves of above forty Missionaries and their wives. But great also has been the success of Missions in Africa.

### Receipts of the American Colonization Society,

From the 20th of June, to the 20th of July, 1865.

| MAINE.                            |                                      |
|-----------------------------------|--------------------------------------|
| By Rev. F. Butler, (\$117.)       | Mrs. Abigail Titcomb, Mrs.           |
| <i>Portland</i> —L. Dana, W. S.   | H. L. Durrell, each \$10.            |
| Dana, W. F. Safford, H. J.        | Col. James M. Stone, Mrs.            |
| Robinson, J. H. Perley,           | Lucy W. Stone, Capt. Chas.           |
| Hon. Joseph Howard, J. S.         | Thompson, each \$5. W. B.            |
| Bicker, Deblois Jackson,          | Sewall, \$3. Mrs. Mary L.            |
| H. J. Libby, S. Myrick,           | Dane, \$2. C. Littlefield, \$1,      |
| each \$5. J. Maxwell, H.          |                                      |
| B. Hart, Dr. Israel T. Dana,      |                                      |
| each \$3. Charles Staples,        |                                      |
| S. O. Strout, each \$2. J.        |                                      |
| C. Brooks, A. R. Mitchell,        |                                      |
| J. G. Tolford, each \$1—in        |                                      |
| part annual collection.....       |                                      |
| <i>Kennebunk</i> —Joseph Titcomb, |                                      |
|                                   |                                      |
|                                   | NEW HAMPSHIRE.                       |
|                                   | By Rev. F. Butler, (\$5.)            |
|                                   | <i>Meriden</i> —Dea. Daniel Morrill, |
|                                   |                                      |
|                                   | VERMONT.                             |
|                                   | <i>Burlington</i> —Job Lyman, do-    |
|                                   | nation .....                         |
| 66 00                             | By Rev. F. Butler, (\$11.)           |
|                                   |                                      |
|                                   | 51 00                                |
|                                   | 117 00                               |
|                                   | 5 00                                 |
|                                   | 3 00                                 |

|  |       |                                      |        |
|--|-------|--------------------------------------|--------|
| <i>Pittsford</i> —Cong. Ch. and Soc.,<br>in aid of salary of Prof. M. H.<br>Freeman, at Liberia College, | 11 00 | son, ea. \$1.....                    | 175 00 |
|  | 14 00 | <i>Norwich Town</i> —D. W. Coit...   | 5 00   |
| RHODE ISLAND.  |       |                                      |        |
| By Rev. J. Root Miller, (\$15.58.)   |       | <i>Clinton</i> —E. A. Elliot, \$5.   |        |
| <i>Providence</i> —(Additional,) A   |       | George E. Elliot, Henry A.           |        |
| Friend, \$10. Cash, \$5.   |       | Elliot, Charles A. Elliot,           |        |
| Cash, 58 cents.....  | 15 58 | Alfred Hull, Mrs. R. Park-           |        |
| CONNECTICUT.   |       |                                      |        |
| By Rev. J. Root Miller, (\$730.92.)  |       | er, ea. \$1. Miss Nancy              |        |
| <i>Saybrook</i> —Dea. Elisha Sill,   |       | Stanton, 50 cents.....               | 10 50  |
| Geo. H. Chapman, ea., \$5.   |       | <i>New Haven</i> —(Additional,) S.   |        |
| Mrs. John Allen, \$6. R.   |       | B. Jerome, \$2. D. S. Coop-          |        |
| B. Chalker, Capt. S. L.  |       | er, \$1.....                         | 3 00   |
| Spencer, ea. \$3. Mrs. Ann   |       | <i>Windsor</i> —Mrs. S. A. Tuttle,   |        |
| A. Pratt, R. M. Bushnell,  |       | \$3. Miss S. M. Loomis,              |        |
| ea. \$2. Edwin Ayer, Rev.  |       | Thaddeus Mather, ea. \$1.            |        |
| S. McCall, R. C. Denison,  |       | Collection in Cong'l Ch.,            |        |
| S. B. Dickinson, C. W.   |       | \$11.52.....                         | 16 52  |
| Stafford, Mrs. J. D. Billard,  |       | <i>Guilford</i> —Mrs. M. G. Chitten- |        |
| C. Ripley, R. E. Pratt, Hen-   |       | den, \$10. James Monroe,             |        |
| ry Hart, Joseph M. Pratt,  |       | \$2. Mrs. Comfort Starr,             |        |
| Wm. J. Clark, Mrs. John  |       | Henry Fowler, ea. \$1. Philo         |        |
| J. Doan, Gilbert Pratt, Dr.  |       | Bishop, 50 cents.....                | 14 50  |
| Asa H. King, Mrs. Sumner   |       | <i>Wethersfield</i> —Dea. Richard A. |        |
| Bull, C. C. Spencer, Dea.  |       | Robbins, Dr. A. S. Warner,           |        |
| W. R. Clarke, E. C. Ing-   |       | Dr. E. F. Cooke, Horace              |        |
| ham, Mrs. R. C. Acton, J.  |       | Walcott, ea. \$3. Rev. W.            |        |
| S. Dickinson, ea. \$1. R.  |       | W. Andrews, Palmer South-            |        |
| C. Shepherd, Alfred Ing-   |       | worth, James Smith, Dea.             |        |
| ham, A. E. Chalker, Mrs.   |       | John Wells, J. N. Standish,          |        |
| Mary Clarke, M. Norton, E.   |       | Wm. Willard, ea. \$2. Mrs.           |        |
| Sanford, Mrs. J. M. Chalker,   |       | J. L. Wells, \$1.50. L. R.           |        |
| Mrs. A. Chalker, Wm. Wil-  |       | Wells, Dr. R. Fox, Capt.             |        |
| lard, Mrs. Willard, Miss B.  |       | Horace Savage, Miss H.               |        |
| W. Whittlecy, Mrs. Giles   |       | Wolcott, Samuel Wolcott,             |        |
| Blogue, Miss Amelia H. In-   |       | R. R. Wolcott, Charles               |        |
| graham, Mrs. A. P. Ingra-  |       | Walcott, Chauncey Rob-               |        |
| ham, George A. Vogel,  |       | bins, S. R. Wells, Mrs.              |        |
| Travis Ayer, Charles E.  |       | Romanta Wells, Mrs. S. M.            |        |
| Sill, Charles A. Sill, each  |       | Wells, Ashbel Wells, Jo-             |        |
| 50 cts. F. R. Chalker, Mrs.  |       | seph Wells, John Loveland,           |        |
| Mabill Shipman, Mrs. A. S.   |       | Elisha Johnson, Chauncey             |        |
| Ward, Giles Blogue, ea. 25c.   | 56 00 | Colman, S. W. Robbins,               |        |
| <i>Norwich</i> — A. H. Hubbard,  |       | Miss R. Churchill, Miss Abi-         |        |
| \$100. Wm. P. Green, \$20.   |       | gail Harris, Wells Adams,            |        |
| Gen. Wm. Williams, \$8.  |       | Mrs. S. Woodhouse, Mrs.              |        |
| Charles Osgood, Gardiner   |       | T. Griswold, J. S. Gris-             |        |
| Green, ea. \$10. L. W. Car-  |       | wold, Mrs. S. Griswold, Mrs.         |        |
| rol, L. Blackstone, Jere-  |       | E. A. Allen, ea. \$1. Mrs.           |        |
| miah Halsey, ea. \$5. E.   |       | A. Brigden, Mrs. S. B.               |        |
| O. Abbot, C. Spaulding, J.   |       | Griswold, ea. 75 cts. Da-            |        |
| Dunham, Jedediah Hunt-   |       | vis Morris, S. B. Churchill,         |        |
| ington, ea. \$2. W. P. Ea-   |       | Miss Cordelia Harris, Mrs.           |        |
| ton, Mrs. M. W. Rockwell,  |       | A. F. Adams, W. W. Adams,            |        |
| Geo. Perkins, Frank John-  |       | John Montague, Mrs. Honer            |        |
|  |       | Griswold, ea. 50 cts. Mrs.           |        |
|  |       | T. N. Griswold, 30 cents.            |        |
|  |       | Mrs. S. W. Dillings, Mrs.            |        |
|  |       | C. Hanmer, ea. 25 cts.....           | 56 30  |
|  |       | <i>Mystic</i> —Mrs. C. H. Mallery,   |        |

G. W. Mallery, each \$5.  
 C. H. Denison, J. O. Cotrell, ea. \$2. Mrs. Asa Fish, A. C. Tift, Mrs. Hannah Ashbey, Mrs. Lucretia Ashbey, James Gallup, George Greenman, ea. \$1. John Gallup, Palmer Gallup, A. F. Young, ea. 50 cents..... 21 50

*New London*—C. A. Lewis, \$10. W. C. Crump, A. M. Frink, Mrs. Colbey Chew, ea. \$5. Miss E. E. Law, Mrs. F. J. Chew, Miss C. E. Rainey, Mrs. Jonat'n Starr, Miss J. S. Richards, ea. \$3. Mrs. Sarah Garrett, Nathan Belcher, ea. \$1 ..... 42 00

*Branford*—Rev. Timothy P. Gillett, D. D., \$10. Mrs. J. A. Leggate, \$5. Mrs. E. F. Rogers, Nathaniel P. Miner, Dea. William Linsley, Dea. John Plant, ea. \$3. Eli F. Rogers, Augustus Blackstone, Mrs. David Beach, Mrs. C. H. Rogers, ea. \$2. Mrs. H. L. Baldwin, Mrs. William Averill, Mrs. Henry Palmer, Mrs. Benjamin Fowler, Mrs. Polly Foot, Henry Linsley, E. E. Bishop, Timothy Palmer, J. I. Lund, Amaziah Hall, Mrs. Timothy Beach, Mrs. W. H. Beach, Capt. Richard Dibble, Joseph Baldwin, C. W. Palmer, Henry Towner, Eckford Davis, Mrs. Mary Norton, John R. Baldwin, Davis Towner, Samuel O. Plant, Philander Hopson, Eliza Rogers, Albert C. Gardner, B. B. Bunnell, David Averell, Henry W. Hubbard, Mrs. Samuel Pond, Samuel E. Linsley, Mrs. Abigail Russell, E. S. Wade, Dea. James Barker, Henry Rogers, H. G. Harrison, ea. \$1. Mrs. Abigail Averill, Mrs. Lucy C. Foot, ea. 50 cents. Of which thirty dollars is to constitute Rev. Elisha C. Baldwin of Branford, a Life Member: and also thirty dollars to constitute Nathaniel P. Mi-

nor of Branford, a L. Mem. 70 00

*Madison*—Mrs. J. S. Wilcox, \$3. Mrs. J. W. Nash, A. O. Wilcox, ea. \$2. Mrs. Thomas Scranton, George Dowd, Mrs. Catharine W. Hand, Mrs. Lewis Wats, Horace N. Coe, S. H. Scranton, Mrs. F. Dowd, Mrs. Milton Badger, A. N. Smith, F. W. Scranton, Wm. F. Chittenden, ea. \$1. Mrs. F. S. Willard, Mrs. John Halsey, Mrs. S. R. Crampton, Mrs. E. S. Smith, Miss L. S. Scranton, Mrs. H. Lee, E. S. Eley, Mrs. E. S. Eley, ea. 50 cents. Mrs. Charlotte Minor, 10 cents. Mrs. Talcot Bradley, Mrs. John Griswold, L. H. Dingwell, ea. 25 cents..... 22 85

*Old Lyme*—C. C. Griswold, \$5. H. L. Sill, \$3. Mrs. Emily M. Moore, Robert H. Griswold, each \$2. Reuben Champion, Judge McCurdy, ea. \$1. Mrs. Chas. L. Peck, 50 cents..... 14 50

*Farmington*—Henry Mygatt, Miss Sarah Porter, ea. \$5. E. L. Hart, \$3. Abner Bidwell, J. N. Bunnell, Julius Gay, Mrs. Fanny Steel, ea. \$2. Rev. L. L. Paine, Wm. Gay, Thomas Mygatt, Mrs. Martin Cowles, Karl Klauser, Truman Sanford, Mrs. J. H. McCorkle, Mrs. M. G. Root, Thomas Treadwell, Charles Carrington, C. D. Cowles, Franklin Woodford, ea. \$1. Mrs. Dolly Whittlecy, 25 cents. 33 25

*Collinsville*—S. W. Collins, \$10. A. O. Mills, \$5. S. P. Norton, R. O. Humphrey, ea. \$3. Dr. Benadan Kasson, Rev. C. B. McLean, Dr. R. H. Tiffany, Mrs. Emma Mills, ea. \$2. Lawrence Colton, G. H. Nearing, L. G. Brown, L. Hough, Dea. H. N. Goodwin, A. T. Farwell, G. H. Harrington, J. L. Sanborn, John R. Andrews, D. F. Lane, Albert Williams, B. F. Sears, G.

H. Barbour, ea. \$1. Jeni-  
son Grow, 50 cts..... 42 50  
*Bristol*—N. L. Birge, \$4.  
Noah Pomeroy, Elias Ingrah-  
am, each \$3. Wallace  
Barnes, S. Emerson Root,  
Dea. William Day, Dea.  
Augustus Norton, W. H.  
Nettleton, ea. \$2. Henry  
Beckwith, C. H. Sparkes,  
Mrs. Sally Peck, Lester  
Goodenough, B. B. Lewis,  
Mrs. N. H. Hill, Mrs. A. H.  
Bowman, Ambrose Peck,  
Dana Beckwith, A. L. At-  
wood, ea. \$1. Capt R Peck,  
50 cents. Which is to con-  
stitute Rev. Leverett Griggs  
a Life Member..... 30 50  
*Waterbury*—Dea. Aaron Ben-  
edict, S. M. Buckingham,  
ea. \$10. Mrs. Edward S.  
Clarke, Miss Susan Bron-  
son, William Brown, R. E.  
Hitchcock, Mrs. Sarah A.  
Scovil, C. C. Post, Samuel  
J. Holmes, Charles B. Mer-  
iman, Hon. Green Kendrick,  
ea. \$5. Rev. J. L. Clarke,  
D. D., Willard Spencer, W.  
R. Hitchcock, ea. \$3. Mrs.  
W. H. Ives, N. Dikeman,  
John Kendrick, Dr. C. J.  
Carrington, ea. \$2..... 82 00  
*Middletown* — (Additional.)  
Mrs. Samuel Russell, E. A.  
Russell, ea. \$10. Mrs. F.  
J. Oliver, \$5. J. L. Smith,  
\$3. Dr. Charles Woodard,  
T. C. Canfield, Evan Davis,  
ea. \$2. Miss Caroline M.  
Bacon, \$1..... 35 00  
730 92  
NEW JERSEY.  
By Rev. Dr. Orcutt, (\$173 93.)  
*Haddonfield*—A Friend, \$20.  
Charles L. Willitts, Saml.  
Nicholson, each \$10. Wm.  
C. Milligan, J. P. Browning,  
A. Friend, J. L. Rowand,  
John Clement, Joseph Kay,  
Mrs. R. H. Powell, ea. \$5.  
David Roe, \$3. Geo. Hor-  
ter, Cash, Jeremiah Allen,  
Cash, Isaac Middleton, ea.  
\$1 ..... 83 00  
*Chatham*—Collection Presb.

Church to constitute the  
pastor, Rev. Joseph M. Og-  
den, D. D., a L. M..... 30 07  
*East Amwell*—Collection in  
United 1st Pres. Church,  
(Rev. Dr. Kirkpatrick's)... 20 86  
*Manalapan*—("Tennent Ch.")  
Enoch Ely, W. G. Denice,  
James Rue, ea. \$5. J. M.  
Perrine, \$7. R. E. Craig,  
\$6. J. R. Sutphen, \$2,  
to constitute their pastor,  
Rev. A. P. Cobb, a L. M... 30 00  
*Paterson*—J. S. Cristie.. ..... 10 00  
173 93  
PENNSYLVANIA.  
*Philadelphia*—Penna. Coloni-  
zation Society, per Rev.  
Thomas S. Malcom, Cor.  
Sec. and Ass. Treas. for  
passage of Daniel Walker,  
an emigrant to Liberia..... 100 00  
DISTRICT OF COLUMBIA.  
*Washington*—Miscellaneous, 1458 74  
OHIO.  
*Lebanon*—Legacy of Thomas  
Dickey, dec'd, per James  
Walker and John Spence,  
Executors..... 715 28  
*Morning Sun*—4th July Coll.  
in Ch., Rev. G. McMillan,  
pastor ..... 10 50  
725 78  
WISCONSIN.  
*New Chester*—Ch. and Cong.,  
Rev. J. W. Perkins, pastor, 1 50  
BARBADOS.  
Sundry persons to aid in pay-  
ing expenses of expedition  
to Liberia..... 502 76  
FOR REPOSITORY.  
VERMONT — *Burlington*, Job  
Lyman, to Jan. 1, 1867..... 2 00  
PENNSYLVANIA—*Philadelphia*,  
Arthur M. Burton, to July  
1, 1866..... 1 00  
DELAWARE—*Wilmington*, John  
B. Lewis to Sept. 1, 1865... 5 00  
Repository ..... 8 00  
Donations ..... 1068 43  
Emigrants ..... 602 76  
Legacy ..... 715 28  
Miscellaneous..... 1458 74  
Total.....\$3853 21

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MONUMENT TO JOHN McDONOGH.

A monument to the memory of JOHN McDONOGH, "erected by the constituted authorities of the Cities of Baltimore and New Orleans," was dedicated in Greenmount Cemetery, Baltimore, July 13, 1865, in the presence of a large and respectable assembly.

The dedicatory address was made by the HON. JOHN H. B. LATROBE, President of the American Colonization Society, and was, as might be expected, an able, eloquent and just tribute to one of the largest contributors to Liberia and to this Society. We publish the address, for which we are certain that its own merit and the reputation of the speaker, will procure general perusal.

ADDRESS OF HON. JOHN H. B. LATROBE.

I am here, fellow-citizens, at the instance of the authorities of Baltimore, to express the feeling which has caused the erection of the monument we have assembled to inaugurate, and to give some account of the life of one who, dying, devoted his accumulated wealth to objects of benevolence. We, my friends, are among the beneficiaries; and, that the memory of a public benefactor may be transmitted to our children's children, Art has been invoked to lend its aid to Gratitude to perpetuate, in marble, the form of John McDonogh.

Mr. McDonogh was born in Baltimore in December, 1779, and died at his residence, opposite New Orleans, October 26, 1850, in his 71st year.

Of his parentage we know but little. In the instructions left to his execu-

tors, he speaks of himself as "an old man, devoted to his country and its institutions, and whose father waded, with the Father of his country, through the hottest battles of the Revolutionary struggle for liberty and equal laws;" and in the same document he says: "If my mind has been virtuously disposed in life, I am indebted for it, under the Most High, to the education bestowed on me by virtuous and pious parents, (blessed be their memory!)"

Soon after the cession of Louisiana, in 1803, Mr. McDonogh removed from Baltimore to New Orleans, where he engaged in business as a merchant with distinguished success. The war of 1812 found him in the midst of commercial pursuits, which he abandoned for a season to take part in the defence of the city. At the battle of Chalmette Plains, and in the preceding movements and conflicts of the campaign under General Jackson, he served as a private in the Louisiana regiment, and is reported to have behaved, in all respects, as a valiant soldier. The war over, he returned to his ordinary avocations, and there is a long period during which we know little in regard to him outside of the ordinary routine of a business man. His life, however, must have been at all times more or less influenced by the pervading idea subsequently manifested to the public.

In the instructions already mentioned he says: "My soul has all my life burned with ardent desire to do good—much good, great good—to my fellow man;" and with this object always before him, he addressed himself to the task of accumulation. The plan he had in view required immense means, and he determined to provide an income that would grow to millions annually after his death. Unmarried, and with no expensive tastes or habits, there was nothing in his domestic life to interfere with this steady purpose. Certainty for the future was what he aimed at. Confident of the growth of the Union in prosperity and population, he desired that the growth of the income of his estate should be equally sure. His investments, consequently, were mainly in real estate in and around New Orleans, and wherever he believed land would bring high prices at a future day. "Land," he says in the instructions, "will not take wings and fly away, as silver and gold and Government and bank stocks often do."

Acquiring acre after acre, erecting house after house, his possessions became immense, and in 1838 he prepared with his own hand the will presently to be noticed, providing, as he believed, a revenue that would, to use his own words, "be ultimately sufficient to educate all the poor of Maryland and Louisiana, and perhaps the poor of many other States of our happy Union."

Like most men of property in Louisiana, Mr. McDonogh, at this time, and, indeed, up to his death, possessed numerous slaves, many of whom were mechanics who built the houses with which he covered his land in the city. It was his treatment of his servants which gave him a prominent claim to public consideration and first made him known beyond the limits of New Orleans. He thus describes it: "They were lodged," he says, "in warm and com-

fortable houses, and clothed with strong, durable clothing, according to the season. They kept hogs and fowls of their own, and cultivated what ground they needed in corn and vegetables. In sickness I had as good care taken of them as of myself, with good nurses to attend them. When they committed or were charged with offences I had them tried by their peers, who reported their judgment and the punishment to be inflicted. All was done in due form. The church, built for them, was the court room," and the only authority exercised by the master was to confirm, or mitigate, the punishment, or pardon the offence.

Servants thus treated might naturally be expected to be faithful; but the servants of Mr. McDonogh manifested a zeal and activity far beyond what was due to the treatment they received. The labor they performed was a common topic of conversation. Some attributed it to the fear of punishment; and yet this could hardly be so, said the public, for they had no white man for an overseer: "Sir," remarked a well-known citizen, to Mr. McDonogh, "I am an early riser, getting up before day: and what do you think, I am awoke every morning of my life by the sound of your people's trowels at work and their singing and noise. And again, sir, do you suppose they *walk* at their work? No, sir, they *run* all day. I do not know what to make of them. I cannot comprehend it, sir. There is something in it. Great man, sir, that Jim," referring to the leader of the gang, "great man, sir; should like to own him:" and the speaker, as recorded by Mr. McDonogh, who tells the story in the words here used, after offering \$5,000 for Jim and being refused, was told that there was indeed a secret, which would one day be disclosed. It was this secret, kept for more than fifteen years by Mr. McDonogh and his slaves which attaches an especial interest to his name.

It is well known that slaves on plantations have generally labored for themselves on the Sabbath; a habit which was especially offensive to Mr. McDonogh, as against the Divine Law. He prohibited it peremptorily; but soon found he had to shut his eyes to the violation of his own rules, thus becoming a participator in the offence. Finally, he gave his slaves from mid-day until night on Saturday to work for themselves. This made the Sabbath holy; and in a short time, as he informs us, there was a marked improvement in the "manners, conduct and life" of the people. This lasted for about three years, and until 1825; when seeing the value of this half days' work, which was generally for Mr. McDonogh himself, and paid for at the rate of 62½ cents *per diem* for the men in the summer and 50 cents in winter, the women receiving 50 cents and 37½ cents in summer and winter respectively, and the children in proportion, seeing this, Mr. McDonogh, to use his own words, "was led to calculate in what length of time, by labor, economy and perseverance in well doing, the slaves would be enabled to purchase the remaining 5½ days of the week, (they having a capital of their own of one half day in each week to trade on,) and by that means obtain freedom for themselves and their children." "I soon satisfied myself," he

says, "that it could be effected in 14 or 15 years at furthest." Finding, too, that it would be for his own interest, he laid his plan before a select number of his slaves. "When church service was over, one Sabbath afternoon," and declaring that his "object was their freedom and happiness in Liberia," he gave them time to think of it, and at a subsequent meeting made them fuller explanations. "To all this," says Mr. McDonogh, in the letter from which I am quoting, "they lent an attentive ear, and with eyes streaming with tears, assured me of their full determination to devote their days and nights to the honor of God, the happiness of their children, and the plan I had devised for their relief."

It was this which gave elasticity to the step of Mr. McDonogh's slaves, and made them lighten their toil with songs; and no greater tribute of praise can be paid to his memory than is to be found in the faith reposed in him in connection with this most original compact. His slaves knew him better than the world knew him. His heart and temper were open to them when they were closed to his most intimate associates. His dealings in the course of business might be close and exacting. His people knew him only through his justice, tenderness and liberality. Shrewd enough where their interests were concerned, they knew, as well as he did, that no such compact was binding in law. Ordinarily, the very secrecy he insisted on would have caused a suspicion that he was cunningly luring them to unwonted labor by exciting hopes that he never meant to gratify, or which his death, before the compact was executed, might bitterly disappoint. But with a faith that never faltered, they kept the secret and labored in the spirit that the public could not understand until their confidence was justified by the result.

It would take more than my allotted time were I to enter into the details that Mr. McDonogh himself has given, in this connection, of what occurred while the compact was, so to speak, running to maturity. Suffice it to say, that in less than six years, the capital of half of Saturday had gained the entire day—that is, the earnings of the half day had paid to Mr. McDonogh one-eleventh of the value which he had set upon the slave. In about four years more the earnings of Saturday had paid for Friday. In two and a quarter years Thursday was paid for out of the work done on Friday and Saturday. In about fifteen months more Wednesday was earned. In about a year Tuesday belonged to the slaves; and in about six months more Monday was won and the slaves were free men. In five months more, *free labor* had paid the balance due for their children, and all were ready to depart for Liberia. Circumstances caused a brief delay, but on the 11th June, 1842, the ship *Mariposa* received them on board to the number of seventy-nine, and sailed from the banks of the Mississippi, near Mr. McDonogh's dwelling, opposite New Orleans. The outfit of the emigrants was most liberal, and their last words to comrades left behind were, "Take care of our master, as you love us and hope to meet us in heaven, take care of our beloved master."

The explanation of Mr. McDonogh's conduct in making emigration to Liberia



a part of his compact with his slaves is to be found in his instructions to his executors. "Having been," he says, "the friend of the black and colored man through the whole period of my long life, I will now (when near its close) give to them, (the free black and colored man, wherever he may be throughout our widely extended country,) a parting counsel and advice, in the interest of themselves and their posterity. The counsel I offer them in all the sincerity of my soul is, that they separate themselves from the white man. That they take their wives, their children and their substance and depart to the land of their fathers, that great and ancient land, where they and their posterity through all their generations may be safe, may be happy, living under their own fig tree and vine, having none to make them afraid."

In the same document reference is made to a debt due to the writer "by Mr. Andrew Durnford, a free man of color of the parish of Plaquemine, of a large sum of money secured by mortgage on his sugar estate situate in said parish." So that, in Louisiana, there was nothing to prevent people of color from becoming landed proprietors: and yet Mr. McDonogh, with his large experience, advises "all free black and colored men to separate themselves from the whites." That the conviction, which he evidently entertained, that the law of races would make it the interest of the weaker to remove from out of the reach of the stronger, would have been lessened by anything that has occurred in the quarter of a century since the advice was given, may well be doubted. If recent events have led some persons to suppose that the time has now come when this great law, which has existed through all that history tells us of the past, will cease to operate, it is because they have hearkened to the pulpit, the platform and the lecture room, and not taken the trouble to look into the relations of that portion of society where the working classes of the two races—forming, as they do, the controlling masses of both—come into competition for bread, and where the sermon, the harangue or the lecture rarely penetrates, or if it does, the struggle for employment causes it to be disregarded. Certainly, the riots, since the outbreak of the late war, in New York, when inoffensive negroes were hunted like wild beasts, and suspended to lamp-posts and fires lighted under them by demons in human shape, and the still more recent contest in the streets of Philadelphia in regard to the rights of people of color in the street railway cars, are eminently suggestive of the doubt, whether time, since Mr. McDonogh's death, has increased the cordiality between the masses of the white and free colored population of our country. At all events, there is quite enough in recent occurrences to make Liberia more than ever an object of interest to those to whom it offers an asylum and a home whenever circumstances, of which they themselves must judge, make a longer residence here inconsistent with real freedom, comfort or self-respect. Unquestionably, they fully corroborate the doubt to be inferred from the language of the present President of the United States, who is reported to have said to a deputation of free colored persons recently visiting him, that "he trusted in God the time might come when all the colored people would be gathered together in one country best adapted to their con-

dition, if it should appear they could not get along together with the whites" — a phrase that would scarcely have contained the "if," had the President himself not thought there was some doubt upon the subject.

Whether the increase of the aggregate of our population, which will be one hundred millions at the end of the present century, and upwards of two hundred millions in a life-time of seventy years from to-day, will lead to an improvement in the social relations of the colored race here, or soften or remove the asperities of daily intercourse between laboring classes that cannot or will not amalgamate by intermarriage, is not, to say the least, a certainty to be relied on, in view of our own experience and the teachings of history. Should collisions increase with competition, and should it be found that the blacks cannot "get along together with the whites," the wisdom of Mr. McDonogh's counsel will be acknowledged by all men, and the founders of Liberia, regarded no longer as mere philanthropists, will take their rank among those statesmen of past generations to whom it has been permitted to penetrate the future of humanity, and anticipate and provide for its remotest exigencies.

It only remains to say, in this connection, that, prepared as they were by Mr. McDonogh, during fifteen years of tutelage, in view of becoming freemen, his emancipated slaves proved good citizens of Liberia, and on the banks of the St. Paul, and under the shade of the palm trees of their new home put in practice the knowledge they acquired on the banks of the Mississippi.

The current of Mr. McDonogh's life, which had been interrupted by the events I have described, and the notoriety caused by the publication of the letter, from which the facts now mentioned are mainly gathered, resumed its usual course after the sailing of the *Mariposa*, and flowed on tranquilly to the end. Two days after his death, in October, 1850, his olographic will, made in 1838, was proven, and again the name of McDonogh came before the public, occupied a place in the courts, and his acts furnished the press with material for remark.

By this will Mr. McDonogh devised all his property, subject to certain legacies, to the cities of Baltimore and New Orleans, in trust, "for the establishment and support of free schools in the said cities and their respective suburbs (including the town of McDonogh as a suburb of New Orleans,) wherein the poor (and the poor only) of both sexes, of all classes and castes of color, shall have admittance free of expense, for the purpose of being instructed in the knowledge of the Lord, and in reading, writing, arithmetic, history, geography, &c., &c., under such regulations as the commissioners, (to be appointed as hereinafter directed) of said schools shall establish, always understood and provided, however, that the Holy Bible of the Old and New Testament shall be at all times and forever made use of in those schools as one (and the principal one) of the reading or class books, which shall be used by the pupils therein; as the first object of every school and of all teaching of the youth of our country should be, to implant in their minds a knowledge of their duty to God, and the relation of men to their Divine Creator; and that singing classes shall be established and forever supported, and sing-

ing taught as a regular branch of education in said schools, by which means every pupil will acquire the rudiments of the art and obtain a knowledge in singing sacred music."

The principal legacies with which the immense estate, thus left for the education of the poor, was charged, were to the American Colonization Society "for the purposes," to use his own words, "of its noble and philanthropic institution, and the Society for the Relief of Destitute Orphan Boys of New Orleans," to each of which he gave one-eighth of the income of his general estate—to the former for twenty-five years, and to the latter until the sum of \$400,000 was accumulated and permanently invested. It was a leading provision of the will that no part of the estate should ever be sold or alienated; and could another McDonogh have taken charge of it and lived, and been permitted to manage it during the centuries to which the testator looked forward when he prepared the document, it is not impossible that all his grand designs might have been accomplished.

But the law too often takes hold of the accumulations of human industry, after death has severed the hold of their possessor: disappointed heirs have, perhaps, something to object to; litigation not unfrequently follows the estate as care sits behind the horseman; the feelings which dictate the will cannot be transmitted with the title deeds; and it sometimes happens that while the courts are directed to follow out the intention of the testator, they have rules for arriving at it, whose application, were he to arise from his grave to hear their decision, would ineffably astonish the listening Shade.

Mr. McDonogh's will formed no exception to the rule, and years elapsed before litigation exhausted its means of annoyance.

By this time, however, it had become evident that the will could not be executed according to its provisions. The expenses of litigation had been enormous. The cost of managing the estate was not insignificant. Claims were made and sustained that had not been anticipated. Property had fallen in value, and other circumstances had occurred which would seem to have made it judicious for those interested to take into their own hands their respective shares of what remained, rather than continue a trust the results of which could never realize the vast plans of the projector, and accordingly, eight years after his death, the Supreme Court of Louisiana, with the consent of parties, distributed the assets of the estate of John McDonogh.

A part of these assets were slaves belonging to him at his death and manumitted prospectively to join those already in Liberia; and these, to the number of forty-one, were embarked on board the ship *Rebecca* and sailed for Africa on the 27th of April, 1859, the executors anticipating by some years the period of their freedom.

Nothing now remained but to divide what was left of the estate, and after paying to the American Colonization Society nearly \$99,000, and the same sum to the Society for the Relief of Destitute Boys, the share of the city of Baltimore ultimately may amount to \$500,000 or more.

This has been placed in charge of the Board of Trustees of the "McDonogh Educational Fund and Institute," by which it will in due season be appropriated, if not to the extent of educating the poor of all Maryland, "and of other States also," as was fondly anticipated by Mr. McDonogh, at all events in a way to cause him to be held in grateful honor in the years that are to come; and it is no mere stretch of the imagination to believe that the statue which we now place on its pedestal, with the face to the city of his boyhood—the city which he loved alike in youth and in old age, and in which, as he directed, we have interred, here, his remains, will be regarded, in the remote future even, with reverential respect, as the effigies of an honest, true-hearted man who knew no distinction of color in his charity, and whose life was one long labor to obtain the means of benefitting mankind.

The character of Mr. McDonogh required a life time to develop it, and was fully understood only after his death. Secretiveness seems to have been a distinguishing trait. It may be truly said of him that he kept his own counsel in all things. His compact with his slaves was a secret one. He secretly enjoyed the mystification of the friend who would have purchased his workman to ascertain the secret of his zeal. He wrote his own will, certainly without the aid of legal advice; and this instrument, with the accompanying instructions to his executors, and his long and admirable letter to the New Orleans *Bulletin*, explaining that he sent his slaves to Liberia as an act of common honesty after they have fulfilled the compact on their part, constitute the data from which we can best form an estimate of the man. They show a clear and exact thinker, of great determination, who, having once formed the plan of doing good to his fellow creatures, allowed no evil at the hand of individuals, and Mr. McDonogh was not without grievous experiences in this regard, to divert him from his purpose. Reverencing the memory of his parents, he revered the law of God and obeyed the laws of man. A patriot in the best sense of the word, he not only exposed his life for his country, but he sought to rear men worthy to be its citizens. The owner of slaves, his relations with them were those of a father rather than a master; and if there are any who think that his philanthropy might have been better shown by an immediate and gratuitous manumission, yet there are others who may, with equal if not greater reason, insist that he did a better part in making them work out their own freedom under his affectionate tutelage, fitting them thereby to be freemen in Liberia, than if he had thrown them, inexperienced in the modes of freedom, into the slums and alleys of New Orleans, to be crowded and crushed there by the lowest and most degraded portions of the white population. In forming an estimate of an individual after his death, it is both illogical and unjust to ignore the circumstances surrounding him; and taking these into consideration, we find too much to admire in the character of Mr. McDonogh to permit our estimate to be lessened by the possibility of greater good as the result of a different course of conduct. Other men have accumulated wealth and bequeathed it so that, while they were penurious and selfish in life, public charities might become

their monuments. Not so, however, with Mr. McDonogh. Without family ties to develop his affections, they manifested themselves toward the helpless beings who called him master; and while to these he taught the love of God by precept and example, he at the same time did good to them while he lived, qualifying them to become teachers in their turn, directly and indirectly, of the benighted millions of the continent to which he sent them. Well may we believe, therefore, that while we are now doing honor to his memory, we are doing but justice to our own appreciation of goodness and truth.

In a neighboring city there is erected, on the model of the classic age, a marble edifice, whose external appearance is that of a vast temple, such as pagan Greece or Rome might have raised in honor of Jupiter or Mars: and around it, in marble also, are spacious halls, only inferior in beauty to the central building itself. The pile is due to a bequest of one who, like McDonogh, was the architect of his own fortune, and bequeathed his wealth to the city of his adoption. The McDonogh fund cannot be expected to afford, in Baltimore, what the legacy of Stephen Girard has given to the city of Philadelphia; but inferior as the future structure may be in architectural grandeur, its moral beauty will be far superior, since, while from the very threshold of the one the ministers of religion are expressly excluded by the testator, free access is to be allowed them in the other, and "the Holy Bible of the Old and New Testament is at all times and forever to be made use of as the principal reading or class book of the pupils of the institution."

Of the religious faith of the benefactor of Philadelphia we know nothing; but it would be an omission to close these remarks without quoting, in this connection, one sentence from the instructions of Mr. McDonogh to his executors:

"It will be well to say here in whom I place my hopes, trust, belief and faith, and in the tenets of what Church of Christ I have walked. My hopes, trust, belief and faith, are in salvation through the perfect, the all-sufficient and accepted atonement of our blessed Lord and Master, Jesus Christ, and I have walked a Presbyterian of the Presbyterian Church."

Were the foundations of the present monument, my friends, placed on a rock like that on which McDonogh built his faith, his name would be as immortal here on earth as we trust his spirit is in the bosom of the God who gave it.

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## HISTORY OF LIBERIA COLLEGE.

SIXTH REPORT OF THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA. ADOPTED, BOSTON, APRIL 12, 1865.

[Concluded from last number.]

The way seemed now to be fully prepared to open the College for the reception of students, several of whom were known to be waiting for admission; but the work was destined to another delay. President Benson, at a suggestion from an influential source in New York,

recommended to the Legislature, near the close of its session, an appropriation for commissioners to visit the United States to promote emigration to Liberia. The appropriation was made. The President appointed three commissioners, two of whom were Professors Crummell and Blyden. They thought it their duty to accept the appointment, although it deferred, for another year, their entrance on the duties of their Professorship.

In this unexpected condition of affairs, the Trustees of the College engaged the Rev. E. W. Stokes, of the Protestant Episcopal Church, to reside in the Buildings with his family, to give classical instruction to a few students, and to furnish board for such of them as had not homes conveniently accessible. This arrangement was regarded as temporary, and subject to the approval of the Trustees of Donations, who, on being informed of it, gave their approbation.

President Roberts, having obtained leave of absence for a time from both Boards of Trustees, sailed for England in March, and by request of the Trustees of the College, continued his voyage to the United States, for the purpose of a full consultation with the Trustees of Donations on several points on which the two Boards needed a more perfect understanding of each other's views. While in England, he was able to spend a few weeks at the University of Cambridge, gaining such information as was practicable in so short a time. Professor Blyden, then on his way to the United States as commissioner, had the same privilege.

President Roberts arrived at New York, July 11, and soon after at Boston. He met the Trustees of Donations, July 21; and then and afterwards had full consultation with them on all questions submitted by the Trustees of the College. While here, he transacted and arranged some important pecuniary business, and procured some necessary furniture for the Building. He attended the Annual Commencement at Yale College, where he was received with distinguished consideration, as the head of a sister institution in a foreign land, and on other occasions attracted favorable attention to Liberia College.

On his return to Monrovia, December 21, he found that the school under Mr. Stokes had been in successful operation, with ten or twelve students; the painting, except that of the piazza, was completed; books for the Library and minerals for the Cabinet had arrived, and all things would be in readiness for opening the College at the time contemplated. Professor Blyden arrived a few days after, and Professor Crummell was expected in a few weeks.

At the Annual Meeting of the Trustees of the College, there was a very full attendance, members being present from all the counties. President Roberts reported the results of his visit to Boston, which were so satisfactory as to call forth a vote of thanks to the Trustees of Donations. They appointed Monday, February 2, 1863, as the day for the commencement of their first academical year.

On the day appointed, seven young men, having presented cer-

tificates of good moral character, each signed by two responsible persons, were carefully examined in Greek, Latin and Mathematics, and being found qualified, were admitted as members of Liberia College. Three of them were beneficiaries of the New York Colonization Society. The other four were able, by themselves or parents or friends, to pay their own expenses. Another was admitted a few days afterwards.

There were others who desired to enter the College, but were not properly qualified. It had been hoped that the High Schools of the several missionary societies would give the necessary preparatory education; but the establishment of the College had deranged their original plans, and they had not yet adapted themselves to this new and unexpected order of things. Seeing this, the Trustees of the College had submitted to the Trustees of Donations, the question of establishing a Preparatory Department, in connection with the College. The Trustees of Donations made no appropriation for such a Department, and expressed the hope that it would not be necessary. The Trustees of the College, finding it, in their opinion, necessary, at least for the present, applied to the Legislature for aid, and the Legislature granted them Five Hundred Dollars for that purpose for that year. The Rev. E. W. Stokes was appointed Principal. The department was opened, April 1, and at the end of that month had eight students. Two also had been added to the College proper, making seventeen in both Departments.

The Trustees of the College had, through President Roberts, July 21, and September 1, 1862, requested the Trustees of Donations to provide rules for the admission of students, and for their studies and government while in College. On consideration, it was found that the power to do this authoritatively belonged, by Charter, to the Trustees of the College, and to them only. A Committee however, was appointed to prepare rules and regulations for the consideration of the Trustees of the College. The Committee reported, April 8, 1863. That report was adopted and transmitted. The Executive Committee of the Trustees of the College, August 10, passed a formal vote of thanks for its preparation, and referred it to the Faculty. The Faculty, August 21, recommended its adoption with a few modifications, demanded by the existing condition of the College. It is understood to have been finally adopted by the Executive Committee at their meeting in September. The studies required for admission and for each year of the course was equivalent to those in most American Colleges, though with some modifications, required by the peculiar circumstances of the country.

The College especially needed a Professor of Mathematics and Natural Philosophy, who should have charge of instruction in the Physical Sciences generally. It was understood that Martin H. Freeman, A. M., Principal of the Avery Collegiate Institute, Pitts-

burg, Pa., was well qualified for that office, and would accept it ; but there were no funds for his support. It was proposed that provision should be made by a special subscription of Four Thousand Dollars toward his support for five years. John P. Crozer, Esq., President of the Pennsylvania Colonization Society, immediately promised One Thousand Dollars, on condition that the whole should be secured. The subject was laid before the Managers of that Society at their monthly meeting, February 10, 1863, and referred to a Special Committee, on whose report, at the monthly meeting in March, the Managers voted "to receive, invest, and set apart all such sum or sums of money as may be given or bequeathed, or any real estate which may be devised to it, for that object," meaning, the endowment of Professorships and Scholarships in Liberia College. Friends of Mr. Freeman in Vermont, where he was born and educated, hoped to raise One Thousand Dollars for his support in that State. The prospect of success was such, that the Trustees of Donations, at their meeting, September 29, 1863, formally appointed him Professor of Mathematics and Natural Philosophy in Liberia College. He was expected to embark in November, but by various casualties, and especially by a severe bodily injury which unfitted him for travel, by land or sea, for months, his departure was delayed till September 14, 1864. The Pennsylvania Colonization Society paid the expense of his passage and that of his family. He arrived, with his family, in good health, in November, and took his domicile in the College Buildings. He found his situation pleasant, and the condition and prospects of the College satisfactory.

The New York Colonization Society matured and adopted, January 5, 1864, its system of administering, for the present, its funds for Education in Africa. The Twenty-five Thousand Dollars bequeathed by Joseph Fulton, of Phelps, Ontario County, New York, had increased to Twenty-nine Thousand. The Will required the income to be expended in the support of a Professor and otherwise in connection with Liberia College. The Bloomfield fund for Education in Africa generally, had reached the same amount. The Rev. E. W. Blyden, already a Professor, was nominated as "Fulton Professor," and Eight Hundred and Fifty Dollars was fixed as his salary, to be paid by that Society. The Society also established, for each class in College, a Fulton First Prize, for the best scholar, of One Hundred and Twenty-five Dollars, and Fulton Prizes of Seventy-five Dollars each, for the best scholars in the Languages and in Mathematics. The Society also appropriated Fifty Dollars, or so much thereof as should be needed, for furnishing each student with a Bible in English, "or such other language as may be deemed proper." The Society also established Ten Scholarships in Liberia College, at One Hundred and Twenty-five Dollars each, from its Bloomfield Fund. Regulations were made, by which, if a student having a scholarship should



obtain a Fulton Prize, the amount should be reduced, so that no student should receive more than One Hundred and Eighty-seven and one-half Dollars in one year. The nomination of Professor Blyden, as Fulton Professor, was approved and confirmed by the Trustees of Donations, at their annual meeting, January 13, 1864, and afterwards by the Trustees of the College.

Of donations to the Library, full reports in detail have not been received. The collection of about four thousand volumes by Professor Crummell, has been mentioned. Some have been sent from New York and Philadelphia, and some given in England. The first donation was that of the Edinburg Encyclopedia, complete and well bound, by Rev. Seth S. Arnold, of West Townsend, Vermont.

For the Cabinets, about three hundred and fifty specimens in mineralogy were given by the Rev. James F. Clarke, now a missionary in Turkey. Many of them were rare and valuable; and after deciding to present his collection to the College, Mr. Clarke carefully managed his exchanges so as to make it as complete as was in his power. He also gave a box of classified specimens in Conchology. Three hundred and thirty-two specimens in mineralogy were given by H. W. Ripley, Esq., of Harlem, N. Y. A few, very valuable, were received from Allen D. Hagar, Esq., of Vermont, from Prof. A. Crosby, Salem, Mass., and others.

The shelves for the books and cases for the minerals were made in Liberia. President Roberts wrote, April 30, 1863:—"Cases and shelves for books occupy the whole of one side and the two ends of the room; and a large mineral case, with glass top and eighteen drawers in the body of the case, occupies the space between the two doors leading from the Library to the passage, and in the centre of the room, a large table, four feet by twelve. We have the books and minerals all arranged in their places, and the whole presents a very respectable appearance."

To provide for the preservation and annual increase of the Library, the Hon. Albert Fearing, President of the Trustees of Donations, made a donation of Five Thousand Dollars, as a permanent fund for that purpose. This gift was announced and accepted by the Trustees at their annual meeting, January 13, 1864.

A valuable donation of books has since been received from Rev. T. C. Upham, D. D., of Bowdoin College, and another from Rev. E. S. Gannett, D. D., of Boston. A good pair of Globes has been presented by Ebenezer Everett, Esq., of Brunswick, Me. These, except a few of the books, were sent out by the Brig M. A. Benson, February 6, 1865.

The future relations of the College to distant parts of Africa have received such attention as has been practicable. It is known that there is, in the fertile spots in the Great Desert, and southward, a large Mohammedan population of Arab and mixed descent, among whom the Arabic language is spoken, read, written and

taught in schools, and that their religion and literature are diffused to some extent, among the Mandingoes and other tribes between them and Liberia. Merchants from these tribes, able to read and write Arabic, occasionally visit Monrovia for trade. From some of these, President Roberts obtained Arabic manuscripts, written at his request, and sent them to New York. They were translated by the Rev. Isaac Bird, D. D., of Hartford, Ct., formerly a missionary in Syria. An account of them, with specimens of the translation, was published in the "Independent" newspaper, and in the African Repository for January, 1863. In recollection of these facts, application was made to the Foreign Secretary of the American Board of Commissioners for Foreign Missions, for copies of works published in Arabic by their mission at Beirut; among which are not only the Scriptures, and other religious works, but a good assortment of school books, both for elementary and higher education. No duplicates were found at the Missionary Rooms, except a copy of the New Testament, and of the Psalms, and an elementary treatise on Arithmetic. These were cheerfully given, with a promise of others when they could be procured, "because this is our only way of access to those Arabic-speaking nations in Africa." The books were forwarded in October, 1863, and duly received by President Roberts, to be used as a means of opening a literary intercourse with those nations.

Meanwhile, the same thought occurred to the Rev. Daniel Bliss, President of the Syrian Protestant College in Beirut, then in the United States, procuring an endowment for his College. He immediately took measures to have volumes prepared, with a letter on a blank leaf of each, from "the learned men of Mount Lebanon to the learned men of Moghreb"—that is, of the West—inviting a literary correspondence, offering a supply of useful books, to be forwarded from Syria through Liberia College; and informing them where that College is, and what are its character and designs.

It would be unreasonable to expect any appreciable results from this movement for some years; but the benefits to result from it ultimately, if successful, are immense, and so far as earnest inquiry by many minds for many years has been able to ascertain, they are not to be attained in any other way. Evidently, the endowment, in Liberia College, of a professorship of the Arabic and other languages of Central Africa, the professor to complete his preparations at the Syrian Protestant College, would be a good investment for any friend of missions able to make it.

At the commencement of its second academical year, February, 1864, the College had lost one student by death, and two by the necessities of business, and two had entered, one of whom was a beneficiary of the New York Colonization Society. The Legislature had again appropriated Five Hundred Dollars for the support of the Preparatory Department, to which the Trustees of the College found means in Liberia to add another hundred dollars. The Department then contained seventeen students.

The semi-annual examination, July 15, was pronounced "highly satisfactory." At its close, the students were addressed by His Excellency, D. B. Warner, President of the Republic, and others. The third term of the second year commenced August 15, with nine students in the College proper, and thirteen in the Preparatory Department,

Thus, after so many years of patient, careful, hopeful labor, after overcoming such obstacles and discouragements, Liberia College is established, and in successful operation. For its support and endowment, the Trustees rely on the favor of Him who has already brought them through so many trials and difficulties, and on the enlightened liberality of His friends.

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### DR. LIVINGSTONE AT OXFORD.

Dr. Livingstone has been once more raising that voice at Oxford which seven years ago stirred the University up to missionary enterprise. He has grown much stouter since he was last at Oxford, and of course looks somewhat, though not much, older. His manner of speaking English is as much like a foreigner's as ever, no doubt from the continued habitual use of the African dialects. There is the same charm of absolute simplicity, reality, and transparent thought which made so many prefer him on his last visit to the most practiced orators, the same large-hearted view of the great questions raised by geographical and missionary enterprise.

The doctor made short work of his late travels in Africa, partly because he supposed them to be already known in outline, and partly, perhaps, because his forthcoming book, (which, however, will not be published, it is said, till the autumn,) will soon be in everybody's hands. Nor did he enter very largely into the history or prospects of the University's Mission. The troubles which had swept away the mission from its old site, the war and the famine, were all directly or indirectly the consequences of the accursed slave-trade. What had been done for the west coast must be done for the east. The squadron which had cost England so much had done a mighty work; trade was so flourishing in West Africa that the exports and imports were now equal to the whole trade between France and England before the late Cobden treaty. The slave-trade had in those parts become exceptional, and so it must be with East Africa. To that he had dedicated his life. For his own part, he was going to start immediately on a fresh expedition, which was equally directed toward geographical discovery, and as a pioneering work for missionary enterprise. He was going out to Bombay, where he would pick up his steamer and proceed to the river Rovouma, up which he had once attempted to go toward the interior in the dry season, but now he should ascend when the river was full. He hoped to strike into the country quite out of the reach of Portuguese influences and to survey

the district between the Lakes Tanganyika and Nyassa, discovered by Burton and Speke. He hoped to complete their work, and ascertain where the real watershed of Central Africa lay; whether there were any other feeders to the main stream of the Nile, besides that discovered by Speke in the Victoria Nyanza, or whether it was the Congo that flowed out of the more southern lakes. He had no fear of any difficulties from the natives, except as far as they arose from his ignorance of some of their dialects, for these would be new tribes. Away from the influences of the slave-trade he had never been molested, and he believed he should be beyond its limits in those parts.

The rest of Dr. Livingstone's lecture was occupied with an elaborate defence of the capacities of the negro race from the depreciating estimate taken of it by the Ethnological and Anthropological Societies, and by certain travellers. He gave numerous instances of the great intelligence of the various tribes, and dwelt much on the extreme nicety of the shades of thought their language expressed. Men of mark rose among them as among ourselves, but their work died with them, simply because they had no literature to transmit what they had discovered. He did not believe any people could surpass them in sagacity as to the subject matter which came before them, but their customs were fatal to that progress of which they were quite as capable as Europeans. Let Christianity once make way among them, and we should soon be able to expose the fallacies of their detractors. They already in the West supported their own teachers, and showed an admirable public spirit.—*English Paper.*

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### EDUCATIONAL FUNDS FOR LIBERIA.

The funds held in trust by this Society, invested in mortgages and United States bonds, chiefly the latter, for purposes of Education in Liberia, amount to \$62,500. Of these, \$30,000 belong to the Bloomfield Education Fund; \$31,000 to the Fulton Professorship of the New York State Colonization Society; and \$1500 to the Wright Scholarship Fund. The income from these, for the current year has been severally \$2071.73, \$2777.54, \$163.12.

The investments have been unchanged, except in instances when bonds fell due and new bonds were purchased.

The salary of Rev. Edward W. Blyden, Professor of Languages and Literature in Liberia College, has been paid out of the income of the Fulton Collegiate Fund; and in view of the greatly enhanced cost of living, a temporary increase of the salary was granted, as also a small loan to aid him in erecting a convenient residence.

Several scholars have been supported in Liberia College from the income of the Bloomfield Fund.—*Thirty-third Annual Report of the New York State Colonization Society.*

**LIBERIAN INDEPENDENCE DAY AT SAVANNAH, GA.**

The Savannah *Republican*, of July 27, has the following:

The celebration of the anniversary of the independence of Liberia yesterday made quite a novel scene, and was witnessed in our streets by a large crowd of curious people. The spectacle elicited considerable remark from the spectators who beheld the demonstration. At an early hour in the forenoon the various colored Union League Clubs began to assemble in their halls, and were shortly after formed in procession, with the superb band of the 30th Maine Volunteers at their head. After a short march through a few of the principal streets, the procession moved towards the old canal, where, in a neat little grove of the noble southern wild oaks spreading their mammoth limbs in cooling shade, the procession was disbanded, and all prepared to enjoy a regular pic-nic.

The grounds were very tastily prepared for the event, long lines of tables well filled with all the luxuries of the season stretched out an inviting feast, while the American colors were tastily draped from the trees and arranged in harmony with the numerous banners of the league, gave the grove a very gay and holiday attire. In the centre of the grove a stand for the speaker had been erected, and the whole structure was very elaborately decorated with natural flowers and variegated ribbons, while there were swings in abundance for those who preferred this kind of pastime to dancing or singing.

An appropriate and eloquent address was delivered by Rev. Mr. Sims, of this city, who enlarged upon the blessings of human liberty, urging his hearers to prove themselves worthy of the great boon God had bestowed upon them. We have neither time nor space to give a fuller report of the speech, but competent judges who heard it pronounce it an excellent discourse, full of good and pertinent advice to the colored people.

At half-past five o'clock in the afternoon the festivities were brought to a close by the re-forming of the procession, preceded as before with the excellent band of the 30th Maine Volunteers, the whole body returning to the city well pleased with this, the first public celebration of the independence of Liberia.

Several tasty banners were borne in the procession, among which we noticed the following:

"J. J. Roberts, first President of the Republic of Liberia."

"Seventeenth Anniversary of the Republic of Liberia."

This day has been celebrated for fifteen years by a few hearts that have ever burned with the love of liberty.

The national ensign floated at the side of the flag of Liberia, with its single star and stripes.

We are glad to state that the whole affair passed off without the slightest interference or difficulty, and the colored people appeared to enjoy themselves hugely, and conducted themselves with perfect decorum.

## AN INSTANCE OF SUCCESS.

The accounts received of the prosperity of Liberia are gratifying and encouraging. An instance of individual success is thus given in the Journal of Commerce, of New York:

**SUCCESS IN LIBERIA.** *Messrs. Editors:*—Mr. Jesse Sharp, who was a house painter at Charleston, S. C., went to Liberia in 1852; had a few acres of cane on the St. Paul's river, was aided in getting a mill by Henry M. Schieffelin, Esq., New York, and made his first shipment of sugar to the United States in March, 1859. He has been steadily adding to his fields of cane every year. Last winter he made 70,000 pounds of sugar. Next winter he expects to make 100,000 pounds, and, what is very much to his credit, he is entirely out of debt, having paid off all his debts, with warm expressions of gratitude. He has now over eighty acres of cane.

AUGUST 4, 1865.

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## ANNIVERSARY OF ST. MARK'S HOSPITAL.

The Sixth Anniversary of St. Mark's Hospital, Cape Palmas, took place on Tuesday, the 25th of April. The Treasurer, Hon. J. T. Gibson, made his annual report, which showed about \$1000 received and disbursed. The rector, Rev. C. C. Hoffman, made his annual report, as follows:

Six years have passed since, in faith and hope and charity, we laid the foundation of this house, St. Mark's Hospital, for the benefit of seamen, colonists, and natives. Our faith has been abundantly rewarded, our hope has been realized, and our charity still remains, and I trust will ever remain manifesting itself in zealous efforts to heal the bodies and save the souls of those brought to this Christian home in sickness and in suffering.

During the past year we feel that the Lord has been our helper, and we acknowledge His goodness.

The loss of our first excellent matron, Mrs. E. M. Thomson, (who at our last anniversary was very ill,) has been supplied by Mrs. Cassell, who was appointed matron soon after Mrs. Thomson's death, and removed to this building the 18th of January. Under her supervision the house has been kept in excellent order, and careful provision has been made for patients.

During the past year we have had nineteen patients; of these, eleven were seamen, five colonists, two natives, one merchant; one youth from the high school, two girls from the Orphan Asylum. Of these, only one has died, fourteen were dismissed, cured or relieved. Total number of patients since our first opening five. The number now under treatment is five. We have had patients from France, England, America, Ireland, Germany, Norway, and Sweden.

### MASSACHUSETTS COLONIZATION SOCIETY.

The following extract from the Twenty-Fourth Annual Report of the Board of Managers of this Society, presented May 31, 1865, presents its operations during the past year. We hope hereafter to refer to the leading topic discussed in this judicious and able Report :—

During the year now ending, this State Society has been able to do little, except as an agent for the American Colonization Society and for the Trustees of Donations for Education in Liberia. Its receipts have been \$12,918.47; its disbursements, including the balance from last year, \$15,427.56; adverse balance to new account, \$2,509.09. Of the receipts, \$5,592.00 have been paid to the American Colonization Society, and \$4,915.00 to the Trustees of Donations, for the endowment and support of Liberia College.\*

The Managers regret that the course of the Society's business for about ten years past has deprived them of the control of so large a portion of its funds, and thus produced the adverse balance on their annual accounts. They have given the subject their serious and earnest attention, and have been able, near the close of the year, to complete arrangements, by which \$800 of the annual expense will hereafter be met by other parties for whose benefit the expense is incurred. In consequence of those arrangements, that balance is now \$700 less than it would otherwise have been, and may be expected gradually to disappear.

No labor of this Society has been more useful than that performed for Liberia College. The arrival at Monrovia of the Professor of Mathematics and Natural Philosophy, Martin H. Freeman, A. M., in November last, filled the oftly vacancy in the Faculty, as at present arranged; though some years hence it will doubtless need enlarging. The number of students, both in the Collegiate and the Preparatory course, is well maintained, and their progress is satisfactory. The College is constantly gaining in the public estimation among the Liberians, whose Government still continues its appropriation for the support of the Preparatory Department. It is attracting favorable attention, more and more, in different and distant parts of the United States.

The operations of the Parent Society have been larger than for a few years past. The whole number of emigrants has been 353.

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For the African Repository.

### A WORD TO THOSE GOING TO AFRICA.

West Africa has been considered a very unhealthy country—there has been much sickness there, and many deaths, but many have died who might have lived if they had understood one thing, and observed it. In Africa there are heavy *dews*, and damp chilly

nights, but never any frost. To be exposed to this *damp night air* is excessively *injurious*, brings on fever, chills, &c.,—and has caused death to many—I injured myself much in this way, but I did not understand my danger. I now see, and know it, and wish that all going to Africa, may have the benefit of my experience. Probably *greater* care is needed in Africa, to preserve one's health, than in our more northern latitudes; but I am persuaded that *with* this care, most may live and labor in Africa.

I would advise them, every one visiting or going there to reside—*Do not expose yourself to the NIGHT AIR*. Nothing can be worse for your health. Let it be a fixed principle with you, to be *in the house* before dark, and *stay there till after sunrise*—the early morning air there, is highly dangerous. Evening meetings, walking in the evenings, riding in canoe or carriage after night, should be avoided by all—especially by new settlers. The observance of this one thing will save many lives. “I speak that I do know, and testify that I have seen.”

GEORGE THOMPSON.

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For the African Repository.

A LEAF FROM “REMINISCENCES OF LIBERIA.”

No. V.

REV. JOHN B. BARTON AND THE HUMAN SACRIFICE.

The first missionaries of the M. E. Church who were sent to Liberia, having all, except the Superintendent, either died or returned with ruined health to the United States, a strong appeal was made to the Church at home for help. This appeal was not in vain. A man was found at Savannah, Georgia, who responded to the call, was appointed, and late in 1835, the Rev. JOHN B. BARTON arrived in Liberia. He was a pious, devoted, self-sacrificing minister of the Lord Jesus Christ, and soon endeared himself very much to us all. At the session of the Liberia Conference held in Monrovia, Jan. 4, 1836, Mr. Barton was appointed to the Grand Bassa Mission, having charge of the mission work at Edina, Bassa Cove, and the native villages up the St. John's river. He entered the field with very commendable zeal and fidelity, and soon gathered around him good congregations, an increase of members, and even some of the young Liberians began to look towards the ministry and the missionary



work as their future calling. Mr. Barton was unmarried at this time, but preferred to occupy the mission premises at Edina, and keep his own house, rather than to board. He soon obtained some faithful laborers with him in his good work, and among these a most worthy young man of color, named Charles Dutton, became his interpreter. Having emigrated when quite a boy, he had mastered the Bassa dialect, and possessing a tolerably good English education he could interpret with great ease all Mr. Barton's discourses to the natives. For this purpose he invariably accompanied the missionary up the river to the native towns.

During the rainy season of 1836, it became necessary for Mr. Barton to visit Monrovia, and confer with the Superintendent on some matters which could not be done without a personal interview. He requested Dutton to accompany him, and they secured passages in a small schooner bound for Monrovia. At the same time Mr. Barton was taking up with him two native lads of much promise, to be placed in the family of the Superintendent. These four were the passengers from Edina.

The morning of the day for sailing, Mr. Barton was unusually busy, arranging his business and work so as to leave both without damage. The schooner laid at anchor within the Bar, and as soon as the tide began to ebb must seize the opportunity of getting over that much dreaded spot, or wait for the next tide. The missionary was delayed, could not get on board in time, and the Captain had to sail without him and his party, designing to drop anchor outside, and wait for him, expecting he would come off in a boat. This he attempted to do. A boat was hired and manned with trusty oarsmen, and pursued the schooner. But the Bassa Bar, so well known, so much feared, and so fatal as it has proved to missionaries, naval officers, and many Liberians, was on this occasion more rough, wild, tempestuous, and even "treacherous" as some have called it, than ever. The boat was upset. Poor Dutton, though a most excellent swimmer, was drowned, or, as we had more reason to believe, seized and devoured by sharks. It is a fearful place. The writer has landed at Bassa in a small leaky boat, with his wife, three little children, their nurse, and a brother missionary, and counted *thirteen* large, and no doubt hungry sharks, following and playing around the boat, waiting for a meal of human flesh. The boys, John A.

Clark, now a teacher at Monrovia, and James O. Andrew, swam safely to the shore and were saved. Mr. Barton could not swim. He tried to keep himself up by one of the oars, then by something else, but sank exhausted. He rose again, however, sank a second time, again rose, and now beheld his trunk drifting near him. It was a trunk he had borrowed that morning. Why, he could not tell, his own was as good, but this had a peculiar bouyancy, and most providentially floated within his reach, when he grasped it, leaned his head upon it, and drifted for miles down the coast. When picked up by some kind natives, he was insensible, but was grasping the trunk with dying tenacity. The Africans took him to the shore, and restored him to consciousness.

Meantime, the whole town of Edina was moved, and tears and lamentations were seen and heard everywhere. Hours passed, and no tidings reaching them of his rescue, they gave up their beloved missionary as lost, and the Baptist missionaries, Messrs. Crocker and Clark, went to the M. E. Mission House, and most kindly took an inventory of all the furniture, books, goods, and other property of the mission.

Mr. Barton having in a few weeks recovered from the effects of his terrible exposure, was walking very early one morning on the beach at Edina for air and exercise, when he saw a company of natives approaching. They were armed, and one held something which they seemed desirous to conceal from the "white man." Barton was determined to examine what it was, and commanded them to halt and explain. A Christian missionary must be a man of much physical as well as moral courage. They quailed before him, unarmed and single-handed as he was. One could speak English enough to tell the story. And what was the object to be concealed? Reader, your heart will ache to know. It was a little girl, poor and emaciated, her body lacerated and wounded. They had obtained her from her willing parents as a sacrifice to the angry god whom they verily believed lived in the waters of the St. John's river, and who had been the cause of several deaths by drowning, for they too had lost a friend. This "unknown god" dwelt at the "Bar Mouth," and must be appeased. No palm oil, or wine, no camwood, or ivory, would purchase his favor. Blood, human blood must be offered. A council of chiefs had determined it, and they were tak-

ing the child, tied and lashed in a *king-jar* or basket made of palm leaves, to the Bar, there to be sunken as an offering to the water-demon. The missionary rescued her, but too late to save life. She died on the soft bed, and under the care of Christians, and found a grave in a Christian burying ground, while the man of God continued to preach to these idolaters "the only true and wise God and Jesus Christ whom He has sent."

SPRINGFIELD, OHIO, AUGUST 10, 1865.

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### SETTLEMENT OF THE CORA'S COMPANY.

It will be remembered that the brig "Cora," sent by the American Colonization Society, arrived at Monrovia, May 10, with three hundred and forty-six emigrants from Barbados, W. I. Where they intended to settle in that Republic, and as showing the spirit of emigration thither existing in other Islands of the West Indies, we present the subjoined communication from a prominent citizen of Liberia who arrived lately in the "M. A. Benson" on a brief visit to this country:—

BOSTON, 18TH JULY, 1865.

Dear Sir: The Barbadians are likely to settle as follows: (1,) About eighteen persons, (adults,) left Monrovia the day before I sailed, for Upper Harrisburg; (2,) The mass of them will form a settlement back of Washington's farm, ~~say~~ three miles distant, on the road to Carysburg; (3,) A few will settle at Caldwell; (4,) Several will remain in Monrovia. The settlement on the road to Carysburg is to be called **CROZERVILLE**, in honor of the President of the Pennsylvania Colonization Society.

Previous to the arrival of the "Cora," a vessel arrived at Freetown, Sierra Leone, from Barbados, with emigrants for Liberia. Of these six had gone down to Monrovia previous to my leaving. The "M. A. Benson" stopped at Freetown, and there I made the acquaintance of the party who were remaining there. One of these sailed for Monrovia the day we weighed anchor from Freetown: some were sick and could not go, but they have sent down a request by Mr. Worrell to and for the government to allow Mr. Worrell to choose their allotments for them until such time as they can secure passage to Liberia.

Of the six mentioned a few lines above, one is a minister from Demarara, who brings his wife, and young black man, an assistant. He came out to Sierra Leone three years ago to see Liberia. He came at the desire of the black people of Demarara; but he could not get an opportunity to get down to Monrovia. Some thirty or forty persons came out with him at the same time: chiefly Akoos, who had been residing in Demarara. He returned back to his home, satisfied with the reports he had heard from Liberia, and

has gone down to Bassa, where his grand-parents were born and whence they were stolen. He informed me that the Akoos, now laboring on hired land in Sierra Leone, will soon follow him to Liberia. One of the six is a *native* Bassa man who went to Freetown several years ago, enlisted in the British Army, went to Demarata and served several years as a soldier. He is a kinsman of Boyer. President Warner has sent him down to Bassa in company with Mr. Ulcans and his party.

The emigrants are in need: and it would be a real kindness if you could get some Christian ladies to send out a box or two of clothes for women and children.

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### ABILITY OF LIBERIA TO RECEIVE EMIGRATION.

Now that unusual attention is given to the condition and future welfare of our colored population, the following communication from an intelligent Liberian who has passed the last few years in this country, and had unusual opportunities for learning the feelings and prospects of his brethren, will not fail to be read with interest:

H—, JULY 13, 1865.

My Dear Sir:—I have carefully considered the question which you propounded:—How many of our colored population could Liberia annually receive and properly care for? Considering the inexhaustible resources of Liberia, the genial nature of the climate through all seasons of the year—the superabundance of unimproved public lands of superior fertility, producing two crops of many of its productions annually, and which can be purchased at one dollar and fifty cents per acre—the unemployed labor in the tractable natives who, for a trifling consideration, can always be induced to cultivate the soil—and the substantial developments which have already placed our country upon the path of agricultural advancement, it is more than probable that Liberia can receive and care for more emigrants than the utmost extent of the Colonization Society could possibly send with its present manner of engineering its movements.

The colored people of the South as a class may be regarded as the kind of persons best suited to emigrate to a young country. They are acquainted with some useful and practical branch of industry which has always proved a benefit to themselves and a blessing to the nation. But a short time ago, we distributed some five thousand Congoes, principally in Mesurado County, who were soon gone from our gaze and in an incredibly short time were Liberians through mental, industrious and religious training. Many persons feared the effect upon the character of our citizens, but neither the fears of our friends nor the hopes of our enemies were realized.

With the assistance which the Colonization Society affords to all emigrants to Liberia—with the trained industry of the negroes of the United States—with the experience of the past in reference to both emigrants and Congoes

—with the advanced state of our agricultural and commercial prosperity, and with a special effort on the part of our citizens to meet the requirements of such a requisition, it would be an easy matter for Liberia to commence with ten thousand persons the first year—five thousand in May and five thousand in November. One-half of the whole number could be accommodated in Mesurado County, and the other half in Bassa, Sinoe, and Maryland Counties. The second year could be raised to fifteen thousand, the third year to twenty thousand, the fourth year to thirty thousand, and a proportionate increase on every succeeding year.

Considering the industry and capacity of the American negroes, the assistance which the Colonization Society affords emigrants, and the inspiring usefulness which would incite them to the highest degree of emulation, I think I have put the number at a very low figure. However, let it remain so, as it will give you some idea, according to my judgment, of the ability of the Liberians to receive and care for a large number of our brethren in the United States.

I trust that no effort will be wanting on the part of the Colonization Society and its friends, in acquainting the negroes of America with the fact, that the advantages of which they are deprived in this country, are freely accorded to them in the land of our fathers. Under proper influences, a goodly number might be persuaded that the cause of our race can be better subserved by quietly removing to Africa than remaining here as the bone of contention.

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### NEW HAMPSHIRE COLONIZATION SOCIETY.

The Annual Meeting of the New Hampshire Colonization Society was held June 15, 1865, in Concord, N. H., the Hon. N. G. Upham, one of the Vice-Presidents presiding, and the following officers were elected for the ensuing year :

President—Rev. Charles Burroughs, D. D., of Portsmouth.

Vice-Presidents—Hon. N. G. Upham, L. L. D.; Rev. D. J. Noyes, D. D.; Hon. William Haile; Rev. John K. Young, D. D.; Hon. Joel Eastman; Rev. Z. S. Barstow, D. D.; Rev. Erdix Tenney, D. D.; Major C. C. Hutchins, Rev. B. P. Stone, D. D.; Isaac Spalding, Esq.

Managers—Hon. Onslow Stearns, Joseph B. Walker, Esq., Rev. C. W. Flanders, D. D., Rev. H. F. Parker, Horace Webster, Esq.

Secretary—S. G. Lane, Esq., of Concord.

Treasurer—L. D. Stevens, Esq., of Concord.

The following resolutions were introduced by Hon. Onslow Stearns, and adopted :

*Resolved*, That by the decease during the past year of the Hon. John H. White of Lancaster, one of our Vice-Presidents, this Society has lost an earnest friend, and a noble man, and an honored and esteemed citizen has departed from us.

*Resolved*, That we have heard with profound grief of the recent sudden death of the Hon. David Culver, of Lyme, another of the honored Vice Presidents of this Society, and for many years a most steadfast and earnest friend and a liberal contributor to its funds, and that we cherish with affection his bright example of philanthropy, benevolence, integrity and purity of life, and the symmetry and beauty of his Christian character; and that we unite in deep sorrow with his family and fellow-citizens, in the loss of so just and good a man and so wise a counsellor.

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### MAINE COLONIZATION SOCIETY.

The Annual Meeting of this Society was held in Portland, July 22d, the Hon. Phinehas Barnes presiding.

The following Officers for the year ensuing, were chosen, viz:

President—Hon. Phinehas Barnes, of Portland.

Vice Presidents and Managers—Hon. G. F. Patten, Bath; Rev. Sewall Tenney, D. D., Ellsworth; Hon. Andrew Masters, Hallowell; Hon. Joseph Titcomb, Kennebunk; Amos Gould, M. D., Bridgeton; Thomas Harwood, Esq., Bath; Harrison J. Libbey, Esq., Portland; John Kilby, Esq., Dennysville; Hon. Geo. W. Pickering, Bangor; Rev. W. H. Shailer, D. D., Portland; Joseph McKeen, Esq., Brunswick; Hon. Geo. Downes, Calais; Rev. Leonard Woods, D. D., Brunswick; Rev. Alexander Burgess, Portland; Hon. Philip Eastman, Saco; Hon. Josiah Pierce, Gorham; Oliver Gerrish, Esq., Portland.

Executive Committee—Hon. Phinehas Barnes, Portland; Joseph McKeen, Esq., Brunswick; Hon. Freeman Clark, Bath; Eben Steele, Esq., Portland; H. J. Libbey, Esq., do; W. W. Woodbury, Esq., do.; Wm. Chase, Esq., do.

Treasurer—Hon. Freeman Clark, Bath.

Secretary—Geo. F. Emery, Esq., Portland

The following resolution was unanimously adopted:

*Resolved*, That the growing importance of Liberia in commercial, educational and missionary respects, enforces the claims of this Society upon all who would bestow civilization upon Africa and nationality upon her people, and that recent events in this country encourage us to pursue our work with renewed and constant activity.

On Sabbath evening, 23d, Rev. Prof. Alexander Crummell, of Liberia College, addressed a large audience in the Free St. Church, on the progress of Liberia in the past four years, and the duty of Americans to continue their aid to her.

Liberia, he said, has advanced especially in material and educational respects. More coffee, sugar, and cotton has been raised and exported—more land has been cultivated and more products from the interior have been brought to the coast. An increasing trade in native cotton and the precious woods has sprung up. Brick structures are taking the place of thatched dwellings and frame buildings. Schools for children and youth have been initiated, and a College, with a President, three Professors, and several Pupils, has been inaugurated with good prospect of great usefulness.

But this progress does not discharge Americans from the duty of further care and aid. Liberia is still infantile, and needs the fostering care of the mother. Her College, her schools, her missions, her people in their endeavors for good, require large munificence from this country.

Recent events here devolve special responsibilities upon us; for some of the large number of people of color will soon wish to emigrate, and in due time many will claim Africa as their heritage, and they must be helped to their father-land.

The education of his brethren here, he said, will enkindle desire for emigration.

The Divine Providence points to the negro as the missionary for Africa, and Americans have distinguished facilities for evangelizing that continent. They have the instruments and the means as no other people of the globe possess them, for bestowing civilization and religion upon that quarter. Into the heart of many of these children of that clime, God will put it, in the fit time, to go and do the work for which they are chosen; and for their aid, Americans must be ready.

The changes that have lately taken place here, only enforce the necessity of increased activity and more liberal effort for Liberia.

It has been a long dark night in which we have labored for her, and shall we now cease work because the morning rays begin to gild the skies?

Mr. Crummell's Address was listened to, with profound attention, and it cannot fail to be useful.

### A BENEFACTOR DEPARTED.

We are pained to record the death of another of our liberal friends—  
Gen. DAVID CULVER, born in Lyme, N. H., May 22, 1797, died  
at his residence in that place on the 14th day of June, 1865—  
Reared a farmer, successful in business at Hartford, Ct., and New  
York city, animated by a truly philanthropic and Christian spirit,  
he was alike distinguished for simplicity of manners and benevolence  
of life. Every good thing found in him a friend and a patron.  
Only a few days before his death he made his annual donation to  
this Society, expressing his undiminished interest and confidence in  
our work.

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### INTENDED EXPEDITION.

We have received an application from about one hundred colored  
persons at Lynchburg, Virginia, to be colonized in Liberia, and will  
send a vessel on the first November for their accommodation and  
that of others who may apply, if a sufficient number to justify the  
expense shall be ready to go at that time.

To intelligent, enterprising and worthy colored people who pre-  
fer to better their condition by removal to a free and independent  
Republic of their own, the American Colonization Society will af-  
ford without charge, a comfortable passage with food on the voyage,  
and shelter and support for six months after arrival at such settle-  
ment in Liberia as the applicant may elect. Five acres of land  
will be deeded in fee simple to every adult emigrant, and five acres  
additional to each family. An abundance of fertile lands, suitable  
for the culture of Sugar-cane, Coffee, Rice, &c., can be bought at  
\$1.50 per acre.

The Government looks with sympathy and interest on emigration  
to Liberia, and will receive with cordial hospitality all such worthy  
persons as desire to settle permanently in the Republic. They will  
enjoy perfect liberty of conscience in religious matters: schools,  
seminaries and THE LIBERIA COLLEGE are free to all, and the  
highest political station is open to every citizen.

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### RENEWAL OF THE AFRICAN SQUADRON.

The persistent efforts making in England to induce the British  
Government to abandon its colonies on the West Coast of Africa,  
and to withdraw its armed Cruizers from that station, is causing



solicitude to the friends of the teeming millions of the African Continent and the race everywhere. It is hoped that these movements may as signally fail as they did a few years ago, and that England's philanthropic and Christianizing labors in that region—which have been praiseworthy and measurably successful—will be continued and increased in union with those which the United States is destined to put forth to repay, in part, the enormous debt she owes to Africa.

The late Admiral Foote frequently stated it to be his highest aspiration to go to Western Africa with a fleet of small but swift steamers to promote American commerce and to extirpate the slave-trade. Peace having returned to our land, it is expected that our African Squadron will be resumed, and by vessels suited to the light winds and shallow waters of that Coast. In this easy and inexpensive manner, we aid Liberia in its hopeful work—now more than ever important to our country—destroy the nefarious traffic, and encourage and protect the growing and already valuable commerce of the United States.

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#### ITEMS OF INTELLIGENCE.

**PRESENT OF A "RAIN COAT."**—Eleven years ago the Rev. Melford D. Herndon was a slave in Kentucky, but being emancipated to go to Liberia, was sent as an emigrant by the American Colonization Society. There he learned to read and write, and entering "Day's Hope," acquired a fair English education, and was licensed to preach the Gospel. Feeling under special obligation to labor among the tribes from which, as he supposed, his ancestors were torn, he has spent the past five years among the Bassas, who live some seventy miles from Monrovia. On his recent return to this country, Mr. Herndon brought from Knor-You, the King of the Bassas, a message of respect to the President of the United States, with a request to send him a "Rain Coat," meaning one of India rubber. We are pleased to know that President Johnson promptly ordered the purchase of the desired garment, which, with an appropriate communication from the Department of State, will be presented to his sable Majesty by Mr. Herndon.

**REGULAR TRADE ON THE NIGER.**—The "Thomas Bazley," a first-class river boat has arrived for the Niger, whither she will proceed as soon as the water has risen sufficiently in that river to permit her to ascend. The people of the Niger will at last see their hopes realized, and regular trading, which has been so long promised, soon commence under the most promising auspices. The West African Company, deserves great credit for their enterprise.—*Lagos Anglo-African.*

**AN INTERESTING INCIDENT.**—Parton's life of the far-famed Cornelius Vanderbilt, Esq., gives the annexed account of an historical event:—

A little incident of these years he has sometimes related to his children. In the cold January of 1820, the ship Elizabeth—the first ship ever sent to Africa by the Colonization Society—lay at the foot of Rector street, with the emigrants all on board, frozen in. For many days, her crew, aided by the crew of the U. S. sloop-of-war Cyane, her convoy, had been cutting away at the ice; but, as more ice formed at night than could be removed by day, the prospect of getting to sea was unpromising. One afternoon, Captain Vanderbilt joined the crowd of spectators.

"They are going the wrong way to work," he carelessly remarked, as he turned to go home. "I could get her out in one day."

These words, from a man who was known to mean all he said, made an impression on a by-stander, who reported them to the anxious agent of the Society. The agent called upon him.

"What did you mean, Captain, by saying that you could get out the ship in one day?"

"Just what I said."

"What will you get her out for?"

"One hundred dollars?"

"I'll give it. When will you do it?"

"Have a steamer to-morrow, at twelve o'clock, ready to tow her out. I'll have her clear in time."

That same evening at six, he was on the spot with five men, three pine boards, and a small anchor. The difficulty was that beyond the ship there were two hundred yards of ice too thin to bear a man. The Captain placed his anchor on one of his boards, and pushed it out as far as he could reach; then placed another board upon the ice, laid down upon it, and gave his anchor another push. Then he put down his third board, and used that as a means of propulsion. In this way he worked forward to near the edge of the thin ice, where the anchor broke through and sunk. With the line attached to it, he hauled a boat to the outer edge, and then began cutting a passage for the ship. At eleven the next morning she was clear. At twelve she was towed into the stream.

**ENGLAND'S AGENCY.**—For three hundred years have thousands of ships of all nations visited the West Coast of Africa for slaves, gold, and palm-oil. According to the *African Times*, England alone, in one hundred and ten years, shipped from the Gold coast, to only one of her Islands (Jamaica,) nearly one million of slaves!

**CAPTURE OF A SLAVER.**—A slave ship manned wholly by Arabs and having on-board 283 negroes, was captured last May near Zanzibar, on the east coast of Africa, by the British war steamer Wasp. Three of the Arabs were killed in the fight which took place, while the Wasp lost one killed and eleven wounded.

**IMPORTATION OF SLAVES INTO CUBA.**—Up to the present moment the importation of Africans into Cuba has averaged twenty thousand per annum, and this despite the combined efforts of the leading commercial nations, and the claims of innocence on the part of Spain in her own behalf. The Governor-General of Cuba, on whose shoulders the responsibility for the continuance of the traffic is generally supposed to rest, also claims to act in good faith for its suppression. We observe that the whole subject is being agitated anew in the Spanish Cortes, with the object of securing more efficient action on the part of the Home government.

**EASTERN AFRICA.**—Six young Africans—two married couples and two girls engaged to native Christians in their own land having received Christian education at Bombay, have been sent to the East African Coast, and have joined the Rev. Mr. Rebmann, at the Kisuludini station of the Church Missionary Society. These young persons are the first fruits from among the liberated slaves of East Africa.

### Receipts of the American Colonization Society,

From the 20th of July, to the 20th of August, 1865.

| MAINE.   |         |        |
|--|---------|--------|
| By Rev. F. Butler, (\$167.50.)   |         |        |
| <i>Augusta</i> —Hon. J. W. Bradbury, John Dorr, Esq., Edward Fenno, ea. \$5. E. A. Nason, \$2. D. Williams, D. Pike, S. S. Brooks, Friend, Rev. A. McKenzie, ea., \$1.....   | \$22 00 |        |
| <i>Bangor</i> —Hon. S. H. Dale, G. W. Pickering, J. S. Wheelwright, ea. \$5.....   | 15 00   |        |
| <i>Bucksport</i> —F. Spofford, \$5. H. Darling, \$3. J. N. Swazey, \$1.....  | 9 00    |        |
| <i>Freeport</i> —Mrs. Sarah A. Hobart, \$25. Nathan Nye, Rufus Soule, ea. \$5. Dr. E. A. Hyde, \$2.....  | 37 00   |        |
| <i>Hallowell</i> —Col. Andrew Masters, \$5. C. Spaulding, \$1,   | 6 00    |        |
| <i>Hampden</i> —Dea. Benj. Crosby,   | 5 00    |        |
| <i>North Yarmouth</i> —Hon. William Buxton,.....   | 5 00    |        |
| <i>Portland</i> —E. Steele, Geo. F. Emery, Oliver Gerrish, ea. \$5. C. A. Lord, \$2.50. Mrs. J. A. Balkam, \$1. Others at Annual Meeting, \$20.50.....   | 39 00   |        |
| <i>South Freeport</i> —Charles Bliss,  | 2 00    |        |
| <i>Waterville</i> —Hon. Samuel Appleton, Prof. G. W. Keely, ea. \$5.....   | 10 00   |        |
| <i>Yarmouth</i> —B. Freeman, Esq., Capt. Reuben Merrill, ea. \$5. Capt. P. G. Blanchard, \$2. E. S. Hoyt, Mrs. B. P. True, T. G. Mitchell, L. Blanchard, Samuel Fogg, ea. \$1. "A true friend," 50c.                 | 17 50   |        |
|  |         | 167 50 |
| NEW HAMPSHIRE.   |         |        |
| By Rev. Dr. Orcutt, (\$13.)  |         |        |
| <i>Keene</i> —Mrs. Elizabeth Keyes, \$5. Hon. John Prentiss, \$3. Mrs. Everett Newcomb, \$1.....   | 9 00    |        |
| <i>Claremont</i> —Fred. A. Henry, \$3. Mrs. J. E. P. Stevens, \$1.....   | 4 00    |        |
|  |         | 13 00  |
| RHODE ISLAND.  |         |        |
| By Rev. J. Root Miller, (\$40.50)  |         |        |
| <i>Newport</i> —G. H. Colvert, \$10. Mrs. Caroline King, T. C. Bush, S. Engs, B. Finch, ea. \$5. Mrs. C. Thompkins, Miss Ellen Townsend, P. Simons, ea. \$3. Mrs. William Guild, \$1. Rev. C. H. Malcom, 50 cts..... | 40 50   |        |
| CONNECTICUT.   |         |        |
| By Rev. J. Root Miller, (\$234.52)   |         |        |
| <i>Stonington</i> —Dr. Wm. Hyde, \$3. C. T. Stanton, J. F.   |         |        |

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|--|-------|---|-----------|
| Trumbull, ea. \$1.....   | 5 00  | C. S. Tyler, ea. \$1. H. N. Ventrus, J. Arnold, Mrs. G. S. Brainard, ea. 50 cts..   | 35 52     |
| <i>New London</i> —Mrs. L. & daughter, ea. \$1 .....   | 2 00  | <i>Southington</i> —Dea. T. Higgins, \$10. H. Lowrey, \$5. C. H. Upson, \$3. Dea. A. P. Plant, Wm. Wilcox, ea. \$2.   |           |
| <i>Essex</i> —B. Comstock, \$2. Geo. Conkliu, A. F. Whitmore, J. C. Redfield, ea. \$1.....   | 5 00  | R. A. Neal, \$1. Mrs. E. Twitchell, 50 cents.....   | 23 50     |
| <i>Center Brook</i> —Deacon S. M. Pratt, \$3. Dea. Wm. Redfield, T. Nott, E. Kelsey, ea. \$1. J. A. Comstock, E. B. Griswold, G. A. Bushnell, D. W. Spencer, each 50 cents.....  | 8 00  | <i>Cheshire</i> —Rev. E. Bull, E. A. Cornwall, J. L. Foot, ea. \$5. Judge Hinman, \$2. Mrs. A. H. Doolittle, B. Ives, J. E. Law, Mrs. A. C. Peck, Rev. S. J. Horton, ea. \$1...   | 22 00     |
| <i>Deep River</i> —U. Pratt, \$2. Dea. Geo. Spencer, F. A. Dennison, E. S. Williams, S. Snow, F. Starkey, A. R. Shailer, Mrs. Eunice Southworth, Capt. R. E. Williams, ea. \$1. Dr. E. Bidwell, Mrs. E. Williams, Capt. H. Arnold, ea. 50 cents.....   | 11 50 | <i>Hamden</i> —Dea. M. Goodyear, H. Goodyear, ea. \$1.....  | 2 00      |
| <i>East Haddam</i> —N. S. Boadman, \$5. Rev. Isaac Parsons, D. D., S. W. Williams, Mrs. N. G. Goodspeed, ea. \$2. Rev. W. C. Fisk, Rev. H. T. Gregory, Dea. J. Hutchins, Judge Higgins, Judge Atwood, R. W. Chapman, R. S. Cone, Wm. O. Brainard, S. Tyler, T. Gross, J. Gladwin, M. L. Dickinson, D. B. Warner, Mrs. S. B. Parsons, ea. \$1.....  | 25 00 | <i>Centerville</i> —Rev. C. W. Everest, 20 00   |           |
| <i>Middle Haddam</i> —Dea. D. Dickinson, Dea. S. North, W. Tallman, A. F. Parker, N. S. Doan, H. Brainard, A. B. Bailey, ea. \$1.....  |       | <i>Glastenbury</i> —Dea. Geo. Plummer, E. A. Hubbard, W. S. Williams, ea. \$5. B. Tayler, \$3. Mrs. S. Hubbard, Dea. E. H. Andrews, C. N. Carter, ea. \$2. Dr. H. C. Bunce, Mrs. S. P. Lockwood, P. Skinner, ea. \$1... | 27 00     |
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|  |       | <b>DISTRICT OF COLUMBIA.</b>  |           |
|  |       | <i>Washington</i> —Miscellaneous,   | 543 41    |
|  |       | <b>FOR REPOSITORY.</b>  |           |
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|  |       | Donations .....   | 491 29    |
|  |       | Miscellaneous.....  | 543 41    |
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THE  
AFRICAN REPOSITORY.

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For the African Repository.

"WE SEND THEE STRENGTH!"

RESPECTFULLY INSCRIBED TO THE REV. DR. McLAIN, ON THE SUCCESS OF  
HIS MISSION TO BARBADOS.

*"We send thee strength to strike away the jungle's thorny cave,  
And where the Oleander towers  
And lifts its gorgeous crown of flowers  
Make richer harvests wave!"*—

So sang SIGOURNEY:\* nor sublimer muse  
Did words prophetic into song infuse:  
The doubts of Ages melt, as mists, away  
Before the splendors of thy dawning Day,  
Unbound—recovered—hopeful Africa!  
The seeds of promise rapidly are sown,  
Which shall o'ertop thine ancient heathen throne;  
Thy gods shall kiss the dust; thy people be  
Fore'er established in their liberty.  
For this the good are pledged;—a faithful band  
Have long and well essayed the helping hand:  
E'er and anon, their ships go out to sea  
Freighted with succor priceless unto thee!

*"We send thee strength!"* the dear SIGOURNEY cries,  
And past three hundred sound their glad replies:  
Impatient leave the Islands of the West,  
And seek new homes on thy maternal breast;  
The stout brig Cora from Barbados bears  
Thy germs of empire, and thy future heirs!

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\*In a poem addressed "To Africa," and re-printed in the July number of the Repository.

Monrovia spreads her arms of welcome wide,  
And hails, exultant, the incoming tide!

"*We send thee strength!*" Before their iron blows  
The jungle's hidden treasures shall disclose!  
Thy rescued acres bared before the sun  
Shall into harvests all luxuriant run:  
On many a covert, wild and dank, shall rise  
Palatial homes to greet thine ardent skies:  
The beasts that erst were masters of the field,  
To these enlightened intellects shall yield.

"*We send thee strength!*" which, while it rears for thee  
A mighty empire on thy land and sea,  
Shall yield just tribute to the ONE whose hands  
First gave foundation to thy fertile lands;  
Whose architecture meets the enamored eye  
In tints of earth and garniture of sky;  
Whose peerless vesture of celestial light  
Shall trail its splendors through thy vanquished night:  
Whose holy smiles shall be thy happiness—  
Whose holy favor all thy ways shall bless!

The God of Christian empires be thy trust,  
Afric restored, and rising from the dust!  
He will support the pillars of thy State:  
He will conduct thee to most glorious fate!

WASHINGTON, D. C., September, 1865.

G. M.

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### EMIGRATION, AS AID TO EVANGELIZATION OF AFRICA.

The arrival at Monrovia, May 10, 1865, of three hundred and forty-six emigrants from Barbados, W. I., is regarded as an event of much significance in the history of Liberia. They were cordially welcomed, and at noon of the 13th of May, the male members of the Company were formally received by President Warner. On the following Sabbath afternoon a sermon adapted to the occasion was, by request, delivered in Trinity Church, Monrovia, by Rev. Alexander Crummell, B. A., Professor in Liberia College. The discourse was founded on Deuteronomy xxvi: 1-11, and abounded in energetic thoughts and reminders of duty.

#### REV. MR. CRUMMELL'S SERMON.

These words are a part of that summing up of the Exodus, made by Moses to the Israelites, as he was on the eve of his departure, and they well nigh the

close of their journey through the wilderness. The whole process of their colonization was now about to close; the land of promise, from the top of Pisgah, was suffered to greet his eyes; allotments of land, as the first lesson this evening showed us,\* had been given to *three* of the tribes, and full preparations made for a new chieftain to lead them across Jordan into the promised inheritance of the Lord. The Prophet avails himself of this pause in his and their history, to relate unto them all the marked peculiarities of their history and migration; and to point out to them God's agency therein, and His intents and purposes.

They had been nigh four hundred years in servitude in Egypt. Their fathers, during all their sojourn in that land, had suffered the keenest miseries and afflictions. But God had never suffered their bondage to be, entirely, at any time, unmixed and absolute evil. "In all their affliction he was afflicted, and the Angel of His presence saved them: in His love and in His pity, he redeemed them." † Large providential favors were mingled with their sore trials; in all their tribulations, they were still God's people; much temporal prosperity, yea, even miraculous increase had been given them; the spectacle of high civilization was continually set before their eyes. Thus, in various ways, they were going through a system of mental and moral training. God was preparing them then for another land, and far distant duties. Generations passed away; and many a soul sank, and many a spirit fainted, and many a despairing man laid down and died; but the work went on. By and by, when God was ready for his own large ends and purposes, then He commenced the processes and the policies for that noble work, which tells, even in our day, in every Christian church and household in the world. The two special expedients to that end were, First, colonization, at God's bidding, from Egypt; and secondly, a re-settlement in the land of Canaan, *under the immediate direction of the Almighty.*

Doubtless it was a great trial to the children of Israel to leave that land, which time had now succeeded in making their home. How great a trial it was may be seen in their reluctance at the first, to follow the leader whom God had given them; and in their frequent sighings in the wilderness for their old home. "We remember," said they, "the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garliqk; but now our soul is dried away; there is nothing at all beside this manna, before our eyes." ‡

But the hand of God was upon them; and when His hand is upon a people, it is destiny, and they cannot resist it. His hand was upon them; His hand guided them through all that "terrible" journey through the wilderness, which never passed away from their memories. For He had a great work for them to do; and this process of migration was the passage, through which they were to enter upon and to do that work.

This subject of colonization then is a *pregnant one, and a sacred.* We find

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\* Joshua I. † Isaiah lxiii. 9. ‡ Numbers xi, 45.

it here in our Bibles, associated with some of the most important of God's plans and purposes. We find it here in the upturned faces of many men, women, and children; just touching our shores, singing the "songs of Zion," joining in olden Litanies, for the first time, "in a strange land," in this house of God. On this occasion, therefore, it will not seem unmeet that I call your attention to the *subject of colonization, especially in its relation to God's great work of evangelization.*

I am afraid I shall be somewhat lengthy; for it was only yesterday noon, I was requested to address you; and I have had but one single day for preparation. And as I have written in very great haste I am sure I shall hardly be equal to the subject; but I trust that under the circumstances, you will kindly bear with my imperfections.

I. The first point to which I beg to call your attention is the fact that emigration and colonization have ever been among the commonest movements of mankind. Nothing is more manifest in history than the wanderings of families and clans and tribes from one locality to another; creating new homes, and forming new nationalities. All along the tracks of time we see traces of such movements, on every soil of earth. Indeed, the fact of emigration is almost coeval with humanity itself; for it presents itself among the earliest of human records. It seems to have been a spontaneous, instinctive tendency of human nature; faint traces of such dispersions being discoverable, even before the days of Noah, among the descendants of Adam.\* Then, immediately after the flood, so soon as family life began again to show itself, we read the significant words, "These are the three sons of Noah, and of them the whole earth was overspread."† And the same idea is more explicitly set forth in the chapter following, where the like genealogy of Noah's family is given, and where we are told "that by these were the nations divided in the earth after the flood."‡

This then we may take as a germ of the whole history of colonization. Here we stand at a great fountain-head of that broad stream of emigration which has filled all lands, and peopled multitudinous isles and continents. After the deluge burst three distinct groups of race and family, from the sons of Noah, each the common parent of divers and renowned peoples, whose names and deeds have filled the page of history.

Then we have those great events of dispersion which scattered abroad the Tartars through Asia; the movements which, in remote history, peopled the isles of the Pacific; the migrations which spread abroad the Malay family through portions of both Africa and America; the navigations which sent the Phœnicians along the coasts of both Africa and Europe; and those other great colonizing upheavals which have sent the Celtic race from Asia through all Europe.

In more modern periods we ourselves have seen the Northern nations of

\* Genesis vi, 1-15.

† Ibid. ix, 19.

‡ Ibid. x, 32.



Europe, streaming out from their crowded homes to their own antipodes; and these again reproducing the forms of their olden nationalities, religion, and domestic life, amid the wildernesses of new worlds.

They have gone out from their ancestral homes, in commercial ventures, in incipient colonies, in corporations, in missions; and have raised up on the shores of America, of New Holland, and even of Africa and Asia, States, and Commonwealths, and Empires, already rivalling their father lands in population, in the energy of laws, in the influence of letters, in the vitalizing power of religion.

And thus you may see that emigration is a marked feature of the world's history; and that the transplantations of fragments of the children of Africa to this Western Coast, is not an exceptional fact; is not an isolated event. Colonization is history; prompting whole races of men, and determining the destiny of nations and continents.

II. But in the second place I remark, that these migrations of men have been *providential* events, ordered and regulated by the Divine will. Emigration, I mean to say, is not a casual or fortuitous thing. Both in its facts, and in all the principles and ideas connected with it, we may discover evidences of a large and comprehensive plan, which excludes all ideas of the accidental or adventitious.

\* \* \* \* \*

In what other way, I ask, will you account for those marked incidents in human history, where, from seeming disastrous causes, have flowed out most signal and saving results? Look, for instance, at the early history of the Israelites. See the way in which God brought them into Egypt. Note their four centuries of servitude there; and then, at length, their triumphal exodus therefrom under Moses. And now can *you*, or *you*, or any other man, blind your eyes to the fact, that all the magnitude of this story grew out of the providential events connected with the sale of Joseph by his wicked brethren? And then, if you place this large fact beside its seeming insignificant causes, how can you do otherwise than did Joseph himself; that is, run up from the painful details of his sufferings to the sublime philosophy which he announces to them:—"It was not *you* which sent me hither but God!"\* And what does this suggest but the immediate remembrance of that signal parallel of history, so painful and so personal to ourselves, viz: the forced and cruel migration of our race from this continent, and the wondrous providence of God, by which the sons of Africa, by hundreds and by thousands, trained, civilized, and enlightened, are coming hither again; bringing large gifts, for Christ and his Church, and their heathen kin!

I know indeed that other, darker thoughts, are the more natural ones to our fallen nature. I know how much more prone we are to dwell upon our **grievs and injuries**, than the merciful providences which are intertwined there-

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\* Genesis xiv, 8.

with. And I must perforce yield somewhat, to-day, to the melancholy musings which contemplate, with anguish, ancestral wrongs.

Think, indeed, if you please; think, as you cannot but think, when you stand upon this soil, and look abroad upon that ocean, once so disastrous to our poor forefathers;—think of that long, long night of agony and desolation which covered Africa, as with a pall, generations upon generations! Think of that fearful hurricane of disaster and death, which, for nigh three hundred years, has swept over the towns and villages, and hamlets of this Western Coast, even to the far interior, carrying agony to multitudinous breasts of parents and helpless children! Think of that bloody and murderous colonization, which, in the holds of numberless “pestiferous barks,” bore millions of men and women and babes into a forced exile, to foreign strands! Think of all the murder, and carnage, and revenge, and suicide, and slaughter, on *this* continent and the *other*, which flowed from all this dark history, as a black river of death! Think of that glorious sea, made to image the majesty of its Maker; despoiled of its beauty, dyed with human gore, blackened with human crime, robbed of its harmony, and made to send up, through long centuries, one ceaseless wail of despair and woe to a just and holy God! Think of all the painful tasks, the forced labor, the want, the deprivation, the lashings and scourgings, the premature deaths; continued from generation to generation, on many and many a plantation; transmitted as the only inheritance of poor helpless humanity, to children’s children.

Think of all these things, which are indeed but partial pictures of many a sad tale from the lips of your fathers and mine; their own sad experience, or that of their sires; and yet when you have told all this dread story, I would turn with you to another and a fairer page. Amid all the morbidity of these cankering thoughts, my mind, I must confess, would fain run out to the adjustments and compensations which a just and holy God has intermingled with His dark and mysterious dispensations. And a brief reference to this feature of divine Providence will justify, I think, such peculiarity of thought.

For, first of all, our forefathers, in remote generations, “when they knew God, glorified him not as God,” and “did not like to retain Him in their knowledge;” and from age to age their sons, *our* ancestors, wandered off further and further from the true God, and kept heaping abominations upon abominations through long centuries, until the divine patience was exhausted, and God withdrew from our sires and their habitations, and extinguished the “forbearance and long-suffering” of ages; which is the direst wrath!

And then it was that the Almighty permitted the most cruel of all marauders to devastate this coast, and to carry off its people into foreign slavery. And most terrible was all this retribution upon Africa and her sons.

*Here* it rained anguish and woe for centuries. “And the smoke of the country went up as the smoke of a furnace.”\* And the exiled children of

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\* Genesis xix, 28.

Africa, in distant lands, were made "an astonishment, and an hissing, and perpetual desolations."\* But mercy was mingled with all this wrath. Their lot was cast in the lands of men where the cross shone from their templespires, and the Bible was read at their altars. Terrible as was the ordeal of slavery, yet God restrained the wrath of their oppressors; not seldom did he turn the hearts of Christian masters and mistresses to them and their children; catechisings were commenced on many a plantation; schools, in course of time, began to multiply; a missionary, now and then, was sent to the colonies; right beside scourgings, and lacerations, and lawless legal murders, teaching and training, preaching and conversations, anti-slavery questionings, and emancipations were carried on; until now, at the close of nigh three centuries, millions of the children of Africa, on the isles and continent of America, have been turned from the paganism of their fathers; "the people that sat in darkness have seen a great light;" God has redeemed this injured people, and fearfully scourged their oppressors; tens of thousands of them, in all the lands of their thralldom, have received the enlightenment which comes from books and seminaries, from the Bible and churches; and now, as the end of all this chapter of providence, God is bringing scores and hundreds of them back to this continent, as colonists and merchants; as missionaries and catechists and teachers; and with them "casts the pearl of the gospel," † upon these heathen shores!

And now, when I look at the noble work which God has manifestly set before us and our children in this land, and think, especially, of the marvellous way by which God has brought us to it; I feel as if I could laugh to scorn all the long line of malignant slave-traders who have defiled and devastated this wretched coast of Africa, and fling in their teeth the gracious retort of Joseph: "As for you, ye thought evil against us, but God meant it unto good, to save much people alive." † For *that*, I maintain, that is, "to save much people alive," *that* is the great mission of our race to this

\* Jeremiah xxv, 9.

† This expression is borrowed from Marvell's [the Puritan's] "Song of the Emigrants in Bermuda." It is interesting to see that the Poet associates missionary duty with colonization adventure:—

"He cast . . . .  
The Gospel's pearl upon our coast:  
And in these rocks for us did frame  
A temple where to sound His name.  
O let our voice His praise exalt  
Till it arrive at Heaven's vault,  
Which then perhaps rebounding may  
Echo beyond the Mexique bay!"

‡ The largest, the most distinct illustration of this fact is the case of "recaptured" Africans at Sierra Leone. From this body of redeemed men have sprung two of the most marked movements for the redemption of Africa, in modern times. 1. The emigration of Christian Yorubans, to the Egba country; which laid the foundation of the Abbeokutan mission. 2. The mission of my friend, Bishop Crowther—himself a native Yoruban—to the banks of the Niger.

coast: to turn this heathen population "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith."\*

[CONCLUDED IN NEXT NUMBER.]

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## COLONIZATION NOT TYRANNICAL OR HOPELESS.

LETTER FROM PRESIDENT LATROBE.

We clip the following communication from a New York journal. It is an able vindication and exposition of the principles, aims, and necessity of African Colonization:—

I see under the head of "Ohio Politics," extracts from a letter from General Cox, in reply to a committee from a Union association at Oberlin, whose object was to elicit from the General, as a Union candidate for Governor, more definite replies than the committee believed had been given in regard to some of the phases of what is known, now-a-days, as the negro question.

Without the advantage of General Cox's letter in full before me, I am obliged to rely on the extracts referred to. and among them I find the following:—

As foreign colonization is hopeless as well as tyrannical, the solution, says General Cox, is thus narrowed down to a peaceable separation of the races on the soil where they now are. While the races from Europe have amalgamated in this country, the African race will not, and its salvation or its destruction will be worked out in its final isolation. There can be no political unity, but rather a strife for the mastery, in which one or the other would go to the wall. It would be immediate. He sees no hope whatever that the feebler race would not be reduced to hopeless subjugation or utterly destroyed.

He suggests setting apart contiguous territory in the States of South Carolina, Georgia, Alabama, and Florida, and there organizing the freedmen in a state of dependence, analogous to that of the Western Territories, &c.

The general view here taken of the relations of the white and negro races of the United States, expressed in a political canvas by a candidate for popular favor, will probably attract more attention than when proclaimed, as it has been, for the last twenty years at least, by the colonizationists in their oft-repeated dogma, that "two races which cannot amalgamate by intermarriage can only exist in the same land as master and slave, or oppressor and oppressed." One alternative as regards the United States being now out of the question, the adoption of the others by General Cox may be taken as evidence that colonialism, on this side, instead of being "mere philanthropists," may have now substance too, and may explain the connection of Clay, and Madison, and Marshall, and Fillmore, with the American Colonization Society.

But while the soundness of General Cox's view in this particular is fully and verbally admitted, it is accompanied with an assumption which seems,

when made by so prominent a man, to require a notice which it would not perhaps otherwise receive. A random statement in general conversation, uttered inadvertently, a carelessly written paragraph in a newspaper, whose author has not taken the trouble to inform himself, can do little mischief, and needs no comment; but a candidate in these times for the Chief Magistracy of the State of Ohio, dealing with a subject of the extremest delicacy and greatest importance, is to be presumed, whatever the actual fact may be, to have verified every statement, and weighed every word of such a letter as that in question; and when he says, if not misquoted, that "foreign colonization is hopeless as well as tyrannical," many people will naturally believe that he knows what colonization, now nearly half a century old, is, and is prepared to prove his assertion in regard to it. Believing, however, that General Cox may not understand either the plan of African colonization, its principles, its aim or its results, and that what he has said is calculated to do injury to the Society of which, in some degree, I am the official representative, I have thought it my duty to publish the present letter, taking it for granted that General Cox, when he speaks of foreign colonization, means African colonization.

Inverting General Cox's order, let us see, first, if African colonization is tyrannical. General Cox evidently supposes that it involves the forcible removal of the negroes from the United States, otherwise the word "tyrannical" would not have been used by him. This is a great error. The constitution of the Society, its fundamental law, speaks of the removal of the free people of color, "with their own consent," to Africa. Practically, the Society addresses itself to the negro thus:—"So long as you can remain in America in comfort—so long as you are satisfied with the future which this country holds out for your descendants, remain here. It is not every one of you that is fit to go to Africa to endure the privations and toil of pioneers. You had better remain and die where you are. But, if you see that the war of races will leave you no alternatives save extirpation or removal—if you believe what such men as General Cox, practical men, brave and true men, statesmen, who know little or nothing about colonization as mere philanthropists, say upon the subject—if you believe that yours, as "the feebler race, must be reduced to hopeless subjection or utterly destroyed"—if you want, when you do change your home, to seek one where the white man cannot follow you, then go to Africa. Judge, however, for yourselves. Act on your own convictions. We believe General Cox's views in this regard are statesmanlike—that he sees further into futurity than you do—that he sees now what colonizationists saw forty and more years ago—and were we negroes, we would avail ourselves of the aid of the Colonization Society and emigrate to-morrow; but it is your business, not ours. True, we think the day against the coming of which we have been providing in the founding of Liberia has come—and General Cox thinks so, too—and that, if you do not see it now, circumstances will make you see it soon: but until you do see it, stay

where you are, and we will help to make you as comfortable as humanity requires we should do."

Now, the whole aim and scope of colonization is embraced in the above, and if there is any thing of tyranny in it, it is, at all events, difficult to say where it is.

The only tyranny in the case is the tyranny of circumstances. It is the tyranny that grows out of the foreign immigration and the natural increase of our people. We have now a population of some thirty-five or thirty-six millions or more. At the close of the present century our population, according to the ratio of increase shown by our eighth decennial census, will be one hundred millions; in a lifetime of seventy years from to-day it will be two hundred millions. These calculations, long since made by the colonizationists, were adopted by President Lincoln in one of his messages to Congress, on the authority, no doubt, of the distinguished Superintendent of the Census, Dr. Kennedy. While this great increase of population takes place our territory does not increase. Stop this increase, stop the foreign immigration, and the negro in America may have a future that shall be no worse than his present. Until then, however, regard African colonization not as a tyranny, but as a mighty and statesmanlike charity, whose subjects count by millions, and whose result will be the building up of civilized nations and the enlightenment and Christianization of a continent.

In the next place, General Cox is made to say "as foreign colonization is hopeless, as well as tyrannical," &c., &c., &c.

Now, if it is hopeless, it cannot well be tyrannical. What is meant, it is presumed, is, that if it were not hopeless it would be tyrannical.

It has been shown that it is not tyrannical, but the reverse. This, of course, is on the assumption that it is not hopeless, but that it presents a practicable plan of removing the negro race from the United States to Africa. General Cox does not think so, and suggests a vast negro reservation in South Carolina, Georgia, Alabama and Florida—about which a word or two presently—such a reservation as the Indians now have west of the Mississippi.

But is African colonization hopeless? It is, unquestionably, hopeless if it is to depend for success on the pecuniary contributions of the United States, or individuals—utterly, absolutely hopeless; and if these are the agencies to bring it about which General Cox had in view, he is unquestionably right—altogether right. Such aid may oil the machinery—prevent its "grating harsh thunder," but the machinery of African colonization is created by circumstances beyond man's control—circumstances such as the foreign immigration and the natural increase of our people, which have already been alluded to, and which will produce from America to Africa just such an emigration as now takes place between Europe and the United States—a voluntary, self-paying emigration, where the motive is that desire to better one's condition which is a characteristic of all civilized humanity, white or black—an emigration which will free the country in time from every negro in it,

and make them as rare in our cities as they are in the London and Paris of to-day.

Colonization is not hopeless, then. Circumstances have made it a necessity. Why, General Cox admits the whole theory in this connection, when he proposes to create his Southern reservation not only for the "freedmen," but for the negroes of other descriptions, inasmuch as he refers to causes in active operation which will, sooner or later, drive all to the South.

There is nothing new in African colonization. It is like all the colonizations that have preceded it, and which have depended for their success upon the attractions of the new home, or the repulsions of the old one, or upon both combined. Both causes are in combination in regard to African colonization. The American Colonization Society, with its limited means, has done all that it ever proposed to do. It has established a negro nation on the west coast of Africa, capable of self-defence, self-support and self-increase, and having within it all the elements of an honorable nationality, with good laws faithfully executed, with a plan of government modelled after our own, with a college and numerous schools, with a foreign trade rapidly developing. Liberia, thus established, has been acknowledged as an independent people by the leading Powers of Europe as well as by the United States. Thus much has been done in the way of making the new home that is offered to the negroes of the United States attractive. It remains for circumstances, and for commerce, such as will be necessary to meet the wants of the vast continent that is yet to be supplied with the manufactures of civilization in exchange for gold dust and ivory, and gums, and spices, &c., to do the rest in this respect. Of the repulsions of the old home, General Cox has said quite enough to render it unnecessary to add a word; and if it should be thought that impossible results are here anticipated, it is sufficient to state that the European immigration of the last twenty years exceeds in numbers the whole negro population of the United States, slaves and free; and to add, what must be conceded, that where the Irishman has one inducement to leave Ireland, the negro has ten to leave America, in the certainty of that future which General Cox himself predicts for them if they remain here.

True, the population of Liberia—emigrants from the United States and their descendants—does not exceed some twelve thousand or fourteen thousand souls; but the tardiness of its growth has been one of its recommendations; nor will its growth be more rapid speedily. It is not desirable that it should be. Its value will be slowly perceived by those whose ties in the United States are numerous and strong, and who, though descended from a foreign and different stock, have naturally come to regard America as native land. Generations must pass before the great result will be accomplished, and the United States shall present a homogenous population of white men, from the extreme North to the Gulf, and from the Atlantic to the Pacific—a result brought about by the only means competent to the end, and which it has been attempted to show are neither hopeless nor tyrannical.

One word in regard to the Southern negro reservation proposed by General Cox. President Lincoln had a similar idea when he advocated the Chiriqui settlement. The weak place in the plan is that it ignores the white man's greed for land wherever he can live. We have placed the Indians in reservations, some of which are still to be found in the State of New York. But what has become of the Indians? To settle the negroes permanently in the South you must make them strong enough to protect themselves against you, if you would save them from the fate of the Indians. Recent events have proved that you cannot do this if you would, and you ought not if you could. General Cox's idea is to save the negro from the white man—to relieve him from a competition in which he must "go to the wall." To do this, however, he must be placed where the white man cannot follow him; and of all the places that have yet been suggested, Africa is the only one that meets all the conditions of the case, and to this circumstances will ultimately as surely transport the entire race as that one day follows another.

The importance of the questions involved, the distinguished position now and heretofore occupied by General Cox, and the natural desire to place the Society, whose chief officer I am, correctly before the public likely to be affected by General Cox's letter, will account for the length of the present communication. The subject is so very full of matter that it is next to impossible to enter upon it without incurring the charge of unnecessary prolixity.

Very respectfully, &c.,

JNO. H. B. LATROBE,

*President of the American Colonization Society.*

St. NICHOLAS HOTEL, August 3, 1865.

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### THEY WILL WISH TO EMIGRATE.

By Act of Parliament, slavery ceased in the British West Indies, August 1, 1834, and the slaves were made "apprentices" for a term of years. The planters were to receive £20,000,000 for their slaves. In all the Islands, the system of "apprenticeship" was regarded with dislike. In some of them, the Colonial Legislatures dispensed with it altogether, and decreed immediate and complete emancipation in preference to it. On the first day of August, 1840, it wholly ceased in all the Islands, and the negroes became wholly free. Even during the "apprenticeship," free black and colored men had the right of suffrage, if they had the requisite amount of property, were eligible to all offices, and some of them were members of the Colonial Legislatures, Magistrates, and officers of the Courts. Numbers of them were well educated; were teachers, rich merchants, and land holders; and no rule debarred them from social intercourse, on any terms, with any of their white neighbors whose acquaintance they could make. In law, and in theory, they were made fully the civil and social equals of the whites. Every thing



had been done that law could do, to place them on the most perfect equality with the white population. It was confidently hoped by them and predicted by many others, that all "prejudice against color" would soon disappear, and that their color would cease to be in any respect a disadvantage.

Following the above in the last (24th) Annual Report of the Massachusetts Colonization Society, appears much documentary evidence showing that in a few years these pleasing visions lost nearly all their brightness. Several of the papers presented in this connection having already appeared in our pages, we confine our extracts from the Report to the convincing conclusions arrived at:

The instruction to be derived by us from this history is obvious. The early and complete termination of slavery in the United States, though liable in its details to some of the uncertainty attending all future human action, is generally and confidently expected. The equality of the colored with the white before the law must follow ultimately, if not immediately. They must ultimately be allowed to vote on the same terms as white men, and must be equally eligible to office. Equal means of common and professional education must be open to them. Some of them will enter the learned professions, and become respectable in them; perhaps eminent in them. Some of them will obtain offices, and fill them respectably. Many of them will acquire wealth, and mingle with white men in the various pursuits by which wealth is acquired. All this has been done in Barbados, and other Islands of the British West Indies, and it will be done here. With this, many will find their highest aspirations met, and will be satisfied. But others will find, as their brethren in the West Indies have found, that whatever may be their relations to white men, they are still *a people*, and need *a country*; that, without "a nationality of their own," they cannot be what they are capable of being with one. They will wish to emigrate; and whither but to Africa?

This feeling scarcely existed in the West Indies when slavery was abolished. The "prejudice of race," or "of color," the "spirit of caste," was confidently expected soon to disappear; as confidently as any body now expects its disappearance here. The documents which we have quoted show how that hope has been disappointed. In 1848, the value of a Negro nationality was seen by some, and cautiously intimated. In 1855, its necessity, for the best good of the race, was clearly seen and expressed without reserve. In 1865, hundreds emigrate, and thousands wish to emigrate that they may enjoy it.

And so it must be here. All that any of them expect here, or that any of their friends expect for them, if conferred to-day, would not place them in a condition at all more advantageous than that of their brethren in the West Indies has been for a quarter of a cen-

ture. Here, as there, they would find themselves a distinct people; and though the distinction might not imply any inferiority, mental or moral, legal or social, still it would place them at a disadvantage, from which it would be desirable to extricate themselves by emigration. And this discovery will be made much more rapidly here than there. The changes in the circumstances of tens of thousands of them, consequent on the termination of the war, must hasten its progress. The demands on our Society will soon tax its utmost ability.

And this necessity of the return of the Africans to Africa for their own best good, seems to have been purposely ordained by Him who "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him." In assigning to each people its place in history and geography, He has had respect to the conversion of all to Himself, and has so "determined the times before appointed and the bounds of their habitation," as would best promote that object. Multitudes, whom wicked men, for their own purposes, had removed from Africa to other lands, He has, by years of stern discipline, fitted for his work on that continent, as no other men ever were fitted, and, so far as we can see, none but men of African descent ever can be fitted. And now, by many inducements, and especially by the disadvantages to which He subjects them every where else, He is urging them to return to the bounds of their appointed habitation, from which they were never rightfully removed, and to which they have a right to return and find a home, and do that work. And it is a glorious work; a work worth dying for; still more, a work worth living for and enjoying.

And that work is already going on prosperously, by the labors of those who have already understood these indications of Divine Providence, and obeyed them. We need not dwell upon their continued peace and good order, or the increase of their agriculture, of their commerce, and of their advantageous intercourse with foreign nations. The intelligent emigrants from Barbados made careful inquiries on all these points, and were satisfied. If further testimony is needed, it is furnished by the existence of a respectable College, in which a majority of the students do not need charitable assistance. Such a fact would not exist, if Liberia were not prosperous.

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#### LIBERIA PRESBYTERIAN MISSION.

MONROVIA: Rev. Amos Herring; Mr. B. V. R. James, teacher.

KENTUCKY: Rev. H. W. Erskine; D. C. Ferguson, teacher.

HARRISBURG: Mr. Thomas E. Dillon, licentiate preacher; Mr. Simon Harrison; Mr. F. A. Melville, teacher.

MOUNT COFFEE: — — —

SINOÛ: Rev James M. Priest; Mrs. Mary Parsons, teacher.

MARSHALL: Rev. Thomas H. Amos.

SETTRA KRU: Mr. Washington McDonogh.

*Preaching Services—The Churches.* Public worship has been regularly conducted in the churches at Monrovia, Kentucky, Carysburg near Mount Coffee, Sinou, and Marshall. From Settra Kru no report has been received, nor any from Harrisburg since Mr. Amos withdrew from the mission. Mr. Dillon's services would not be commenced in this place until the end of the year. In general good attention was paid to the preaching of the Gospel, and to most of the churches some additions of communicants were made. The church in Monrovia, however, by reason of deaths and removals, reports a reduced number of members. Precise returns of communicants have not been received, but the number may be stated as follows: at Monrovia, about 40; Kentucky, 46; Sinou, 63; Mount Coffee, 30; Marshall, 14. Six new communicants were received by the church at Kentucky, and twelve at Mount Coffee, or at Carysburg rather, four miles distant from the station at Mount Coffee. In most cases the members of these churches are settlers from this country, but a few of the members are natives of Africa, recaptured slaves and others. The station at Mount Coffee is among the Golahs, a native tribe.

*Schools—Alexander High School.* At most of the places where the Missionaries live schools are kept up. The school at Monrovia under Mr. James' charge has long been a means of doing much good, and it is still well conducted, and attended by as many scholars as can be accommodated; the number reported is 63. Many applications for admission had to be refused. Owing to Mr. James' feeble health and his other duties, he found it necessary to employ a male teacher as an assistant during part of the year; Mr. Dillon rendered efficient service in that post before his appointment as a missionary licentiate preacher. The school at Kentucky reports 34 scholars, under Mr. Ferguson's instructions; the school at Sinou, as well as the church, Mr. Priest reports as "about at a stand still;" at Marshall, 21 scholars are reported in the school, of whom 3 are natives; and at Mount Coffee, 15 boarding scholars, mostly recaptives, besides two young men preparing for the ministry of the Gospel.

The Alexander High School building, met with a heavy loss in March of last year by the falling in of the roof and the destruction thereby of the second story walls, just when the last work was finishing on the roof. By a kind Providence no lives were lost; but the re-opening of the school was much delayed, and considerable additional expense incurred. Under Mr. Melville's charge, assisted by Mr. James, the work was resumed with vigour, and the building was again covered and enclosed before the rains commenced in June. A part of the work within has been completed, but much remains unfinished. The heavy pressure on the funds of the Board led to the delay in this work; for a time all progress was arrested. But

the Committee hope to see the building finished before long, and the instructions of the school resumed with good prospects of success.

*The Missionary Field in Liberia*—The missionaries of the Board in Liberia are engaged in labors similar to those of our ministers, whose lot is cast in newly-settled parts of the country; they might be called home missionaries, as ministering chiefly to their own people. There are, however, natives of Africa more or less within reach of most of the churches, and it is considered important that a constant reference should be made by these churches and ministers to their evangelization.

The Committee do not despair of gaining access eventually to the native tribes in the interior, or bordering on the Liberia territory, as the largest sphere of the missionary work on this part of the African coast; but no special progress has been made in this respect during the last year. Mr. McDonogh's station is among the Kroos, an important native tribe. Though no report has been received from him, the Committee learn with pleasure through Mr. Priest that his influence among the natives is good, and that he enjoys their confidence. If this station should be continued; a matter now under consideration, new buildings must be erected, and such measures should be taken as will increase the efficiency of the work among the Kroo people.

—*Twenty-Eighth Annual Report Board of Foreign Missions Pres. Church.*

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### MOHAMMEDANISM OR CHRISTIANITY.

The Anthropological Society of London, the youngest and most pretentious of the so-called scientific societies of England, has lately been discussing the question of whether Mohammedanism or Christianity is better suited for the civilization and elevation of the African race. Mr. W. Winwood Reade, the author of *Savage Africa*, some time ago read a paper justifying Mohammedanism, polygamy, and slavery, and, as a matter of course, condemning Christian missions, as Christianity was altogether unsuited to the negro, whom it only made worse than he was when in a Pagan state. He was supported in his views by Captain Burton, the traveller.

At an adjourned meeting, an able reply to this attack was read by Mr. H. Burnard Owen, who vindicated the character of the Christian negro and his instructors, while at the same time, he pointed out how much the work of the missionary was thwarted, and the character of his converts deteriorated, by the conduct of the traders on the coast, who set both the faith and morals of the Gospel at defiance. He pointed to remarkable instances of mental and moral attainment among the maligned race. The case of Bishop Crowther is, he said, an affectual refutation of the assertion that the native African is incapable of being raised to a very high standard of intellectual advancement. Does the request of another native minister

(Rev. G. Nichol) betray incapacity for education? He desired a friend to send him from England some books, foremost on the list of which was *Alford's Greek Testament*, next an *Arabic Lexicon*, *Maunder's Treasury of Universal Knowledge*, *Maunder's Biographical Treasury*, *Melville's Sermons*, etc. To the Church Missionary Society he applies for two first-rate University men to superintend the studies of the African theological students, adding: "It will not do to send men of ordinary capacity now-a-days. Our students are too well taught in their Greek Testament not to catch their professor tripping if he displays insufficient knowledge." That this assertion is not unfounded, the Freetown grammar-school examinations in 1859 conclusively show. The Governor expressed his astonishment at the intelligence of the pupils. "I had no idea that you had such youths," he said; "they can learn anything."

Every part of the coast, from Sierra Leone to the Gaboon, can boldly proclaim the success of missionary enterprise. With regard to the assertion that the converts to Mohammedanism were much more numerous than those to Christianity, such a representation is not corroborated by official documents, for the Colonial Blue Book, issued in 1863, gives the returns from Sierra Leone under the census of 1860 as follows: Total population, 41,624; of these were liberated Africans, 15,782; born within the colony 22,593. Of the whole population, only 3357 remained Pagans; 1734 were Mohammedans, 15,180 were Methodists, etc., and 12,954 Church people; 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing; the population are rapidly learning the general customs of civilized society, and in many instances amassing wealth, enabling them to vie with European enterprise. Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching. The appeal to the pocket is often, in religion, as in many other instances, a very good test of the sincerity of our feelings, and the earnestness of these converts can scarcely be questioned when we find that in 1854 the native church undertook the whole pecuniary responsibility of their primary schools, at a saving to the Church Missionary Society of £800 per annum. In 1861, the contributions amounted to above £10,000; the following year the clergy were supported by local means, and rendered independent of the Society at home.

Dr. Livingstone replied very convincingly, though somewhat contemptuously, to the statements made by Mr. Reade and Captain Burton, at a meeting of the London Missionary Society. He alluded in the following terms to the statements concerning the spread of Mohammedanism in Africa:

Ever since I was a boy I have heard a great deal about the advance of Mohammedanism; and in my own pretty extensive travels I have also been looking out for the advance of that wave of Mohammedanism which I was led to believe would soon spread over the

continent of Africa. Now, I never happened to meet with a Mohammedan till two years ago, when I met two Arabs on Lake Nyanza, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake toward the east, and they were at the same time as busy as they could possibly be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs, who had been there for fourteen years, but this poor fellow knew nothing at all about Mohammedanism except that it was wrong to eat an animal if its throat was not cut. (Laughter.) Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their garden on Sundays because they were afraid that if they did they would have an unlucky crop. All the Mohammedan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this that occasionally in the west and north of Africa they make forays and capture numbers of people and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder; but I find lately, on making some inquiries, that the native Christians, the men whom our missionaries have converted in West and South Africa, and also in the West Indies, contributed upward of £15,000 annually to the support and spread of their faith. (Cheers.) In the one case the Mohammedans gratify their selfishness; in the other the native Christians make large sacrifices for the propagation of their religion. Now, I think the religion which teaches people to deny themselves and make sacrifices, must be divine; and for all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ.

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### THE NEW NILE DISCOVERY.

The London Athenæum says: "The result of Mr. Baker's voyage up the Nile is not (if we understand him) the discovery of a new source. What Mr. Baker has done in his adventurous journey is remarkable; still it is only a matter of detail—the partial exploration of a great basin in the Nile course, far below the Victoria Nyanza, and which Speke has already laid down in his map under its native name of *Lula Nzige*. This lake, which Mr. Baker proposes to call in future the *Albert Nyanza*—a change of name for which we can see no reason—appears to be a part of the Nile, as Speke has described it, and not an independent feeder of that river.

"Speke marked it in his map as connected with the Nile, at a lower elevation, the difference of level being caused by the Karu-

ma Falls, equal, perhaps, in grandeur to those of Niagara. The name of these falls Mr. Baker also proposes to change, substituting for the native name of Karuma that of a private English gentleman—a suggestion in which it is impossible that any geographers will be found to concur. The Luta Nzige has the same sort of relation to the Victoria Nyanza as Biehne has to Neufchâtel, Thun to Brienz, and Ontario to Erie.

“Mr. Baker’s account of his travels is interesting, and we give the principal paragraphs in his own words:

‘After eighteen days’ march I reached the long-wished-for lake, about one hundred miles of M’rooli, at Vacovia, in north latitude 1 deg. 14 seconds. In respect for the memory of our lamented prince, I named it (subject to her Majesty’s permission,) the Albert Nyanza, as the second great source of the Nile—second, not in importance, but only in order of discovery to the Victoria Nile-head. The Victoria and the Albert lakes are the indubitable parents of the river.

‘The capital of Unyoro (M’rooli) is situated at the junction of the Nile and Kafoor rivers, at an altitude of three thousand two hundred and two feet above the sea level. I followed the Kafoor to latitude 1 deg. 12 min. north, to avoid an impassable morass that runs from north to south; upon rounding this I continued a direct westerly course to the lake. The route throughout is wooded, interspersed with glades, thinly populated, with no game. My route lay over high ground to the north of a swampy valley running west; the greatest elevation was three thousand six hundred and eighty-six feet. The rocks were all gneiss, granite, and masses of iron ore, apparently fused into a conglomerate with rounded quartz pebbles.

‘The Albert Lake is a vast basin, lying in an abrupt depression, the cliffs, which I descended by a difficult pass, being one thousand four hundred and seventy feet above its level. The lake level is two thousand and seventy feet, being one thousand one hundred and thirty-two feet lower than the Nile or M’rooli; accordingly the drainage of the country tends from east to west. From the high ground above the lake no ground is visible to the south and southwest; but northwest and west is a large range of mountains, rising to about seven thousand feet above the lake level, forming the western shore, and running southwest parallel to the course of the lake. Both King Kamrasi and the natives assured me that the lake is known to extend into Rumanika’s country to the west of Karagwe, but from that point, in about 1 deg. 30 min. south latitude, it turns suddenly to the west, in which direction its extent is unknown. In north latitude 1 deg. 14 min., where I reached the lake, it is about sixty miles wide, but the width increases southward. The water is deep, sweet, and transparent; the shores are generally clean and free from reeds, forming a sandy beach.

'Lake Albert Nyanza forms an immense basin far below the level of the adjacent country, and receives the entire drainage of extensive mountain ranges on the west, and of the Utumbi, Ugunda, and Unyore countries on the east. Eventually receiving the Nile itself, it adds its accumulated waters and forms the second source of that mighty river. The voyage down the lake is extremely beautiful, the mountains frequently rising abruptly from the water, while, numerous cataracts rush down their furrowed sides. The cliffs on the east shore are granite, frequently mixed with large masses of quartz.

'The actual length of the Albert Nyanza, from south to north, is about two hundred and sixty geographical miles, independent of its unknown course to the west between 1 and 2 degrees south latitude, and of its similar course in the north in latitude about 3 degrees.' "

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#### TOUR TO BOPORA.

Rev. J. Kistler, of the Lutheran Mission at Muhlenburg, Liberia, thus describes a visit which he recently made to Bopora, supposed to be about one hundred miles interior of Monrovia.

After proper preliminary arrangements, I left Muhlenberg mission for Bopora, January 23d, 1865. I arrived at W. S. Anderson's, about four miles below us, on the St. Paul's river, about 9 a. m. With him I had made a previous engagement to start for Bopora on that day. He had two fine African ponies, one of which he furnished me and the other he rode himself. At 10 o'clock we started with a train of six "boys" (country men.) We passed no towns of any importance until we reached Suce, Gaytoomba's town, where we tarried for the night. We found the road rather difficult to this place, as it was very narrow and crooked, and we had to pass through several marshes. We were very kindly received by Gaytoomba; he at once furnished us with supper and gave us a country house to occupy during the night. Gaytoomba is quite an old man, and holds the gate to the Boson country. Any one who can pass his town will not be molested, though he travel hundreds of miles interiorward. He also settles all palavers (disputes) between persons or tribes on this side of his town and in his rear. Gaytoomba's town has a strong barricade around it—population about 400 or 500.

After a good night's rest, we arose and were off at five in the morning; reached Jollasavies' town at half-past seven. Between Gaytoomba and Jollasavies we passed many hills of rich iron ore. Passed Fabanna's town at nine. Dined at Cabah's at twelve, on venison and rice,—reached Gevies' (Barrow, head man,) at half past five. Here we tarried for the night. We might have pressed on to the next town, but the head man and people were very anxious we should stay. We did not then know the secret of their anxieties—we,



however, soon found that the town was threatened by another town, and they thought if they could retain us, their enemies would not attack them. The remedy succeeded. In coming to Gevies' we passed many beautiful streams, where the white sand was rolling with the flowing waters; we also passed much iron ore and many beautiful large bottoms, finely timbered and with a soil well adapted to the growth of sugar-cane, &c. Gevies is from eight to ten miles from the St. Paul's river, about sixty or seventy miles from its mouth. It is a small barricaded town of about one hundred and fifty inhabitants. We were well entertained at Gevies.

At five in the morning we again proceeded on our strait, tortuous way. After passing several half towns, many beautiful streams, some iron hills, and much fine soil, well timbered, with much less under-wood than around Muhlenberg, we were welcomed into Bamboo's town. Bamboo is one of the sons of king Boson, who died some years ago. Bamboo was raised by Hon. J. McGill, of Monrovia. He spoke the English language quite well, and has a good deal of common sense. We were not in town more than fifteen minutes, until several bowls of nice dumpboy was served us, afterwards fowl and rice. Bamboo's town contains about 300 or 400 inhabitants. It, as well as all the other towns we passed, except a few smaller towns, has a strong barricade. All barricades that I have seen are made alike, viz: by lashing poles or sticks of timber, set upright, together with vines or rattan. As at other towns, crowds of people were around us, looking and making remarks. I think they had never seen a white man at this place.

At Bamboo's town we found that the back of one of our ponies was galled, hence we left him. We left Bamboo's about half-past two p. m., and after riding and walking alternately over hills and large scenes of level land, we finally reached Bopora between eight and nine p. m. After sunset we travelled by bamboo light. As before, we passed a number of small towns in our afternoon ride. At one time we travelled about twenty miles without meeting even a half town. In going from Bamboo's to Bopora we saw some iron ore, but not as much as we saw at some other places. We passed some beautiful timber, land generally well adapted to the raising of cotton, sugar-cane, coffee, indigo, pea or ground nuts, &c., &c. As soon as we entered Bopora a crowd began to collect around us, and until we reached the king's house, to which we were conducted by one of his servants, several hundred had collected. The king (Toso) received us kindly. We remained in his house twenty or thirty minutes, then were invited to another house, especially fitted up for our dwelling during our stay in town. Soon after our occupancy of the house, a fine country supper was placed before us, of which we ate heartily.

We then inquired of the king relative to his band of music, as we heard he had one. He responded favorably, saying he had a band, and it should meet and play for us at once. Not many min-

utes elapsed until right in front of our house a large fire was kindled, and the band was on the ground. They began to play, and be assured I was not a little surprised at the harmony of their music. The band was composed of eight members, six of whom had horns, made of elephant tusks, beautifully carved and painted. These all gave forth different sounds or tones. The bass horn was made of a large tusk, and as they ascended the scale the horns were less. They had a hole cut into the tusk near its thin end, into which they blew the same as into a flute or fife. They had no holes for the fingers, hence the different tones were produced by the lengths of the horns and by putting the hand into the large open part of the horn and again removing it. I noticed that one small horn had the large end closed and the small one open. The different tones were produced by the performer opening and closing this end with the palm of his hand. They had also two drums; one had three heads placed on hollow sticks or logs, from one to two feet long, the other had but one head—they beat them with their hands, not sticks. I, however, saw a large war drum, about five feet high, made on the principle of the above, which was beaten with sticks. The band serenaded us three times during our stay. They played different tunes, and there was great variety throughout their performance; sometimes only one horn was played, sometimes two or three, and then all would join in; sometimes the drums beat softly, then again loud and full. The horns used in this band are also used for war horns.

At about eleven o'clock we were awakened by music—a human voice and an instrument—right before our door. "What is it?" "A guitar?" "No, but it is fine music." "Ah, it is a harp; let us invite him in." Such conjectures as the above were made as the old man stood before our door and sang and played most delightfully. We invited him in, and, true enough, we found it to be a species of harp with twelve strings. He sung and played a long while, and then retired—having proven to us, that even far out in the wild jungles of Africa, that most noble of all human sciences is to a certain degree cultivated. We were serenaded thrice by him. He came from far in the interior.

During our first day's stay at Bopora, we saw many things of interest. In the morning, about six o'clock, we visited the market, which is held outside of the barricade, under a large tree; rice, country cloths, country pots, beads, tobacco, vegetables of various kinds, &c., were offered for sale.

We again entered the town, and saw some men weaving: the principle is the same as the American loom; they have a regular shuttle, and all the other fixings are made according to the civilized mode of weaving. They do not, however, weave such wide cloth; their cloth is not more than from six to ten inches wide; they thus weave a long strip, then cut it in pieces from five to ten feet long, join the edges of these strips, and sew them together until

the cloth becomes from three to five feet wide. This, then, is a common country cloth, worth here from one to one and a half dollars in trade. The cloths are usually white and blue striped; sometimes entirely white, and sometimes all blue. I saw some beautiful cloths worth fifteen or twenty dollars. They sometimes make them of many colors, large and with fine thread, valued at from sixty to one hundred dollars. The women do the spinning. The cotton at Bopora is of a much better quality than, that which is raised around us.

One of the greatest curiosities we saw was king Toso's tame fish. About thirty rods east of the town a small creek flows along. In this creek we saw eight or ten hundred cat-fish, from six to eighteen inches long, also fifty or one hundred small reddish fish. I saw about two bushels on one heap near the shore. These fish are fed in the creek, and when any one comes along they rush in quantities to the spot, expecting food.

Before reaching Bopora, and whilst at Bopora, I noticed a long range of high mountains to the northeast, about ten miles distant. These are evidently the mountains of Kong.

At Bopora I purchased some country cloths. If I would have had money, (tobacco, cloth, &c.,) I could have purchased several hundred in a day. I also bought a few curiosities. But the Mohammedans, who mostly make them, i. e., swords, knives, cutlasses, with beautiful sheaths, and trinkets worn about the neck, arms, feet, and on the head, are not generally willing to sell.

Cattle are plentiful at Bopora—they are nearly all yellow, and have long horns and legs. They are much smaller than American cattle. Horses, I did not see any—they are brought from points still further interior. Quite a number of horses are sold yearly, down along the St. Paul's and at Monrovia, which are brought from points 200 or 300 miles interiorward. These horses are all small, but can carry a large man with ease.

We had intended to leave Bopora on the second morning after our arrival, but when we told the king of our intention, he said it was impossible for us to leave, as he had not yet secured as many bullocks for my friend Anderson as he desired. In the meantime, Marmora Sow, (one of old king Boson's sons,) sent in an urgent request that we should come to see him. As the town was seven miles distant, I proposed to remain and let Mr. Anderson go. He started, and was soon welcomed into the town. Marmora lives pretty much in American style, as far as his house and furniture are concerned. He has a two-story house with board floor, a thing I never saw in all the native towns I have visited. He has bedsteads, chairs, table, dishes, &c. He killed one goat for my friend Anderson, and dashed him a beautiful country cloth. That same day, his boys killed an elephant not far from his town. Many elephants are killed in that region. I did not see any wild animals whilst out there or along the path, but heard a number of monkeys and bush-dogs make noise and bark.

In Bopora there are two classes, the "gentlemen" and the slaves. The "gentlemen" are the Mohammedans, many of whom are wealthy, and have their own property. If the king wishes a cow or country cloth, he must buy it of them. These gentlemen step around in fine country cloths, and wear sandals. The slaves do the drudgery. They are usually caught in war, carried to the town, and put in stick or chains. To put in stick, is to fasten one leg to a log of wood with an iron.

The habits of the people are more rude than nearer the American settlements. It is true, they manufacture more cloths, and are well supplied with these, but they have very few American dishes; country bowls are all the go. They almost universally eat with their fingers. They had hard work to find two wooden spoons in Bopora. I did not see a knife or fork. In the morning, I noticed the "gentlemen" wore sandals, but during the day, king, gentlemen and slaves go without shoes.

The houses in Bopora are made of sticks, one story high, plastered outside and inside. There are no streets in the town, the houses are placed promiscuously, usually close together so that there is but a narrow walk between them. They live on rice, eddoes, cassada, ground peas, plantains, bananas, beans, beef, mutton, goat-meat, fowls and wild-game. They sleep on mats laid on the ground, with a block of wood for a pillow, and a country cloth for a covering.

Coming home, it was reported that the path was closed at Jolasavies' town on account of war, but we found no difficulty in passing. Nothing of special interest occurred on our home road. We travelled the same path we had gone. We arrived home safely, glad to reach there after a long and fatiguing ride.

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### TRADE ON THE NIGER.

The steamer "Thomas Bazley" leaves here for the Niger on the 13th July. She is a fast paddle steamer, recently sent out by the West Africa Company, (limited,) under the management of Wm. McCoskry, Esq., and proceeds up the Niger on a trading expedition, to visit the trading depot at Accassa at the mouth of the Niger, and to form other trading depots higher up that river.

We understand that the palm oil traders in Brass river, close to the Nun branch of the Niger, have, since the formation of the Victoria trading factory at Accassa by Captain Derecourt, sub-agent for the West Africa Company, used every means in their power to stop trade. They object to Niger expeditions intercepting their oil; they have even encouraged the natives to use force, wishing and content to receive drivlets of oil at the Brass river instead of extending trade with the interior of the country, where oil and ivory can be had more abundant and at a cheaper rate than on the coast, not having to pass through so many hands.

Expeditions up the Niger were promoted mainly by the late Mr. McGregor Laird; those during the last three years have been performed by H. M. S. "Investigator," under Lieut. Le Froy, R. N., Lieut. Gambier, R. N., with Wm. McCoskry on behalf of the local Government of Lagos; and last year's expedition under Lieut. Knowles, R. N.

Bishop Crowther goes up the Niger in this vessel, accompanied by seven assistant Missionaries from Sierra Leone, who, with their wives and children, will be settled by the Bishop at various points on the banks of the river, and preach the Gospel of glad tidings to the natives in their own tongue.

The "Thomas Bazley" is an iron paddle steamer, engine 90 horse power; she carries 150 tons cargo, exclusive of space for four days coal or wood, and steams 12 to 14 knots, at a draft of 5½ feet. She is the best steamer hitherto sent out from England; but it is a pity that English ship-builders do not copy our trans-Atlantic brethren, in constructing capacious and swift river steamers, at a light draft of water. One of the Ohio boats, with engines on deck, large deck accommodation for passengers and goods, and drawing not more than two feet water, would be able to start from Lagos by Lagoons to the Niger, without going to sea at all, and conduct traffic at all seasons of the year, instead of, as at present, only going up the river during the rainy season, from July until October.

—*The Anglo-African, Lagos, West Africa.*

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#### LETTER FROM HON. HENRY CLAY.

The Richmond (Virginia) Times lately gave place to the following letter from this eminent man—the original of which is in its possession:

“WASHINGTON, 8th December, 1849.

“Gentlemen:—I have received here your official letter inviting my attendance at the Colonization Meeting of the Virginia Society, intended to be held at the Capitol in Richmond, on the 18th instant, and to partake of its proceedings. Continuing to feel the liveliest interest in the African colonization of the free people of color in the United States; having all my original impressions in favor of the scheme strengthened and confirmed by successful experience, and now entertaining no doubt of its entire practicability, and of its being susceptible of an expansion so as to colonize, in reasonable time, all the colored people of the United States now free, or who may be hereafter emancipated, I should be most happy to accept your invitation, and to assist in the endeavor of giving a new and more vigorous impulse to the efforts of the Virginia Society. On other accounts it would afford me much personal gratification to revisit the Capital of my native State. But I regret, gentlemen, that my public duties do not allow me to leave this city at the time proposed.

“I am, with high respect, your obedient servant, H. CLAY.”

## EXTRACTS FROM THE LIBERIA HERALD.

**APPOINTMENTS.**—The President has been pleased to make the following new appointments: *Montserrat County*—Collector of Customs, J. F. Dennis; Land Commissioner and Notary Public, J. W. Hilton; Clerk of the Supreme Court, J. H. F. Evans; Register, J. W. Boston; Marshal, T. G. Fuller. *Sinoe County*—General Superintendent, H. B. Stewart; Collector of Customs, W. Bunner.

**ABORIGINAL.**—The Neh Yambo tribe at Cape Palmas, having paid the fine imposed on them some years ago, have renewed their assurances of loyalty, and requested a seat about one mile from the sea shore. A deputation from the principal men of the Bed-doo tribe, of which nine men were killed by the Nanna-Kroo people last April, has had several audiences of the President.

**ELECTION.**—According to the returns from the last biennial election, His Excellency President Warner, and Vice-President Priest have been re-elected for another term.

## DIPLOMATIC AND COMMERCIAL AGENTS OF LIBERIA IN FOREIGN COUNTRIES.

## GREAT BRITAIN AND IRELAND.

*Consul-General*—Gerard Ralston, London.

*Consuls*—Charles Cotesworth, Liverpool; Thomas Clegg, Manchester; John A. Callender, Edinburg; A. Lloyd Fox, Falmouth; Wm. Wait, Bristol; Albert Carey, Guernsey; Wm. W. Harvey, Cork; W. D. Mathews, Penzance and St. Ives; Joseph Atkinson, Hull.

*Vice Consuls*—Charles Leigh Clare, Manchester; Edwin Fox, London; Thomas Baynon, Newport, S. W.; George Vertue, Edinburg.

## UNITED STATES.

*Charge d'Affairs*—Henry M. Schieffelin, Esq., New York.

## HOLLAND.

*Consul-General*—Henry Muller, Rotterdam.

## HANSE TOWNS.

*Consul*—C. Goedelt, Hamburg.

## BELGIUM.

*Consul*—P. Schwinde, Antwerp.

## HAYTI.

*Consul*—J. Theodore Holly, Port-au-Prince.

## SIERRA LEONE.

*Consul*—Theodore Rosenbush, Freetown.

**SENTENCE COMMUTED.**—The President, having considered in connection with certain alleviating circumstances, the case of one Marday, a native, who was, at the March Term of the Court of Common Pleas, condemned to be hanged, has been pleased to commute the sentence to imprisonment with labor for a term of years.

**STATES THAT ARE IN TREATY RELATIONS WITH LIBERIA.**—1, Great Britain and Ireland. 2, France. 3, Lubec. 4, Bremen. 5, Hamburg. 6, Belgium. 7, Holland. 8, United States. 9, Italy. 10, Sweden and Norway. 11, Denmark. 12, Hayti. 13, Portugal.

**EXPLORATION.**—We publish in this number the donation proffered by that friend of Liberia, H. M. Schieffelin, Esq., of New York, for the purpose of promoting the exploration of the interior of Liberia. The government will furnish the complement of the means for the purpose. The enterprise is one that should be carried out. For several reasons our interior should be explored; and though we wonder if some of our friends who tell us to go interiorward because our boundaries there are "very elastic," will dispute with us the possession of any wealthy regions we may explore; yet we think it best for us to explore; not that we intend to give up our sea coast to the quiet possession of others, but because a portion of our energies might be expended to more advantage in the rich interior of Liberia.

*A Donation of Two Hundred Dollars.*—The above sum is a donation from H. M. Schieffelin, Esq., of New York, to be applied to the outfitting of a company of at least three persons who will volunteer to resume the travels in and unfinished exploration of the interior of Liberia, commenced by the late G. L. Seymour and J. L. Sims. Any three persons presenting themselves and approved by the Executive to undertake the enterprise, will have the benefit of the \$200 donation. The complement of means to complete the outfit will be furnished by the Government.

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From the Liberia Herald.

### THE BARBADIANS IN LIBERIA.

On the 11th of May, the brigantine *Cora* arrived in this harbor bringing 346 emigrants from Barbados. The American Colonization Society had appropriated ten thousand dollars, and collections had been made in various parts to defray the expenses of the emigrants to this country. A few days before this several had arrived from Barbados and Demarara, *via* Sierra Leone.

For a long time there has been an earnest desire among the col-

ored people in the West Indies to come hither; pent up and confined within narrow bounds, they see in those Islands no outlet for their industry, (especially agricultural) and they have been induced to come here, where broad fields wait to smile under their industrious cultivation.

Besides, they are not the dominant race in those Islands; and though they may build up flourishing States there, the glory will not be theirs. A small minority rules a large majority, and assumes all the honor and the profit of the labor of that majority. We can only point to this and similar cases when foreigners complain that in Liberia the few civilized people rule a much greater number of natives.

We shall look to our brethren to assist us in building up a nationality, for they have told us that this was the first consideration that induced them to come.

If they are men of the right stamp they will consider the flocks of Egypt as having little value when compared with the glory of a free negro nation. It is duty too that ought to impel them to this work; for they have as much right to redeem Africa as any other men have. And though their white brethren in the Island whence they came endeavor to place obstacles in their way and restrain them from coming, and tell of the dangers of the way; they should put their fingers in their ears and cry "*life! life! ! nation- at life! ! !*"

Nor should our brethren come here expecting to find a home like a paradise, a glorious free nation, with social couches of down, and political thrones of gold.

No nation is made glorious but by the sacrifice of sweat and blood. The great Western Republic, the wonder of the world, the United States of America, had many difficulties with which to contend, and many generations to pass through before it attained its present eminence. And so it was in the case of all other great nations; they had many baptisms in fire and blood, before they could come forth glorious and free, and terrible in their might.

We welcome our brethren to these shores; they have with us an equal share in the heritage of their fathers. And while we are laying the foundations of this negro Republic, we entreat them to come over and help us, that with their aid we may lay those foundations broad and deep.

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### SETTLEMENTS PREVENT THE SLAVE TRADE.

The following is a summary of the report of Colonel Ord, the Commissioner appointed by the British Government to visit and examine its settlements on the West Coast of Africa:

Colonel Ord was directed to inquire into the state of the British establishments, their financial conditions and systems of taxation, and especially into the moral influence which British occupation



exercises on the neighboring tribes. Governmental relations with them were to form one of the most important subjects of the report. The taxation of natives, the exercise over them of British protection, the practice of entering into negotiations and engagements with them, were topics which, in his preliminary instructions, were indicated as demanding Col. Ord's careful consideration.

The settlements reported on are—Gambia, Sierra Leone, the Gold Coast, and Lagos, and then come some "general observations," in which Colonel Ord considers how far the settlements attain the objects which the country has in view in maintaining them, viz: the suppression of the slave trade and the encouragement of British commerce, and how far they may be more completely attained by any improved arrangements.

As regards the slave trade, it is a well-established fact that it has disappeared from the neighborhood of every spot on the West Coast, which has been made a British settlement; the distance to which it has been removed depending in a great measure on the extent to which the authorities of the settlement have been able to make their influence felt. Nor need this statement be limited to British territory, the Dutch and Danish possessions on the Gold Coast, and the Republic of Liberia having been equally the means of banishing the traffic from their vicinity.

Commerce alone is powerless to put an end to the slave trade. Lagos has for many years had a large trade carried on by British and other foreign merchants, yet this did not prevent it from being at the same time the head-quarters of slavery in the Bights. At Whydah an extensive trade in palm oil has existed since 1849, and yet slaves have been regularly shipped from that port up to the present day, and, as has been already stated, a cargo was waiting embarkation there in December last. Nor is this difficult of explanation. Palm oil, which forms the principal article of trade is collected by natives, chiefly domestic slaves, residing at or near the coast, its weight and bulk preventing it from being brought from a great distance in a country where there are no rivers; and it is evident that it would answer the chiefs better to turn their laborers to account in this way than to sell them for exportation, even were not the customs of the country entirely opposed to such a proceeding. There is nothing, however, to prevent the chiefs from purchasing for export any number of slaves captured in the hunts which are regularly undertaken

for this purpose in certain parts of the interior, and so legitimate commerce and the slave trade may be found combined in any spot on the coast to which civilized authority or influence does not extend. Thus the existence of the British settlements, and of the Republic of Liberia, has served to eradicate the slave trade from all but a small spot on the fifteen hundred miles of coast extending from the Gambia to Quittah; and the recent acquisition of Lagos may be said to have freed almost entirely from the curse the remainder of the coast, the two exceptions being the small spot between the Gambia and Sierra Leone, and a portion of the sea coast lying between Quittah and Lagos, immediately in the rear of which are the dominions of the notorious King of Dahomy. Whydah, the chief seaport of the dominions, is, as it has always been, the principal place of export.

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#### FROM LIBERIA.

The Cavalla Messenger for August reports the safe arrival of the barque "Thomas Pope," with emigrants from New York, on Saturday July 29th. It states that "the Pope made a most successful voyage and returned immediately via Bassa and Monrovia to New York."

The Sugar crop on the St. Paul's river, according to the Messenger, "cultivated on 682 acres, yielding two and a half to three half bushels each, will give 4,211,200 lbs. as the product of the year 1864."

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#### FOR LIBERIA.

A vessel will sail from Baltimore on the 1st of November next with emigrants for Liberia, under the patronage of this Society. Persons wishing to take passage in her are requested to make the necessary arrangements so as to be ready at that time. The friends of the colored race will do us the favor to communicate this information to such of the people of color as are fitted to be useful in Liberia, to liberally aid the Society in its twice-blessed work of beneficence and mercy to the colored population in two hemispheres.

Letters will be forwarded upon the receipt of the recently enacted United States postal charge of ten cents for each half ounce.

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#### PROPOSED AMENDMENTS OF THE CONSTITUTION

At the Annual Meeting of the New Hampshire Colonization Society, held at Concord, June 15, 1865, it was

*Resolved*, That this Society respectfully proposes that Amendments to the Constitution of the American Colonization Society be made to the following effect:—

First. That Article 5 be so amended as to give more permanency to the Board of Directors.

Second. That Article 6th be so amended as to make the Executive Committee members *ex-officio* of the Board without limitations as to voting.

Third That Article 7 be so amended as to change the number of members requisite to form a quorum at the meetings of the Board of Directors, and modify the condition of transacting business.

*Resolved*, That our Secretary be directed to communicate the foregoing propositions to the Corresponding Secretary of the American Colonization Society, agreeably to Article 9 for amendments to the Constitution; and that our Delegates be requested to lay the same before the Directors at their next annual session. A true copy: S. G. LANE, *Secretary*."

We are officially notified that the Maine Colonization Society, at its Annual Meeting at Portland, July 22, 1865, took action looking to changes in the Constitution of the American Colonization Society, similar to those involved in the foregoing propositions of the New Hampshire Society.

**Receipts of the American Colonization Society,**

*From the 20th of August, to the 20th of September, 1865.*

|                                     |         |                                     |       |
|-------------------------------------|---------|-------------------------------------|-------|
| MAINE.                              |         | bury a L. M.....                    | 30 00 |
| By Rev. F. Butler, (\$63.)          |         | By Rev. J. Root Miller, (\$15.)     |       |
| <i>Auburn</i> —Hon. C. Record, \$5. |         | <i>Webster</i> —H. N. Slater.....   | 15 00 |
| Hon. N. Morrill, \$6. Cash,         |         |                                     |       |
| \$2.....                            | 10 00   |                                     | 45 00 |
| <i>Bath</i> —Mrs. H. M. Ellingwood, | 10 00   | RHODE ISLAND.                       |       |
| <i>Brunswick</i> —Rev. Prof. T. C.  |         | By Rev. J. Root Miller, (\$29.)     |       |
| Upham, E. Everett, Esq.,            |         | <i>Newport</i> —A Friend, \$19. J.  |       |
| ea. \$5. Rev. Pres. L.              |         | P. Hazard, \$10.....                | 29 00 |
| Woods. Rev. Prof. A. S.             |         |                                     | 29 00 |
| Packard, Cash, Cash, Cash,          |         | CONNECTICUT.                        |       |
| ea. \$2.....                        | 20 00   | By Rev. J. Root Miller, (\$308.50.) |       |
| <i>Gorham</i> —Hon. T. Robie, \$2.  |         | <i>Greenwich</i> —Miss Sarah Mead,  |       |
| Cash, \$1.....                      | 3 00    | \$10. Mrs. Augusta Mead,            |       |
| <i>Saco</i> —Hon. Philip Eastman,   |         | Oliver Mead. Lyman Mead,            |       |
| \$10. T. Jordan, Esq., \$5.         |         | ea. \$5. Tho. A. Mead, \$4.         |       |
| E. P. Burnham, M Lowell,            |         | J. Mead, \$2. J. E. Brush,          |       |
| Esqs., ea. \$2. Friend, \$1.        | 20 00   | A. & B. Brush, Joseph               |       |
|                                     | \$63 00 | Brush, ea. \$1. Cash, 50c.          | 34 50 |
| NEW HAMPSHIRE.                      |         | <i>Stamford</i> —Dea. Theo. Daven-  |       |
| By Rev. F. Butler, (\$7.00.)        |         | port, R. Swartwout, George          |       |
| <i>Laconia</i> —Cong. Church and    |         | Elder, J. Ferguson, ea. \$5.        |       |
| Society.....                        | 7 00    | Mrs. Geo. Brown, Edward             |       |
| By Rev. Dr. Orcutt, (\$3.)          |         | Gay, ea. \$2. Mrs. M. E.            |       |
| <i>Keene</i> —Mrs. Josiah Colony... | 3 00    | Rogers, \$1.....                    | 25 00 |
|                                     | 10 00   | <i>Winnipauk</i> —E. C. Bliss, \$5. |       |
| VERMONT.                            |         | Mrs. Charles Betts, \$2.....        | 7 00  |
| <i>Enosburg</i> —Rachel S. Nichols, |         | <i>Southport</i> —A Friend.....     | 5 00  |
| George Adams, ea. \$2, per          |         | <i>Newtown</i> —Mrs. Sarah Bald-    |       |
| George Adams.....                   | 4 00    | win.....                            | 10 00 |
| MASSACHUSETTS.                      |         | <i>Colchester</i> —E. Ransom, E. W. |       |
| <i>Newburyport</i> —Ladies Coloni-  |         | Day, ea. \$5. Mrs. N. Hay-          |       |
| zation Society, Mrs. Harriet        |         | wood, Dr. S. E. Swift, J. C.        |       |
| <i>Samborn</i> , Secretary, to con- |         | Hammond, ea. \$2. J. M.             |       |
| stitute Mrs. Nathan Folans-         |         | Peddinghouse, Mrs. M. A.            |       |
|                                     |         | Tainter, Mrs. N. A. Avery,          |       |
|                                     |         | J. O. Brown, Cash, ea, \$1..        | 21 00 |

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|---|----------|
| <i>Fitchville</i> — Mrs. Sherwood Raymond .....   | 5 00     |
| <i>New London</i> —Rev. Dr. Hallum, Mrs. N. Billings, ea. \$5 .....   | 10 00    |
| <i>New Britain</i> —F. H. North, \$25. E. B. Erwin, G. M. Sanders, ea. \$5 .....  | 35 00    |
| <i>Middletown</i> —Miss C. P. Alsop, \$5. Mrs. J. Barnes, \$1 .....   | 6 00     |
| <i>Meriden</i> —Charles Parker, \$20. John Parker, \$10. Dea. Wm. Booth, \$2 .....  | 32 00    |
| <i>Wallingford</i> —E. H. Ives, \$3. Dr. J. B. Pomeroy, Israel Harrison, ea. \$2 .....  | 7 00     |
| <i>Bridgeport</i> —N. Wheeler, \$15. F. Wood, Mrs. Ira Sherman, Mrs. Sylvanus Sterling, ea. \$10. H. Lyon, Mrs. C. S. Simons, Mrs. Ellen Porter, Geo. Sterling, J. C. Loomis, S. H. Wales, ea. \$5. P. E. Lockwood, Mrs. P. T. Barnum, Miss Ann Wardin, Mrs. Dr. Adams, S. J. Patterson, each \$3. D. W. Thompson, Sherwood Sterling, S. B. Ferguson, ea. \$2. E. Birdsey, N. Beardsley, P. B. Segee, ea. \$1 ..... | 99 00    |
| <i>Norwalk</i> —Wm. S. Lockwood, \$5. Mrs. J. North, A. E. Beard, ea. \$3. Rev. D. R. Austin, \$1 .....   | 12 00    |
|   | <hr/>    |
|   | \$308 50 |

NEW JERSEY.

|   |  |
|---|--|
| By Rev. Dr. Orcutt, (\$227.59.)   |  |
| <i>Mount Holly</i> —T. D. Armstrong, J. W. & C. Brown, ea. \$10. James Lippincott, J. C. Ten Eyck, ea. \$5. Miss Eliza Palmer, Sam'l Semple, ea. \$4. J. E. Shuff, \$3.50. I. W. Heulings, Sam'l Semple, jr., Dr. Budd, Cash, ea. \$3. John Ekins, Mrs. Thos. Newbold, Dr. Read, Mrs. Rhoda Lamb, Mrs. C. Wills, Mrs. B. B. Woodward, H. Gaskill, J. L. Githers, Dr. Rhees, A. R. Shreve, Miss Josephine Budd, Rev. R. A. Chalker, each \$2. C. S. Stockton, W. M. Risdon, A. R. Haines, P. V. Coppuck, Benj. Buckman, J. |  |

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|---|--------|
| Butterworth, R. A. Semple, Mrs. E. Kempton, J. Bodine, S. Burtis, Mrs. Leander Budd, Mrs. E. McHenry, Mrs. R. Newbold, T. C. Alcott, J. A. Porteus, R. Hankison, John Dobbins, E. Merritt, John Butterworth, Geo. Heisler, C. Clothier, E. Holeman, J. L. N. Stratton, Miss Susan Haines, H. C. Chinn, Benj. Kemble, Miss E. Rowand, Wm. N. Shinn, each \$1. Others, \$4.75 ..... | 110 25 |
| <i>Newark</i> —Coll'n in St. Paul's M. E. Church, Rev. R. L. Dashiell, pastor; \$50 of which was given by Cornelius Walsh, Esq. ....  | 100 00 |
| <i>Hightstown</i> —Baptist Church, Dea. Enoch Allen, \$6. Others, \$9.34, in part to constitute their pastor, Rev. Isaac Butterfield, a L. M. ....  | 15 34  |
| <i>Cranberry</i> —M. Perrine .....  | 2 00   |
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|   | 227 59 |

PENNSYLVANIA.

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| <i>Cross Creek Village</i> —Miss Mary Vance ..... | 5 00 |
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DISTRICT OF COLUMBIA.

|   |        |
|---|--------|
| <i>Washington</i> —Miscellaneous, FOR REPOSITORY. | 718 38 |
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| NEW HAMPSHIRE — <i>Peterborough</i> —Reuben Washburn, to Sept. 1, 1866 ..... | 1 00 |
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|---|------|
| VERMONT— <i>Enosburg</i> —George Adams, Ward Knight, S. H. Dow, each \$1, per George Adams, to Jan. 1, 1866 ..... | 3 00 |
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| <i>Burlington</i> —Rev. J. K. Converse ..... | 6 00 |
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| <i>West Rutland</i> — Charles E. Boardman, per Rev. J. K. Converse, to March 1, 1866, ..... | 1 00 |
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| OHIO — <i>Canal Dover</i> — Mrs. Louisa C. Blickensderfer, to Sept. 1, 1866 ..... | 1 00 |
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| KANSAS — <i>Leavenworth</i> —Rev. S. R. Woodruff, to Oct. 1, 1866 ..... | 1 00 |
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|---------------------|--------|
| Repository .....    | 13 00  |
| Donations .....     | 692 09 |
| Miscellaneous ..... | 718 38 |

Total.....\$1433 47

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AFRICAN REPOSITORY.

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Vol. XLI.] WASHINGTON, NOVEMBER, 1865. [No. 11.

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EMIGRATION, AS AID TO EVANGELIZATION OF AFRICA.  
REV. MR. CRUMMELL'S SERMON.

[CONCLUDED FROM OUR LAST NUMBER.]

III. And this leads me to consider the lesson which, evidently, springs from the train of remark I have set before you to-day. The lesson is that of duty and spiritual obligation to Africa, through us, her exiled sons returning to the bosom of our mother.

The day of preparation for our race is well nigh ended: the day of duty and responsibility on *our* part, to suffering, benighted Africa, is at hand. In much sorrow, pain, and deepest anguish, God has been preparing the race, in foreign lands, for a great work of grace on this continent. The hand of God is on the black man, in all the lands of his distant sojourn, for the good of Africa.

This continent is to be reclaimed for Christ. The faith of Jesus is to supersede all the abounding desolations of heathenism. And the church of Christ is to enter in, in His name, and to subdue, by the Spirit, its crowded population to His yoke, and to claim the whole continent for her Lord:

In this work the colored populations of America are largely to participate. They, whether living on the mainland, in the States, or residing as inhabitants of the Antilles, or sojourning in the Republics of the South, or dwelling in the Brazilian Empire, are to be active agents of God for the salvation of Africa. A remnant of all these peoples, thus widely scattered—for it is by “remnants,” “the called,” the “chosen,” the “elect,” that God works the marvels of His providence, as well as of His grace—a remnant of these peoples, prompted either by the immediate Spirit of God, or moved by collateral influences, are to be transplanted from their distant homes, amid this

heathen population, with domestic habits, civilized customs, and Christian institutions.\*

A portion of them have already been brought into compliance with these manifest providential arrangements. By a most singular and favoring providence, thousands of American emigrants have crossed the wide ocean, and taken up their residence in this Republic. Here we are touching and influencing, in divers ways, thousands of heathen natives. *Our mission is evidently to organize the native labor all around us; to introduce regulating and controlling law among them; to gather their children into schools, in order to train their intellects: to make these people civilized and Christian people; to incorporate them into our Republic as citizens, and into the Church of God as brethren!*

Some little of this great work we have already done among our native tribes; but 14,000 Christians are but a handful of people among a half million of heathen. The work is too vast and weighty for the paucity of our numbers. Hence we have become painfully impressed with the necessity of large additions to our civilized, Christian population. We need more capable men and women in the land. It is not that we lack labor, for we have tens of thousands of natives, all through the country; and all that is needed to secure that labor, is skillful treaties, judicious alliances, just remuneration, and humane treatment, to supply any demand we can make upon kings and headmen in the interior. *Our need is that of civilized Christian black men to join us in the great work Providence has set before us as duty in this land.*

Hence the Legislature of Liberia, prompted by the late President Benson, in the year 1861, commissioned three citizens of this Republic† to invite emigration, on the part of our own brethren in the United States of America and in the West Indies. More recently the present chief magistrate of our Republic, Hon. D. B. Warner, issued a proclamation, inviting especially the colored population dwelling in the West India Islands to emigrate to this Republic. His proclamation accorded entirely with the desires of hundreds in those Islands, especially in the Island of Barbados; and at a very early day news reached this country of the determination of our Barbadian friends to come over and join us in our work. But great difficulties intervened; more than one delay occurred; by and by the friends of African colonization in the United States came to the rescue; a large appropriation of money was made by the "American Colonization Society," and the whole project of the emigration of these brethren was generously and graciously assumed by this Society. The difficulties being thus removed, information was communi-

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\* Men of African descent, from Jamaica, Antigua, Barbados, St. Thomas, Demerara, and from more than half of the States of America, are now laboring on the West Coast of Africa, as missionaries and teachers, at Pongas, Sierra Leone, in Liberia, at Cape Coast, at Lagos, and at the Cameroons. It is also worthy of notice that nigh 2,000 "emancipados" have returned during late years, from Brazil to Lagos.

† The commission appointed was Rev. Alex. Crummell, Rev. E. W. Blyden, and J. D. Johnson, Esq.

ated to this country that we might confidently look for an emigration to, year from the Island of Barbados.

And they have come. They have come from a home of civilization and refinement, but where a close-crowded population, the painful remembrances of past servitude, and a yet existent spirit of caste, robbed them of many of the feelings of home, and long suggested to them ideas of voluntary exile. They have come, rejecting the offers of other and wealthier colonies, electing from choice and interest a heritage amid the negro race, in the land of their fathers. They have come, tired of an alien rule, wearied, as we were, with the position of strangers in their native land, to become citizens in a negro nationality and the creators of a free Republic amid despotic heathenism.

They have come with their hoes and their spades, with their scythes and their axes, to humble the forests of Africa, and to subdue the soil to the purposes of civilized culture. They have come "with their young and with their old, with their sons and with their daughters," come across the wide ocean, to set up their standards, and to make new homes in this Western Africa. They have come with their Bibles and Prayer-books, with their Christian creeds and their family altars, to reproduce the faith and the forms of Christianity, amid the idolatries of their father-land.\*

Children of the Antilles! Sons of "Little England," beautiful Barbados! We welcome you to this, the land of your forefathers. We welcome you to this heritage of freedom and civil prerogative! We welcome you to a full participation with us in governmental rights and national responsibility! We welcome you to a common burden of duty and obligation in this infant state; yet we believe, to become, in our children, a nation that will excite the admiration of the world! We welcome you to all the obligations of the Church of God, placed in the midst of the heathen, and henceforth made responsible for their training and salvation!

You saw yourselves how warm and generous was the greeting of the Emigrant Agent who first met you on your arrival. And since then you have had the hand-grasp of brotherhood from our chief magistrate, the President, who hailed you from afar, and saluted you even before you left your former homes for this. In this salutation all people of standing and respectability in this community, all classes of our population join, and hail you, at once, as comrades and fellow-citizens.

You see with your own eyes the unpretending condition of our Republic. We are no ancient State, no advanced and aged government, with a burdened treasury and overflowing coffers. Our Government is the latest born of time, and we stand to-day, the least among the nations. Liberia is a young country, laying, as I dare to affirm, good foundations, but with much pain, great trials, consuming anxieties, and with the price of great tribulation, and much mortality.

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\* Not the least interesting fact observed by the Monrovia clergy was the universality of Bibles, Prayer-books, and Eucharistic works, among the Barbadian emigrants.

THE SONG OF THE LIBERIANS.

[Nov.

ly sons. "Christ shall see of the travail of his soul and shall be satisfied."  
The Lord God shall hasten the number of His elect; and the tide of salvation, sweeping along, in one broad, mighty current, shall bear along the mighty masses of thy people to salvation and to glory; and then "Ethiopia," from the Mediterranean to the Cape, from the Atlantic Ocean to the Indian, "shall soon stretch forth her hands unto God."

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THE SONG OF THE LIBERIANS.

TUNE—*Marseilles Hymn.*

BY REV. P. ROBINSON.

Wake, brothers, wake! The morn advances,  
Bright as the flash of beauty's eye,  
O'er Afric's hills and valleys glances,  
And gilds her mountain summits high;  
The darkness which, for circling ages,  
Has doomed her to a night of woe,  
And caused her blood and tears to flow,  
Like the swollen torrent when it rages,  
Pierced by the friendly ray,  
Is rolling fast away;  
Wake, brothers, wake! There comes, there comes  
A bright, unclouded day!

Freedom's broad standard now is waving,  
And summoning a glorious band,  
Who, every toil and peril braving,  
Nobly resolve to bless a land  
Green as the memories that we cherish  
Of sportive childhood's happiest hours;  
And should all human arts and powers  
Combine against us, we will perish,  
Or drive our foes away,  
That would our progress stay;  
Wake, brothers, wake! There comes, there comes  
A bright, unclouded day!

What heartless despot dare invade us,  
To crush us in our father-land?  
We hold our rights from Him who made us,  
And our defense is His right hand;  
On Him our every care reposing,



Although the world should rise in arms,  
 And threaten us with dire alarms,  
 Yet with their hosts in battle closing,  
 Through them we'll force our way,  
 Or sleep in kindred clay:  
 Wake, brothers, wake! There comes, there comes  
 A bright and cloudless day!

ASHMUN's great spirit hovers o'er us,  
 And smiles to see our banner wave;  
 He points us to the field before us,  
 Where sleep in death the nobly brave;  
 He bids us keep unstained forever  
 The verdant laurels that we won  
 When the last hostile, random gun  
 Announced the foe's last weak endeavor:  
 How, like the light sea spray,  
 We scattered them away!  
 Wake, brothers, wake! There comes, there comes  
 A bright and cloudless day!

Hark! Hear the myriads that implore us  
 To spread the banner of the free,  
 That now is proudly floating o'er us,  
 From Atlas' waves to India's sea!  
 Wake! Give them freedom; give them knowledge;  
 Give them the boon of light divine  
 From every fount of truth to shine,  
 Be it the pulpit, school, or college!  
 Far as the free winds stray,  
 Let light and love find way;  
 Wake, brothers, wake! There comes, there comes  
 A bright, unclouded day!

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From the Episcopal Recorder.

### GOVERNOR JEHUDI ASHMUN.

On the 19th June, 1821, Mr. Jehudi Ashmun and wife sailed from Baltimore in company with fifteen Recaptured Africans and thirty-five colonists. He arrived in August at the new settlement, which he describes as consisting of small frame houses, about twenty by twenty-seven feet in dimensions, regularly disposed in streets, and a store house. He assumed direction of affairs at once, as Dr. Ayres was absent, having been called away.

On Thursday, 12th September, Mr. Ashmun writes in his journal as follows: "Rain falls in floods. The sick are all better, except

Mrs. A. She is speechless and almost without her reason. There is no rational hope of her recovery. All remedies which her husband dares to venture, have been tried in vain. He now, with a burdened heart, resigns her to God, and scarcely able to support himself, painfully watches over what he considers to be the last hours of her mortal existence. When last possessed of the power of reflection, she declared herself happy in her God, and to possess not a wish which was not absorbed in His holy will. The reading of the Scriptures seemed principally to revive her faith in the precious Redeemer. She seemed to have intercourse with God in prayer. Her husband may follow her in a few days, or weeks at most. He here ventures to record it, as the first wish of his heart, that the will of the Lord may be done." This prognostication in regard to himself was not fulfilled, but Mrs. Ashmun did not recover. She departed this life in September.

The weakness and pain of which her husband complained in his journal, as above, were the precursors of his acclimating illness, but he was enabled to throw off the disease and recover. Hardly had he regained his strength, before indeed he was physically fit for any exertion, he was called to carry the colony through a peril greater than any that had yet befallen it. The town of Monrovia was marked by the natives for destruction, and the month of December fixed for an attack upon it. The natives gathered to the number of fifteen hundred at one time for the assault, while the Agent had but about thirty able-bodied men to resist them. These he disposed behind palisades, and furnished with arms, among them an old cannonade of small calibre, in such a manner as to make a most vigorous defence, and to beat back the savage assailants with severe slaughter. The natives came on, huddled together in one mob, shouting and gesticulating, but as soon as they appeared they were greeted with a volley of musketry and a salute from the cannon which tore into the mass of animation, the balls actually expending their force in the flesh of the foe. So effectual and so deadly was the defence, that the enemy retired to the cover of the woods, and the night following the assault, withdrew, carrying their dead and wounded with them.

The next year (1823) Dr. Ayres resigned his connection with the Society. Mr. Ashmun, a young man but twenty-nine years of age at that time, remained and conducted the affairs of the growing colony with prudence and success. In 1825 he records the existence of a marked religious activity among the people. "About thirty of our colonists," he says, "of all the ages and characters indiscriminately, have, as the fruits of this work, publicly professed their faith in the Redeemer. They have thus far walked as the truly regenerate children of God." The following year the Agent was compelled to return to the United States, worn out with incessant anxiety and toil. He devolved the whole control of the colony upon the Rev. Lot Cary, a colored Baptist preacher, who had formerly been a slave in Richmond.

Rev. Mr. Cary was a remarkable man, and had greatly assisted Mr. Ashmun in conducting the affairs of the colony and maintaining a spirit of subordination and order among the colonists. Mr. Ashmun returned again to Africa. He left the community again on March 26th, 1828, and reached this country on the 10th of August, only to die a fortnight later. He was buried at New Haven, leaving a monument to his memory, in the established character of the Liberian settlement, and in the influence he secured for it over the surrounding native tribes. He was succeeded by Mr. Cary, as Agent, but on the 8th November, 1828, he was killed by an explosion of powder in a laboratory, where he was preparing for defence against a threatened attack upon Monrovia by the natives. At this time the colonists numbered twelve hundred, and they were so well secured and established as to give promise of continued advancement towards independence. This they declared, with the full consent of the Colonization Society, in 1847.

In 1833 the Maryland branch of the Colonization Society determined to open a new and independent colony, and obtained from the State Legislature an appropriation of \$20,000 for that object. They purchased a tract of land adjoining Liberia, and stretching along the coast in a South-Eastern direction, one hundred and fifty miles to Taboo. They located the headquarters at Cape Palmas, and laid out the town of Harper, sending Dr. James Hall with their first emigrants, as Governor. This colony early assumed to an independent republic, but in 1857, by vote of its citizens, it became incorporated with Liberia.

Colored men of remarkable force of character had already been disclosed by the operations of colonization. The Rev. Daniel Coker, a colored Methodist preacher, had succeeded Dr. Crozer in the charge of the colony, after its disastrous experience at Sherbro. He kept the emigrants together, moved them to a better location at Yonie, sustained their fast failing courage, and all alone, without a white agent or councillor, maintained the work until new emigrants and assistance could be sent from home. Again, the Rev. Lot Cary, a man who had redeemed himself and family from slavery, at a critical period, when the colony at Cape Mesurado had been enfeebled by disease, reduced by misfortune and discouraged by war, by his manly action and force of character, prevented the abandonment of the new settlement.

D. O. K., JR.

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### TRIP TO NUMBAWOLA'S TOWN.

Rev. J. M. Rice, accompanied by a colleague of the Muhlenberg Mission, on the St. Paul's river, made a tour inland from their station, which he thus describes :

According to previous arrangement, Brother Kistler and I took an early start on the morning of December 20, for the express pur-

pose of visiting Numbawola's town, about eight miles up the St. Paul's river. The first object of interest, and I may say cause of fear, was crossing the river opposite the Mission in a small canoe, laden with five grown persons. The river was "*Sassa*"—a word used by the natives, and in this connection denotes rapid, and therefore dangerous. With care and steady pulling we reached the opposite shore in safety. Relieved of fear, I travelled very lightly "*terra firma*," and, with a quick pace, I soon reached Georgear's town, a mile distant from my place of landing.

This was the first country town I ever saw. Its location was on a considerable elevation. It contains about eighteen houses or huts, and is surrounded partly with a strong barricade from ten to fifteen feet in height, showing us that among the heathen there are wars. The head man of the town was a man of considerable worth. He seemed to be a sensible man, of right good judgment, and with him a person could reason. He had become more Americanized than any other head man or chief I have yet seen. He was anxious to buy any furniture we had. He wanted some of our chairs, begged us to sell him the clock, and thought we must let him have some of our carpet, with which he was very much delighted. But I am sorry to say we had none of these things to spare, and he was compelled to go off without either. He was a constant friend of the Mission, and there are some children here from his town. But about two months ago, after an illness of a month, the sad intelligence of his death was brought us. His request to be buried according to the American custom of sepulcher was obeyed. His shroud was white muslin, and his interment was attended with the ceremonies of the Christian religion.

With our interpreter and carriers we quickly reach Toius, about a mile distant from the first. We did not tarry long here—spoke a few words with the chief, a very clever man, and were off. After a journey of two hours through a "*narrow and tortuous path*," we reached the place of our destination about nine o'clock a. m. We were escorted to the king's palace—a round building or hut—outside of which he was seated on a large stone, placed upon three or four stakes driven in the ground—holding in his hand a gun and a sword. After shaking hands with him he did not seem to pay as much attention, yet he treated us with respect, was communicative, &c.

Time is passing rapidly, and we must soon enter into the good graces of the king, which we do by presenting him with two heads of tobacco. He bows his head in thankfulness for the "*dash*," and soon disappears, but not to remain long. He returns with a basin containing honey. The king, as is the custom, took the first and handed us the dish. We feasted on "*wild honey*," but it neither filled us nor satisfied our appetites. A dish of rice was brought, but feeling grateful for the kindness displayed, we preferred not to eat it, having our own rations along. We feel like

eating, and at once open our eatables—neither cassada, nor rice, neither edoes, nor sweet potatoes, but our own wheat-bread, pie, and some “old ham.” Curiosity, before great, was much increased at the sight of the white man eating. How thickly did they cluster around us, and with what curiosity did they scrutinize every piece put into our mouths! They desired to taste the pie. Some of it was given to them in one of their spoons, and they tasted it as carefully as if it were the most virulent poison. A short time after we had finished our dinner, they brought us some “red cherries”—a fruit very plentiful and of excellent quality. I am inclined to think that they are much superior to our red cherries at home. Besides their superiority, they bear two or three times a year. They grow on trees about as large as our peach tree. The fruit hangs in clusters around the body and lower limbs of the tree.

Now, the object of our visit is presented to the king by Mr. Kistler. After a short time of meditation he promised to send us two boys and two girls, and besides that, when his brother should return, perhaps they could send us six or eight children. Our business finished, we began to make preparations for our departure. But now we witness a scene very seldom occurring any where else except in the wilds of Africa. This one came with his spoons to trade; that one with eggs, this, that, and the other thing; this one begging a dash; that one craving a single leaf of tobacco. If we should have satisfied the desires of all, our tobacco would have very speedily disappeared. The inhabitants, for the most part, live at ease. Children are brought up in idleness and in ignorance. I cannot say that they are given to luxury, for their principal articles of food are rice and cassada. The latter is a root, growing from twelve to fifteen inches in length. The American, as well as the native African, make a bread of it. It is also roasted, boiled, and eaten like Irish potatoes. A great deal of “dumboy” is made of it. From whence the name I am not able to say. When prepared for the table it is of a glutinous nature, and so adhesive that it would be folly for one to attempt to eat it without liquid of some kind to aid in swallowing it.

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### SUCCESS OF JESSE SHARP.

A highly esteemed friend of Africa, resident in New York, gives the subjoined additional account of the success of Jesse Sharp of Liberia, referred to in the September “Repository:”

“His mill and machinery were advanced to him the year before last by Rev. J. B. Pinney and William E. Dodge, Esq., costing about two thousand dollars; all of which he repaid in full last year; and this year he has now about two thousand dollars in money here for the purchase of such goods as he wants, besides what he may have in Liberia, including about twenty thousand pounds of sugar and eight or ten thousand gallons of molasses yet undisposed of.”

From the Lutheran Observer.

### TOUR TO GAZEONS.

Being desirous to obtain some children for the mission, and also some rice and palm-oil, I started for Gazeon's town on Tuesday morning, April 4th, 1865. On which, to be conveyed there, I had no fine car to step into, no steamboat, stage-coach, nor carriage, as such things do not abound here, but a small St. Vincent Jack (he came from the Island of St. Vincent) carried me there. He has a great aversion to crossing streams of water, and had, therefore, to be literally dragged into the river, which we crossed at Millsburg. We travelled on the Carysburg road, running East from Millsburg, about seven miles, in the mean-time we passed the fine, large Receptacle erected some years ago. This building is a substantial, commodious frame, weather-boarded house, is three stories high, divided into large rooms, on each side of spacious halls running through the centre on every floor. It cost five or six thousand dollars. These buildings, of which there are quite a number in Liberia, are designed as places where emigrants may acclimate. I was told six hundred acres of land were connected with it. The fine bridges put up some years ago, on the Carysburg road, have nearly all gone down, and the Government does not at present feel able to rebuild them, otherwise the road would be fine.

After leaving the Carysburg road we travelled South-east, passed Querlebeh-Devee's town about 10 o'clock, a. m. Here I sold some brass kettles to king John Wilson, brother of king Zodoque (now dead,) and in whose stead John reigns. On our way back we passed his town and obtained the rice according to agreement. We passed Jim's and Swankie's towns, also Rev. Pitman's mission. Mr. Pitman was a native man who was sent to and educated in America. The mission is under the supervision of the Methodist church.

Reached Wherlebles at 3 p. m. At this place we expected to do our trading and return home the next day. But as the old man had but little oil and no rice beaten, after a night's rest on a mat, spread on the ground, we hastened on; passed Yahblee's and reached Gazeon's about 10 a. m. All the towns we passed were small and without barricades. We passed some excellent land, I may say the land was all fine; there were fewer hills than on the road to Bopora. We saw very extensive bottoms of palm trees. We only tarried at Gazeon's about four hours, as I was very anxious to reach Carysburg that day. As it was so far from home I thought it best to buy rice, hence I left a boy at Gazeon's, and some trade in his hands for palm oil. In due time the boy and the oil reached Muhlenberg, accompanied by the head man's son and some natives. After dining on some fowl and rice, we started for Carysburg, ten miles distant.

I was entertained at Carysburg by my friend, Hon. John H. Paxton, (Liberian Senator.) Carysburg is regularly laid out, has broad streets, some fine houses, three or four churches and a

population of six or eight hundred. Its location is fine. It is distant fifteen miles from the river St. Paul. On the 6th we hastened from Carysburg early, and soon reached John Wilson's, which is near the the Carysburg road. We got some dinner and the promised rice and hastened on home.

The result of my tour to the country has been the procuring of about 110 gallons palm oil, bought at 50 cents per gallon, (trade,) 60 kroos rice, a number of fowls, and, best of all, four boys, one of them king Jno. Wilson's son. I have also established a friendly relationship between a number of head men and our mission. John was here the other day with twenty men, all carrying rice and oil. This tour was, and will be in the future, beneficial to the mission. It was more successful as far as the getting of children is concerned, than my tour to Bopora. There is not so much war on the East side of the river as on the West.

We have now at the mission twenty-six boys and fourteen girls, in all forty children. Five of our free boys and six girls are married; two girls were married to boys from Millsburg and Harrisburg, respectively; one boy to a girl of the former place; all these live on the reserved mission land—seven families in all—fourteen persons, hence I have under my care fifty-four men, women and children. Twenty-five of these are members of our church.

In April we had our quarterly communion, Rev. Prof. Blyden of the Liberia College preached for us on that Sabbath. Hon. B. V. R. James, our constant, true friend, was with us too. We had a pleasant season.

All things about the mission look encouraging. We are just now planting rice and cassada. I am anxiously looking for help from America. Who of our many dear young brethren will "come over and help us." If you have a pretty good constitution, and think the Lord calls you, come. Here is a wide field, ready for the sickle.

MUHLENBERG MISSION, MAY 10, 1865.

J. KISTLER.

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From the Spirit of Missions.

### LETTER FROM REV. C. C. HOFFMAN.

On the twenty-fourth of December—Christmas eve—we had a very pleasant meeting of the native Christians at Hoffman Station, where we had a Christmas tree, bearing fruit for all the residents of the village, from the oldest, "Old Sallie Williams," to her last grandchild, William Newton Scott, about three months old. The native catechist, S. W. Seton, and myself made addresses, and we had a happy time.

During that week I performed the marriage ceremony for two of our former (Asylum) scholars: Catharine Johnson, who married the Hon. J. T. Gibson, the Superintendent of the County, and Rosa

Stotts, who married his brother, Henry Gibson, a preacher in the Methodist Church, both men of the first standing here.

On the twenty-eighth, we had a very nice Sunday-school Anniversary, at which the offering received was fifty-five dollars and fifty-two cents; total amount for the year, one hundred and seven dollars and forty-five cents.

Christmas, we had the church-bell rung early, and a service at St. Mark's at sunrise. We had a good attendance, and our children went to it, singing as they went. I held service among the natives at St. James'. Both churches were dressed with vines and palm branches and flowers.

The first week of January will be long remembered here, for the refreshing meetings for prayer which we had at St. Mark's Church, at a little after sunrise, every day of the week, except Sunday. We followed the call to prayer by the British branch of the Evangelical Alliance. Here we had from forty to sixty persons every morning. A salutary impression has been left. The Lord is a faithful God. Some are inquiring the way to Zion with their faces thitherward.

On the Epiphany we had the anniversary of our Missionary Society, a sermon from Mr. Burrows, and a report from the treasurer and rector. The treasurer reported sixty-six dollars and five cents collected during the year.

I propose, God willing, to make frequent visits to the interior, commencing next week, for Beulah and Bohlen. Beulah is the intermediate station thirty miles northeast from here, and half way to Bohlen. Mr. Minor is now there, superintending the erection of a native house; so, if we have not got as far as Bohlen, we have opened a new station on the way, a new radiating point for the light of life.

Our hospital needs a little help just now, as we are erecting an additional building, and have appointed a matron—Mrs. Cassell—at a small salary. Thus the good work is taking deeper root, and strengthening to bear good fruit for suffering humanity.

Our house for the blind has hardly risen above the corner-stone, but it will rise. We are about resuming the work, and will go on as help comes. As soon as it is completed, I shall call the two blind children from Rocktown and Fishtown, and give them a home there. The one from Fishtown, Charles Simeon, has learned to read nicely.

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From the New York Observer.

### TRIBES OF EQUATORIAL AFRICA.

One thing which strikes a traveller who is at all familiar with the political geography of the more northerly parts of Africa, as peculiar to the coast south of the Comaroons mountains, is the great number of small tribes into which the inhabitants are divided, and the diversity of languages which they speak. Interior from the



Gold coast, and farther eastward, we find large nations, having a political organization more or less compact, as Ashanti, Dahomy, Yoruba; in each of these countries the population is numbered by hundreds of thousands or by millions. But south of the Comaroons mountains the tribes are small, with little if any political organization. In a distance of four degrees of latitude, including two north and two south of the Equator, there are as many as nine different tribes, speaking six languages, and none of these tribes have a population exceeding four or five thousand.

These languages, though they have points in common, have, at the same time, great diversity. So much diversity exists, that those speaking one language, do not understand any of the others until they learn it. Going toward the interior, we find the tribes and languages even more numerous than on the sea coast. In the four degrees of latitude mentioned above, there are five rivers of considerable magnitude emptying into the sea—the Nazareth, near Cape Lopez; the Gaboon, a little north of the Equator; the Munda and Muni, emptying into Corisco Bay; and the Bonita, a little north of Cape St. John. The first river has been but little explored, but there are known to be at least three tribes, speaking as many different languages, residing on its banks. The Gaboon, which has been explored nearly as far as navigable, has four tribes, two of them the same as found on the Nazareth. The Munda has four tribes. The Muni, which has been more fully explored than any of the other rivers, has eight tribes along its banks and scattered over the country which it drains. The Bonita, the least explored of all the rivers mentioned, is only certainly known to have two tribes. These rivers are all short; none of them perhaps rise at as great a distance as two hundred and fifty miles from the sea. The above enumeration will serve to show the great number of tribes into which the inhabitants here are divided, and the diversity of languages which they speak.

One great obstacle in the way of the speedy exploration of this country, is the diversity of languages and numerous tribes that exist. Jealousies and misunderstandings constantly arise, and petty wars are continually carried on, so that a traveller finds it difficult to pass from one tribe to another, and quite impracticable sometimes to take an interpreter from one tribe to another.

The most civilized tribes near the Equator are the Mpongwi in the Gaboon, and the Benga in Corisco Bay; the former have had missionaries among them for nearly twenty years, the latter for about eleven. The Gaboon Mission was established by the American Board in 1842. At that time the Mpongwi was one of the most powerful and influential tribes on the coast near the Equator, and the mission commenced operations among them with the most favorable prospects.

The Gaboon river is a magnificent body of water. For thirty miles from its mouth it is more like a bay or arm of the sea than a river. It averages for that distance at least ten miles in width, and

is navigable for vessels of the largest size. There is very little obstruction to vessels entering the mouth of the river, and the river itself forms one of the most capacious and best harbors on the west Coast of Africa. The branches of the river are numerous, and drain a considerable extent of country, though none of them rise far in the interior of the continent. There is a very large trade concentrated at the mouth of the river. With such advantages as it enjoys in connection with the harbor and facilities for trade, no wonder it should be coveted by European nations. But a year or two after the establishment of the mission by the American Board, the French Government, after picking a quarrel with the Mpongwi people, bombarded their towns, and took formal possession of the river and surrounding country. The poor natives were compelled to submit. The foreign influence of course soon greatly increased. The French ultimately made it the place of general rendezvous for their naval force on the Coast of Africa, which had formerly been at Goree. The trade of the river greatly increased; a torrent of rum was poured out among the people; and to the already abounding wickedness of the poor heathen, was superadded the more daring wickedness of civilized men.

The mission, surrounded with all these adverse influences, has pursued its onward course. From Sabbath to Sabbath, and frequently during the week, the Gospel has been faithfully preached, and iniquity rebuked; instruction has been diligently imparted in the common school and in the day school, and these labors have not been expended in vain. A number have from time to time been rescued from the abounding wickedness which prevails, and added to the Church. But the Mpongwi tribe is fast passing away. With their polygamy, and unrestrained licentiousness, and drunkenness, and debauchery, they are very rapidly diminishing in numbers. It is perhaps no exaggeration to say, that in the last twelve years the people of pure Mpongwi blood have diminished one-half. There have been large numbers of slaves brought in from surrounding tribes, and the increased trade and wealth of the natives have enabled them to procure wives in great numbers from other tribes, so that the population living within the bounds of the tribes has perhaps not greatly diminished; but twenty years more, unless some great change is wrought, will see the original Mpongwi tribe nearly extinct, and their places filled by another people. J. L. M.

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### WEST AFRICAN WIT AND WISDOM.

Captain Burton, the celebrated traveller in Africa, has compiled and published a volume containing upward of two thousand specimens of the proverbs, etc., current among the inhabitants of West Africa, which show them to possess considerable capacity for wit, and bring to light many resemblances in the direction of their

thought between them and their more highly favored fellow-creatures of Europe. Noticing the contents of this work, the London *Athenæum* says :

Let us first glance at a few African proverbs that bear a close resemblance to English adages. The African's rendering of "The oak was once an acorn" is, "The great calabash-tree has had a seed for its mother." Instead of saying, "You must learn to walk before you learn to run," he says, "If you practice your 'prentice hand on a large jar you will break it." Our "Rolling stones gather no moss" he parallels with "Running about gives no scholars." The English proverb runs, "Silks and satins put out the kitchen fire;" the African, "He who wears too fine clothes shall go about in rags." "Little and little make mickle" he renders, "Lay on! lay on! makes a load." "Every little is a help" becomes in West Africa "A little is better than nothing."

Among many other familiar adages contained in the book of African proverbs we come upon the following: "When the cat dies the mice rejoice;" "Much soup is better than much broth;" "Before healing others, heal thyself;" "Before preceding one must reach;" "A shepherd strikes not his sheep;" "Time destroys all things;" "Knowledge is good;" "Before cooking one must have provisions;" (so thought Mrs. Glasse when she wrote, "First catch your hare;") "What goes in at one ear comes out at the other;" "Two eyes see better than one;" "A slave does not choose his master;" "What a foot traveller eats, tastes well;" "No man puts new cloth in an old garment;" "He who begs with importunity will get what he wants;" "An old story does not open the ear as a new one does;" "Ear, hear the other side of a question before you decide;" "Familiarity breeds contempt, distance secures respect;" "You try to knock your foot against that which will wound you." The theory of the English Constitution is that the king can do no harm, but the king's ministers much; the African says, "There is nowhere a wicked prince but there are wicked ambassadors." We laugh at "traveller's tales;" the African says frankly, "Who travels alone, tells lies." The advocates of household suffrage might take for their motto the Kanuri proverb: "He that has no home has no word in society." Some of the African proverbs relating to children are noteworthy: "What the child says, he has heard at home," is as true in London as it is among the Wolofs. "The child hates him who gives it all it wants" is the Wolof version of "The spoiled child hates his spoiler." There is pathos in the following Oji injunction: "If there is nothing in your hand do not shut it and let the children pick outside;" to which Captain Burton adds, in a note, "The closed hand would denote that it contains a present, and thus cause disappointment if found to be empty."

Some of the moral aphorisms contained in the volume show that the negro at least knows a certain portion of the whole duty of

man. "Not to know is bad, not to wish to know is worse," is sound doctrine. Respect for experience and age is declared thus: "Man should take as companion one older than himself." "Lies, however numerous, will be caught by truth, when it rises up;" "When the mouth stumbles it is worse than the foot," shows proper disdain for falsehood; but other proverbs express a corresponding tenderness for liars who do not tell more untruths than are absolutely necessary. Of such the following are examples: "To flatter one who separates us is good, but it is better to flatter one who strikes us;" "If a great man should wrong you, smile upon him." The poet Campbell would have approved the following statement: "Hope is the pillar of the world." A fine sense of honor makes itself felt in this reflection: "When your relation dies you do not die, but if he is disgraced you are disgraced." In each of the following sentences the moral is excellent: "He who injures (or despises) another, injures (or despises) himself;" "He that forgives gains the victory in the dispute;" "If God should compute our sins we should perish;" "He who does not love his neighbor acts maliciously."

The African's natural politeness appears in the direction: "One should not press a full man to eat," and in "I have forgotten thy name," is better than "I know thee not." The courage of despair is pointed at by "He who wishes to blow out his brains need not fear their being blown out by others." Here the negro's sociability speaks; "A bad person is better than an empty house;" and here is a note of that constitutional sadness which is the shadow of his mirthfulness; "Thought breaks the heart."

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### THE ORDEAL IN OLD CALABAR.

Ordeals and divination in Calabar partake of the nature of idolatrous objects, inasmuch as their design is to scrutinize the future and discover the secrets of the heart; whereas God alone knoweth what shall be—He alone searches and tries the reins. The Calabar heathen conceives himself to be surrounded and victimized by a host of malignant powers, which are to be prevented or averted only by the aid of the diviner. Hence the diviner is his resource before every undertaking of any importance, and in all his troubles. Ere he starts on any journey he consults the diviner, to forewarn him of dangers in the way, and to forearm him against them, if they are not such as lead him to postpone the undertaking to a more convenient season. Before he dares to lift his axe to clear new ground for farming purposes, he must consult the diviner, to ascertain whether he be or not intruding on the domains of a demon; and if so, he asks what tree is the demon's special abode? what offerings suit its particular appetite? and on what day of the week shall labor on the grounds be abstained from in honor of the demon? If repeated ills have befallen him, he seeks the diviner to ascertain the cause and

remedy. If the cause be pronounced to be of God or of a demon, then what shall he offer to appease them? If the cause be of man, then who is it? and if that cannot be answered, what shall be done to bribe the malignant power his enemy employs against him? In cases of sickness, also, when their absurd remedial agents are found to produce no healing effect, recourse is had to the diviner. He may ascribe the sickness to the hand of God, or to the anger of an offended demon or idol; and in such cases means that may avert the consequences are at once prescribed. More frequently, however, witchcraft is discovered to be at the bottom of it, and the diviner, without necessarily having particular persons in view, throws out various criminating insinuations of the vaguest sort, which the invalid and his friends eagerly seize and revolve in their minds. These insinuations may be simply to the effect that the invalid suffers from the malice of some one with whom he has quarrelled, or from the covetousness of some one who longs to get possession of his property; and thus the minds of the sick man and his friends are sent in revengeful and never-failing search among relations and others, of persons on whom to fix the too-often fatal imputations. If the invalid be a man of power, proceedings are at once instituted against the suspected persons, who are required to clear themselves by means of the ordeal of the Calabar bean. Otherwise the unnamed suspected are warned by public proclamation and beat of Egbo drum to withdraw their malicious influence, and restore their victim to health on pain of condign punishment in the event of his death.

Of ordeals there are many kinds in use, some in themselves quite harmless, others again of a very barbarous description, though not fatal. These are employed in trials for minor offences. The chief ordeal is that of the Calabar bean, esteemed infallible in cases of witchcraft. It is the fruit of a large climbing plant. The bean is a deadly poison, a very small portion of a bean sufficing often to destroy life. When taken in large doses, however, it not unfrequently occasions nausea and vomiting, and so becomes its own antidote. When administered to persons under public trial for witchcraft, the quantity given varies a good deal, from a dozen beans upwards. As many as 200 beans have been administered to one person. It is given first in the entire state, and while the person is engaged devouring these, others are pounded to pulp, which he is afterwards compelled to receive mixed with large quantities of water. If he ejects the poison completely, he escapes; if not, he gradually subsides into an apparently comatose state, and dies. In such a case he is declared to have been certainly possessed of the wicked power, whether he had employed it in the instance ascribed to him or not.

The heathen of Old Calabar speak of the duality of human nature, the duality of soul and body. They speak of a pre-existent state of the soul with Abasi or God, and say that every human being comes into this world according to his own previous choice.

Whatever be a man's nation or position in life, or personal character, it is what he made choice of before coming into the world. The white man is such by his own previous selection, and so the black man, so the freeman and the slave, the rich man and the poor, the honest man and the thief. After death the soul is said to retire to the city of ghosts. On passing from the body it still lingers for a season about its old haunts, or else wanders lonely without the city of spirits, into which it may not enter until its obsequies in the fleshly world have been completed, when it is allowed admittance, and takes its place among its predecessors.

—*Rev. Mr. Cooper.*

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From the London Reporter.

### SLAVE CENSUS IN CUBA.

The city article of the *Times* of the 9th September, comprises a paragraph upon the possible abolition of Slavery in Cuba, which, it asserts—upon what authority is not stated—is not regarded with discouragement by the leading merchants of Havana, who consider that neither the prospects of the colored population, nor the continued prosperity of the Island, would be likely to suffer by such a measure. The large majority—it goes on to say—look to the adoption of a plan of gradual emancipation, and the number of slaves is set down at 368,550 in 1862, and at 323,772 in 1846, the production of sugar having been, in the latter year, 17,729,589 arrobas, and in the former, 41,418,444 arrobas.\* The object is to demonstrate, that while the slave population had increased less than 14 per cent. within this period, sugar production had augmented more than 130 per cent.; an increase mainly due to the rapid development of mechanical as compared with manual labor; and the deduction drawn is, that as immigration might supercede the slave-trade, and mechanical appliances replace manual labor, slavery would die out, or its abolition would be made easy.

We should rejoice to learn, upon evidence we might rely upon, that the planters of Cuba are seriously contemplating emancipation. We know many of them are not averse to it, and that compensation is expected, and enters materially into their calculation, indeed, is the basis of all the projects that are suggested. The delegates of the Cuban planters, now in Madrid, demand compensation as the primary condition of abolition; and it is not likely, after the example set by England, of granting an indemnity—an example followed by France and by Holland—that the Spanish Government will entertain any plan of emancipation without compensation as a basis. Under these circumstances, it is of importance to know what is the actual number of slaves in Cuba, and

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\* Equivalent respectively to cwts. 9,245,224, and 3,957,408; or tons, 462,261; and 197,870 respectively.

unfortunately the only party who possess the information systematically misrepresents it. We will proceed to the demonstration of this assertion, merely premising that we take no account of the slave-class *emancipado*, and that our figures are from Spanish official sources.

In 1821, the slaves were stated to number 265,000.

In 1841, we find them set down at 496,495.

In 1853, General Concha state their number to have been 322,529 in 1850.\*

In 1860, when the last census was taken, the total is set down at 370,553.

With reference to the census of 1841, it is notorious that it represented only a few thousands below the half of the actual slave population, which would therefore have thus been nearer 900,000.† In estimating the probable and progressive increase of the slave class in Cuba, two elements of augmentation have to be kept in view; the first, that by natural increase, and the second, by importations from Africa. The former is asserted to be at the annual rate of two per cent., and is not likely to be over-stated: with regard to the second, we must depend upon official data. We will take the numbers of the official census in order.

In 1821, there were 262,000 slaves, which, at the rate of two per cent. natural increase, would give in 1860, in round numbers, 574,000, or 203,000 more than the returns.

In 1841—always adopting the official basis—there were 496,495 slaves, which, at the same annual rate of natural increase, would give in 1860, say 726,000, or 355,000 more than the returns.

In 1850, we are informed by the same authorities that the slave population had dwindled down to 322,529. At the same rate of increase we should have in 1860, say 393,000, or 23,000 more than set forth in the census.

In the foregoing calculation, no account whatever is taken of the augmentation resulting from the slave-trade. It is upon record that from 30,000 to 40,000 negroes from Africa have been introduced in one year into Cuba, and that the average importation for many years past—with one or two exceptions—have been from 15,000 to 20,000. As our purpose is to elicit truth, we prefer to understate the facts, and for the purpose of the moment we will suppose that since 1821 not more than 10,000 Bozals have been annually imported. In forty years this would give us 400,000 slaves. Against this number must be set the death-rate, which the late Mr. Commissary Judge Crawford puts down at 8 per cent. per annum. We will say 10 per cent. Due deduction made, we should have 360,000 to add to the above numbers, for the augmentation by importations,

\* *Memorias sobre el Estado Politico de la Isla de Cuba, por el teniente General D. José de la Concha.*

† The Earl of Aberdeen to Mr. Bulwer, Despatch 31st December, 1843.

which would give respectively 834,000, or 1,186,000, or 753,000, according as we accept the basis of the slave-population for the years 1821, 1841, or 1860. Whichever we take, one thing seems quite clear, namely, that the official census returns exhibit irreconcilable discrepancies and are not to be depended upon.

We believe it is quite safe to compute the slave population of Cuba as now exceeding considerably one million souls, but the truth will probably not be disclosed until the Government shall have determined upon some definite plan of emancipation. It may then secure the co-operation of the planters, who, as they pay a capitation tax for their slaves, have obviously an interest in making false returns. This they can do with comparative impunity, protected as they are by the law which prevents the revenue agents from paying visits to estates for the purpose of fiscal verification, but more especially by the connivance of these officials themselves, who are notoriously open to a pecuniary persuasion which closes their eyes as effectually as it directs their pen. We have it upon the authority of the late Commissary Judge Crawford, that the ecclesiastical returns of the slave population, when the last census was taken, were double those published by the local Government; and when we take into account that, for the last twenty years, some 20,000 fresh negroes from Africa have been introduced annually—though we have set the number down at only one-half of this number—it must be obvious that we are within the truth in setting our estimate of the number of slaves in Cuba at considerably above a million.

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From the Philadelphia Public Ledger.

### SOMETHING PRACTICAL.

While politicians all through the North are speculating and discussing as to what is to be the future position of the colored race in this country, we are happy to perceive an effort, or rather the revival of an effort, a few miles from this city, which promises much good to the neglected race by supplying them with educated instructors, and an educated evangelical ministry of their own color.

In the year 1854 the Legislature of this State chartered an institution, called the "Ashmun Institute," at Oxford, Chester Co., Penn. It was named after one of the early Governors of Liberia, and intended to be auxiliary to the work of the Colonization Society, by training colored men and youths of promise, and giving them a thorough education,—a collegiate and theological education also where they are preparing for the ministry. Some three or four have already become missionaries to Africa, twelve have become ministers among the colored people, while others have been advanced to positions of respectability in the counting-house, the navy, the army, and the press. Eleven of them are now teaching.

Now there is a great demand for proper instruction and instructors in the country for the immense body of blacks, and this Institution has taken a fresh and vigorous start. An endowment of



\$100,000 is being made up. Two highly respectable and able ministers, graduates of Princeton College and Theological Seminary, are about to enter upon Professorships. More than forty students have already been accepted.

Although it is probable that this Institution will continue its good work for Africa on an enlarged scale, yet it will become a normal and ministerial school on a large scale for the colored people of this country. The names of those connected with it as trustees, inspectors and friends, gives an ample guarantee that it will be a solidly useful Institution.

Instead of abstract theories as to the best methods of philanthropy to the colored people, efforts such as these, though they may not seem to be attempting to act on a very large scale at first, are yet laying the practical foundations for the elevation of the whole race. Intellectual and moral education make, as all men of thought feel and acknowledge, a difference in value of men to the State. Good training, which will raise men above the temptations to low vices, drunkenness and theft, and licentious courses, would, as we can all see and feel, be a good blessing among the colored people of this city, and this can most easily be effected by just such an institution as that at Oxford, Chester County, for it not only educates the few who gather there, but the many who will be influenced and taught by them.

To start a movement among the colored people themselves of an elevating character, will be a blessing to this country, where there are four millions of them, and where the difficulty of knowing how to treat them wisely and justly is the greatest problem of the age. It will be a blessing to Africa, where a hundred millions are to be impressed by the Republic of Liberia, for coming ages. \$150 a year will pay the expenses of each student; \$50 of this being for tuition and \$100 for board. The tuition is remitted to those studying for the Ministry, and the liberal policy of various Boards of Education enables the Trustees to offer the benefit of the Institution, without charge, to a limited number of students. If the most promising and proficient colored youths were selected by persons of discrimination, and led to apply, we do not believe but that any necessary amount of means could be raised to aid their education.

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## BRITISH WEST AFRICAN SETTLEMENTS.

### THE GAMBIA.

The report of Col. Ord, sent lately by the British Government to examine and report on the condition of its West African settlements, contains much valuable information. It furnishes chiefly the following in regard to the Gambia :

The British possessions forming the settlement of the C

consist of the Island of St. Mary, on the left bank at the mouth of the river, obtained by purchase in 1806; on this is situated the town of Bathurst. The Island of M'Carthy, about 150 miles up the river, was also purchased about 1820. In 1826 a strip of land on the right bank of the river opposite to St. Mary's Island, and one mile in width, was ceded by the king of Barra; and in the year 1840, a small and elevated spot about seven miles to the south of Bathurst, called Cape St. Mary, was obtained by purchase from the king of Combo, and is known as British Combo.

The population of the proper British settlement here, as at Sierra Leone, consists chiefly of Recaptured Africans and their descendants. The native tribes in the neighborhood are the mingled Mandingoes and Jalofs. These are divided into two classes, Marabouts, or strict observers of the law of Mahomet, and Sonnikees, who are only nominal Moslems, and indeed are called Pagans by their adversaries.

Between these parties are animosities which bring them into constant collision, caused chiefly by the efforts of the Marabouts to compel the Sonnikees to accept Mahommedism. For two years past a fanatic of the name of Maba has been preaching a crusade against the unbelievers of his race, and after desolating a large tract of country on the right bank of the river, burning towns and carrying into captivity the inhabitants, he was finally checked by the influence of the British Government, and induced to retire into the interior.

The natives, not being British subjects, with the exception of the few residing permanently in the colony, are not liable to direct taxation. The export of slaves has been unknown in the Gambia for many years. In the wars, which are of constant occurrence, however, captives are always made slaves, and either retained to work for their masters or sold to other parts of the country. All labor is performed by domestic slaves, who are generally kindly treated.

This settlement was at first placed under the jurisdiction of Sierra Leone, but in 1843 it was erected into an independent colony, with a Governor, Executive, and Legislative Council for the administration of affairs, an arrangement which is still in force.

There is no protected territory, nor has the Government any

particular influence over any tribe or country in its neighborhood. British law is administered through the agency of a Supreme Court, a Court of Requests, and a Police Magistrate's Court.

The military force consists of three companies of black troops, two companies of which are stationed at Bathurst, and the remaining company is divided between the out-posts of M'Carthy's Island, Fort Bullen, and St. Mary's.

Ground nuts, hides, and wax form the principal articles of export. The ground nut trade which in 1845 was only £199, in 1858 had reached £108,000.

The revenue of the Government in 1863 was £10,125.

There is a public hospital at Bathurst in charge of a colonial surgeon, with the requisite staff of attendants. The establishment is maintained at a total cost of £1,200.

The ecclesiastical establishment consists of a colonial chaplain, who also officiates for the troops. There is a Roman Catholic church and a small conventual establishment in connection with it. The Wesleyans have a chapel at Bathurst and another at M'Carthy's Island. An allowance of £100 is made to the Wesleyan Mission, and the same to the Roman Catholic, in aid of general education, and a further grant of £30 for charitable purposes.

In 1860, the Wesleyan Missionary Society report at St. Mary's 602 members, with 115 on trial. At Bathurst the attendance on public worship was good. In the sabbath school over 100 adults attended. In the day schools there was a falling off in the attendance, many of the older boys having gone to trades. At Newtown the congregations were good.

At Cape St. Mary's there was no resident leader, but the little chapel was crowded when services were held. A day school had been-commenced. Two young men formerly Mohammedans, were receiving christian instruction and desiring baptism.

M'Carthy's Island had been under the care of Mr. Wilson, a native of Sierra Leone. Many Jalofs attend service. The members here were 210. In the day school were 73 boys and 48 girls.

The Church Missionary Society has recently adopted Bathurst as one of its stations, and a church building is being erected there under its auspices.

## OUR FALL EXPEDITION.

We have chartered the commodious vessel, the *Russell*, and will dispatch her from Baltimore, November 1, for Liberia. A goodly number of emigrants are expected to embark, about one hundred and fifty of whom are residents of Lynchburg, Virginia, of the class known as "Freedmen." They are mostly mechanics, and we have no doubt will give a "good report of the land," and be the means of inducing many others to follow.

Our friends will perceive the necessity under which we are for an increase of the means of sending out and settling emigrants in a new country.

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## WHAT SHALL BE DONE WITH THE NEGRO?

Is a question often put in a strain of credulity, as though it was one of difficult solution. But we think the answer is very easy and apparent to all unprejudiced minds.

Give him encouragement; encourage him in every way, and inculcate habits of industry, temperance, and sobriety. Let him know that there is no insuperable bar to his rising from a state of poverty and ignorance to that of respectability, wealth, and honor. Tell him that an independent nation on the coast of Africa is governed by men of color, exclusively; that President WARNER, of the Liberian Republic, in early life, shared like disabilities. Let him understand that the color of the skin is not an insurmountable obstacle in the way to eminence in the useful and higher walks of life, and that true merit will not go unrewarded.

*Claremont (N. H.) Eagle.*

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## PROPOSED AMENDMENTS TO THE CONSTITUTION.

At the Annual Meeting of the New Hampshire Colonization Society, held at Concord, June 15, 1865, it was

*Resolved*, That this Society respectfully proposes that Amendments to the Constitution of the American Colonization Society be made to the following effect:—

First. That Article 5 be so amended as to give more permanency to the Board of Directors.

Second. That Article 6th be so amended as to make the Executive Committee members *ex-officio* of the Board without limitations as to voting.

Third. That Article 7 be so amended as to change the number of members requisite to form a quorum at the meetings of the Board of Directors, and modify the condition of transacting business.

*Resolved*, That our Secretary be directed to communicate the foregoing propositions to the Corresponding Secretary of the American Colonization Society, agreeably to Article 9 for amendments to the Constitution; and that our Delegates be requested to lay the same before the Directors at their next annual session. A true copy: S. G. LANE, *Secretary*."

We are officially notified that the Maine Colonization Society, at its Annual Meeting at Portland, July 22, 1865, took action looking to changes in the Constitution of the American Colonization Society, similar to those involved in the foregoing propositions of the New Hampshire Society.

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### AFRICAN MISSIONARY INTELLIGENCE.

Africa is a most needy and promising missionary field. Its doors are wide open, so that the heralds of the Cross may go everywhere and find an abundant and easy entrance; and, aside from the influence of the climate upon whites, no heathen country presents so few obstacles to the introduction of the Gospel. The subjoined news from the missions to that continent possess interest:

SIERRA LEONE.—The following is from the journal of an African clergyman. Regent, the station to which he refers, is one that has been greatly prospered. "About thirty years ago, a very successful missionary named Johnson labored there. A thousand black faces, and not one white one, may often be seen in the church at Regent, and fervent responses and hearty singing show that those that worship there are in earnest when engaged in the prayers and praises of the sanctuary. During the past six months I have been engaged in repairing the church. The work was commenced in May of last year, and the church was completely covered in before the end of June. It was a matter of universal joy when the last hammer was struck on the roof, and when a few merry bells announced to the inhabitants of Regent that their church was slated. The people have come forward nobly to assist in this great work. Nearly £100 have been collected in classes and by general subscriptions, varying from 3*d.* to 1*l.* 5*s.* They carried all the material from Freetown, a distance of seven miles, thereby reducing the builder's estimate by 30*l.* or \$150. Old men and women—many of whom are Johnson's converts—joined with school children, and fetched up in a fortnight 8,000 Countess's slates and 6,000 feet of boards, singing away all along the road. The debt of the roof is 58*l.* excluding the internal repairs. We have commenced painting."

LIBERIA EPISCOPAL MISSION.—In a sermon preached by Bishop Payne, in St. Mark's Church, Cape Palmas, on the first Sunday of the present year, the subjoined statement was made: "The Episcopal Mission to Africa can report seven permanent church buildings, one Hospital, Orphan Asylum. High School, and seven Mission Houses, erected at an expense exceeding one

hundred thousand dollars. It has ordained four Liberian ministers for four Liberian churches, and expected soon to ordain a fifth, besides one native minister. There are three Liberian, one foreign, and two native candidates for orders. Including the Bishop, there are six foreign ministers. There are twenty-one mission stations. These stations are in the four counties of Liberia, along two hundred and fifty mile of coast, and extend eighty miles interior; operating in seven native tribes, with an aggregate population of one hundred and fifty thousand people. Baptisms during the past year, seventy-eight; forty-nine being adults. Communicants, Liberian, one hundred and sixty-eight; natives, one hundred and forty-eight; total, three hundred and sixteen. Boarding scholars, one hundred and thirty-two; day scholars, Liberian and natives, seven hundred and sixty. Contributions, (imperfectly reported,) seven hundred and eighty-three dollars and three cents. Such are the statistics for the past year, but as the mission has been in operation twenty-eight years, nearly the average term of a generation, the number of communicants gathered in the Church during these years, must reach six hundred."

**NANNA KROO.**—Rev. J. K. Wilcox (colored) writes: "Could you not try to give us a Catechist for Nanna Kroo? It is too bad for the little church there to be deserted. Mr. Morme, who built it, now removes to Sierra Leone, and there will be no one in that whole region to keep alive the spark of life which he has kindled. . . . Mr. Jansen (German merchant) now breaks up his factory (trading-house) there. It would do well for a mission-house. I would be willing to spend half my time there." What an interesting door of usefulness!

**THE NIGER.**—The steamship Thomas Bazley left Lagos, July 26, freighted with such goods as are most in demand up the Niger, and fruit trees and other plants, which will be placed under proper care, and will hereafter prove beneficial to civilized people, the number of whom, in that promising region, is being greatly augmented. There were a number of Lagos people, traders chiefly, connected by birth or descent with the natives of Nufe and other tribes higher up the river, as passengers. Bishop Crowther, with missionaries, preachers, teachers, and mechanics, were also passengers:—Rev. A. G. Cromber, with Mrs. Cromber and family, for Idda station; Rev. T. C. Johns, with Mrs. Johns and family, for Lakoja station; Mr. Paul, schoolmaster, for Gbebe station; Mr. Cole, schoolmaster, for Onitsha station; Mr. and Mrs. Dewring and family, a Scripture reader, for the Nun station; Mr. Romaine, a master carpenter; two sawyers; Mrs. J. L. Thompson, (the Bishop's daughter,) her child and servant, to join her husband at the Nun; Ralph Taylor, a lad returning to his father, the Rev. J. C. Taylor, at Onitsha.

**CORISCO.**—Rev. George Paull was attacked by the African fever at the new station of Bonita, was brought down to Corisco, and, after a fortnight, departed this life in the house of the Rev. J. L. Mackey. Mr. Mackey wrote

under date of May 18, as follows; "Our mission sustains a severe blow in the loss of Bro. Paull. He had entered upon his work with zeal, and for his kind and lovely disposition, and his faithfulness in the discharge of his duties, he had gained the highest regard of every member of the mission. Few men, in the same length of time, have gained a greater influence among a heathen people than he did in his short period of labor at Bonita."

**THE GABOON.**—Three of the five church members who have died the past year, were pillars in the church. A sixth was excommunicated, and there were six additions. There are now forty-seven in the church, who are thought by our brethren to be elevated in principle and morals as much above the surrounding heathen, as are church members in the United States above the communities in which they dwell. There is a succession of inquirers and candidates for church fellowship, who give more or less ground to hope that they are taught of God.

**THE ZULUS.**—The last year has been one of encouragement in the mission of the American Board to the Zulus. Increased congregations, greater friendliness on the part of the people; a growing interest in education, and generous contributions by English colonists; general good conduct of the native Christians, and liberal home missionary effort; and at some of the stations, very considerable religious interest, with an aggregate number of hopeful conversions, and of additions to the churches, greater than in any previous year. At Mr. Grout's station, he states, "nearly fifty persons have expressed interest in religion since last January, and we have good hope of a large part of them."

**BERLIN MISSIONARY SOCIETY.**—The following table will show the present condition of the foreign operations of this Society :

| STATIONS.                              | Commencement. | Congregations. | Communicants. |
|--|---------------|----------------|---------------|
| Cape Colony—Amallenstein.....          | 1856          | 519            | 251           |
| Lady-Smith.....                        | 1857          | 42             | 19            |
| Anhalt-Schmidt.....                    | 1860          | 90             | 70            |
| British Kaffraria—Bethel.....          | 1837          | 108            | 58            |
| Wartburg.....                          | 1865          | 65             | 35            |
| Petersberg.....                        | 1855          | 56             | 32            |
| Emiseni.....                           | 1864          | .....          | .....         |
| Orange Free State—Bethany.....         | 1834          | 210            | 110           |
| Paardekull.....                        | 1860          | .....          | .....         |
| Pniel.....                             | 1847          | 65             | 31            |
| Natal Colony—Emmans.....               | 1847          | 30             | 10            |
| Christiansenburg.....                  | 1854          | 130            | 75            |
| Stendal.....                           | 1860          | .....          | .....         |
| Emangweni.....                         | 1863          | .....          | .....         |
| Wartburg.....                          | .....         | .....          | .....         |
| South African Republic—Gerlachshoop... | 1860          | 20             | 12            |
| Bassoutoland—Khalatloku.....           | 1861          | 60             | 42            |
| Phata-mesane.....                      | 1863          | 13             | 9             |
| Charatau.....                          | 1864          | 70             | 40            |
| Total.....                             | .....         | 1476           | 789           |

## ITEMS OF INTELLIGENCE.

ANOTHER DISCOVERY UP THE NILE.—After the discovery by Capt. Speke of lake Victoria, the first great and lofty reservoir of the Nile, he was confident, from the description of the natives, that there was another large lake that had not been explored, and urged his friend Baker to search for it. His expedition was successful in discovering, in February, in N. lat. 1 deg. 14 min., at the height of 2,070 feet above the sea, the second great source of the Nile, a lake 260 miles in length, which he called the Albert Nyanza. The waters of lake Victoria, which is at the height of 3,740 feet, flow into it, the connection between the two lakes, by which the Nile is fed, being similar to that between the North American lakes and the issue of their waters into the St. Lawrence.

ASSIMILATING THE SLAVE TRADE TO PIRACY.—“*Reuter's Express*” takes from the “*Europe*” of the 17th September ultimo, a statement to the effect that Earl Russell has addressed to the diplomatic agents of the British Government accredited to various maritime powers a circular note, whose object is to give a certain amount of uniformity to laws punishing the slave-trade. Earl Russell commences by calling to mind that, notwithstanding the reprobation attaching to the slave-trade in negroes, that horrible traffic has not ceased to exist and to be the source of scandalous fortunes. Her Majesty's Government, actuated by the horror to which so odious a commerce has given rise throughout the world, has arrived at the conclusion that nothing would be more efficacious for its repression than to visit those guilty of it with punishment proportioned to the gravity of the evil. He, consequently, lays down the two following propositions: 1, That a declaration, signed by the various powers, should assimilate the slave-trade to piracy. 2, That the Governments which should adhere to that declaration should propose to their Legislatures to apply the penalties issued against piracy to all such of their subjects as should be convicted of having transported human beings across the seas for objects of traffic, and to be employed as slaves, no matter in what countries or colonies of the world.

SUCCESS OF AFRICAN MISSIONS.—There have recently been exciting discussions in the Anthropological Society in London, in regard to the missions in West Africa: Mr. Winwood Read, Capt. Burton, and other travellers in Africa, pronouncing their efforts to be complete failures, while several missionaries vindicated them. Dr. Livingstone, the distinguished missionary, than whom there is no more competent witness, in his address at the Anniversary of the London Missionary Society, said that he never thought the assertions made at that Society worth answering. “*In my opinion,*” said he, “the missionaries on the West coast, and likewise in South Africa, seeing how often they are cut off by disease, and how bravely they hold on to their work, only want an air of antiquity thrown over them to decide that they quite equal to the saints and martyrs of old. The converts I have seen



I think to be an honor to Christianity. When the majority of them are compared with the heathen around them—and it is not fair to compare them with ourselves at home—I think every honest, intelligent witness will admit that the missions of the Christian churches in that country have been a great success.”

COLORED CHURCHES IN VIRGINIA.—We have received the Minutes of the meeting of the Colored Shiloh Baptist Association of Virginia. It was formed in Richmond, August 11, and contains seven churches, with nine ministers and 9,674 members. Is there another Association in the world in which the average number of members in the churches is 1382? Three of these churches are in Richmond and three in Petersburg. The population of Richmond in 1860 was 37,910; the members of the colored Baptist churches are 5,774, or more than 15 per cent. The population of Petersburg in 1860 was 13,266; the members of the colored Baptist churches are 3,200, or more than 17½ per cent. Is there another city in the world in which the same ratio holds?—*National Baptist*.

CAPABILITIES OF THE KAFFIRS.—The Kaffirs easily learn the mechanical arts; they read and write after a short period of tuition; they have keen powers of imitation and a natural turn for inquiry and observation. A good government and judicious training alone seem necessary to make good workmen of them.

### Receipts of the American Colonization Society,

From the 20th of September, to the 20th of October, 1865.

|                                    |        |                                |       |
|------------------------------------|--------|--------------------------------|-------|
| VERMONT.                           |        | C. Noyes, Mrs. A. G. Noyes,    |       |
| By Rev. F. Butler, (\$18.)         |        | J. & S. Lyman, Mrs. Mary       |       |
| Whiting—Friends, \$5.50. B.        |        | L. Dutton, Mrs. M. A. Tal-     |       |
| L. Rowe, \$2.50.....               | 8 00   | cott, R. Champlain, J. C.      |       |
| Windsor—Friend .....               | 10 00  | Williams, Mrs. A. H. Cham-     |       |
|                                    |        | plain, Mrs. A. W. Hewitt,      |       |
|                                    | 18 00  | Dea. N. C. Sexton, Mrs.        |       |
| CONNECTICUT.                       |        | Nancy Stark, Dea. A. Loom-     |       |
| Guilford—Legacy of Mrs. Sa-        |        | is, C. L. Loomis, C. G. Geer,  |       |
| rah Griffing, \$500, less Gov.     |        | ea. \$1. Others, \$3.50.....   | 73 50 |
| Tax \$30, by H. W. Chit-           |        | Stofford—E. Fairman, S. New-   |       |
| tenden, Executor.....              | 470 00 | ton, Wm. Smith, each \$5.      |       |
| By Rev. J. Root Miller, \$297.60.) |        | G. M. Ives, \$3. H. Fuller     |       |
| Lebanon—Jabez Fitch, J. Ma-        |        | & wife, \$2.50. J. H. Bol-     |       |
| son, each \$10. Miss Abby          |        | ton, Julius Converse, ea. \$2. |       |
| Fitch, Miss Sarah Mason,           |        | Misses Petten, A. McKin-       |       |
| ea. \$5. Judge Hebard, Wm.         |        | ney, D. E. Whiton, S. Wood-    |       |
| R. Gay, ea. \$3. Mrs. Dr.          |        | worth, Dr. Wm. N. Clark,       |       |
| Green, Miss Julia Maxwell,         |        | H. Converse, Dea. S. Smith,    |       |
| ea. \$2.50. L. L. Hunting-         |        | T. Foskit, S. N. Chandler,     |       |
| ton, S. Huntington, H. Tal-        |        | R. Patten, B. W. Patten, O.    |       |
| cot, Judge Dalbear, Mrs.           |        | Converse, W. W. Ellis, ea.     |       |
| Harriet Williams, Dea. J.          |        | \$1. Cash, \$1.50.....         | 39 00 |
| McCall, Dea. S. L. Williams,       |        | Southington—F. D. Whittlecy,   |       |
| each \$2. O. E. Pettis, W.         |        | \$5. Mrs. Jane S. Bull, \$3.   |       |

Dr. F. A. Hart, E. W. Twichell, ea. \$1..... 10 00  
*Mt. Carmel*—Cash, \$5.75. J. Ives, \$3. T. Lamson, \$2. J. A. Grannis, \$1.10. C. A. Burleigh, Mrs. H. G. Dickerman, Miss J. Dickerman, Geo. Buckworth, A Friend, ea. \$1. Others, \$2.25..... 19 10  
*Bridgeport*—Mrs. A. Bishop, 5 00  
*Waterbury*—Dr. James Brown, 5 00  
*Birmingham*—T. Burlock, \$10. R. N. Bassett, L. De Forest, ea. \$5. Dea. David Bassett, \$4. H. Somers, \$3. Mrs. Emma A. Clapham, Thomas Clapham, ea. \$2.50. J. Arnold, T. G. Birdseye, Capt. R. May, W. Hotchkiss, J. J. Browne, each \$1. A Friend, 50 cents..... 37 50  
*Plymouth*—Wm. E. McKee, \$25. Mrs. Seth Thomas, \$10. Mrs. Mary W. Lewis, Mrs. Sernantha Terry, A. C. Shelton, G. Langdon, ea. \$5. Dr. F. J. Whittemore, Dr. W. Woodruff, ea. \$3. N. T. Baldwin, \$2. Cash, 50 cents..... 63 50  
*Litchfield*—A Friend, \$20. Dr. H. W. Buel, E. W. Niel, ea. \$3. Rev. George Richards, J. P. Brace, H. R. Coit, G. W. Thompson, G. N. Woodruff, each \$2. Miss A. P. Thompson, Miss S. E. Thompson, ea. \$2.50. D. T. McNeil, R. Marsh, Mrs. H. B. Benton, Misses C. & C. Parmelee, ea. \$1..... 45 00  
**\$767 60**

NEW YORK.  
 By Rev. F. Butler, (\$12.)  
*Keeseville*—Cong. Ch. & Society..... 12 00

NEW JERSEY.  
 By Rev. Dr. Orcutt, (\$173.15.)  
*Plainfield*—Collection in 1st Pres. Church, \$28.20. Rev. B. Cory, \$5—\$33.20, to constitute the pastor, Rev. Benjamin Cory, a L. M. Collection in M. E. Church, \$17.50. Other collections: Rev. Wm. Scribner, Sam'l Crowell, B. M. Field, Hen-

ry Smith, ea. \$5. J. Vandeventer, \$3. W. S. Cook, E. Dean Dow, ea. \$2. Z. Webster, Geo. E. Hoadley, A. H. Wheeler, Robt. Anderson, ea. \$1..... 81 71  
*Mount Holly*—Charles Bisham, \$10. Miss J. S. Wase, \$2..... 12 00  
*Pemberton*—A. S. Morris, J. H. Gaskill, ea. \$5. Dr. J. P. Coleman, \$2. S. D. Hendrickson, \$1. Others, \$13.25 26 2  
*Medford*—Collection in M. E. Church..... 4 8  
*Vincentown*—Collection in M. E. Church..... 2 3  
*Bridgeton*—Judge Elmer, \$20. S. E. McGear, \$1..... 21 00  
*Trenton*—2d Baptist Church—D. P. Forst, \$5. J. A. Jameson, J. E. Darrah, ea. \$2. J. McDougall, T. C. Hill, Mrs. Dr. Wilkinson, F. F. Bainbridge, Mrs. M. J. Ely, H. T. Webber, ea. \$1—\$15, in part to constitute their pastor, Rev. T. S. Griffith, a L. M. 3d Pres. Church, \$10..... 25

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PENNSYLVANIA.  
 By Rev. B. O. Plimpton, (\$100.)  
*Erie*—O. Noble..... 10  
*Hydestown*—Charles Hyde, Orin Davenport, E. B. Grapdin, ea. \$10. William Hyde, \$5..... 35  
*Titusville*—N. R. Bates..... 10  
*Townville*—Meth. E. Ch..... 20  
 Miscellaneous collections..... 35

100

DISTRICT OF COLUMBIA.  
*Washington*—Miscellaneous... 635

FOR REPOSITORY.  
 PENNSYLVANIA—*Harrisburg*—Brainerd Ray, to Oct 1, '66, 1  
 INDIANA—*Waveland*—Rev. W. Y. Allen, to Jan. 1, 1866, 2

Repository..... 3 0  
 Donations..... 600 71  
 Legacy..... 470 00  
 Miscellaneous..... 635 25

Total..... \$1766

T H E  
AFRICAN REPOSITORY.

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LIBERIA'S ORIGIN, DANGERS AND DUTIES.

This is the theme of the Annual Address before the Mayor and Common Council of the city of Monrovia, July 26, 1865, the day of National Independence; and repeated by request, on Tuesday, August 1, at Caldwell, St. Paul's River, by Rev. Edward W. Blyden, A. M., Professor in Liberia College, and Secretary of State of Liberia.

As this admirable address, we learn, is to be printed in pamphlet form, we confine ourselves to a few extracts showing the force and justness of the sentiments, the beauty of the illustrations, and the eloquence of the language used by the esteemed author :

ADDRESS BY REV. E. W. BLYDEN.

To-day we celebrate the eighteenth anniversary of the Independence of Liberia. We are entering upon the nineteenth year of our national career. Amid various discouragements and difficulties, joys and sorrows—in sunshine and shadow—we have held on our way. We are laying the foundations of empire on this coast. We are inaugurating what others must take up and continue. With all our failings and deficiencies, we are obviously the agents in the hands of the Great Ruler in doing an important work.

The foundation of Liberia was laid under circumstances peculiar in the history of the world. The immigrants were urged to these shores by motives far different from those which led to the forming of other colonies. They were not a restless people, who, finding their advancement to wealth and honors in their native country too slow for their ambitious and enterprising minds, resolved to accelerate their dilatory fortunes beneath a for-

eign sky. They were not persons who had once been in a condition of opulence and splendor, and who, having fallen by luxury and extravagance into penury and disrepute, sought new scenes to repair their shattered fortunes. They were not politicians adhering to some new principle in politics deemed by them all important, and seeking some new field for its untrammelled exercise and fair development. They were not the victims of religious persecution fleeing from the horrors of an enthralled conscience. No. Had they belonged to any of these classes they might, perhaps, have contented themselves with cultivating small farms and reaping slow gains; they might have taken fresh courage, and by patient industry, restored measurably their dilapidated fortunes; they might have changed their political or theological views, rather than brave the dangers and undergo the privations of founding a home, and residing in a country proverbial for its unhealthy and dangerous climate. But they belonged to none of these classes. They were a peculiar people.

They were those who themselves or whose ancestors had been, in the Providence of God, suffered to be carried away from heathenism into slavery, among a civilized and christian people; and who, from the degradation necessarily attached in all countries to those in any way related to slaves, could not rise. The force of circumstances over which they had no control kept them down—hopelessly down. They felt the depression; they saw its causes. They felt the deteriorating effects of these causes upon their minds and the minds of their children; and they found that it was useless to contend against these unfavorable influences. They saw clearly that to remain in that land and contend against what they could have no reasonable hope of overcoming, would be no more than “beating the air.” They, therefore, concluded that it would be wisdom in them, if they desired to possess a home for themselves and their children, where they might enjoy those rights and immunities which their neighbors enjoyed, to direct their attention to some other scene. Earnestly did they look abroad for some “Asylum from the deep degradation.” At length the west coast of Africa was fixed upon as offering the greatest inducements for the settlement of Africans. They left the land of their birth—forsook the scenes and associations of their childhood, and came, with hearts heavy and distressed, to this far off and barbarous shore—*forced*, by irresistible circumstances, from their native country in their poverty and ignorance, to seek a home where to be of African descent would involve no disgrace.

They came having *seen* their operations, but never having studied or learned the moral and political principles which prevailed in their native land. They came then to found a home with nothing more to depend upon than the capabilities of memory to recall what they had seen and heard. They came to imitate words and actions, for they could not practice and inculcate principles. Their knowledge, such as it was, consisted of vague generalities.

And then they had no brilliant ancestry from whose magnificent achievements they could gather inspiration. All the past was dark to them. No

sacred bard sung to them of the exploits of their fathers. There may have been great men in their ancestral land to which, as perfect strangers, they were now returning; illustrious deeds may have been performed; but, alas! no poet had recorded them,—*Vivere fortes ante Agamemnona, &c.\**

“In vain the chief's, the sage's pride;  
They had no poet, and they died;  
In vain they plann'd, in vain they bled;  
They had no poet, and are dead.”†

Such were the people who came to establish Liberia; such the circumstances under which Liberia was founded.

Every nation and every people has its peculiar work to perform, and each for itself must find out the work to be done and the best methods and instrumentalities of prosecuting it. Any one who has studied the history of nations, whether ancient or modern, cannot fail to perceive that there never has been an unchanging uniformity, but change and variety, according to circumstances, has characterized them. And even where one community has gone forth from another, all the peculiarities of the parent country have not been retained. New views have been formed and new principles have developed themselves from the very novelty of the circumstances and relations in which the people have been placed.

In the political history of Liberia, however, there has been no striking novelty—nothing remarkable or peculiar. In the absence of regular educational training, or of large experience and practice in political matters, the people have not been able to elaborate any system adapted to their own peculiar condition and circumstances. Compelled to depend for their information almost wholly upon the example of the United States and other advanced countries, they have followed with unvarying step, most of their practices, without possessing the mature wisdom to detect, or the boldness to repudiate, such features in the political system of those countries as conflict with the prosperity of a rising community.

The people of Liberia and their fathers, were, for the most part, born and nursed under republicanism;—a republicanism, it is true, which, in its influence upon them as a people, was anomalous. They know, experimentally, no other form of government. All the associations of their childhood and youth, social, political and religious, are republican. They have seen the workings of republicanism and they have felt its power. They know its advantages, they know its disadvantages: they know its uses, they know its abuses. For them, therefore, a people that must act from imitation, without the ability to be, in any great degree, original, a republican is the best, the only form of government. The history and traditions of the people point to this form. Indeed, any attempt to have organized a different form would have been useless and absurd.

Republicanism establishes a political equality—that is to say, abolishes all

\*Horace, Lib. IV. Ode 9.

†Pope.

classes, ranks, castes—conferring upon all citizens the enjoyment of unlimited liberty, and full scope for the development of all their powers. In this kind of government, no barrier excludes the poorest from rising, by the power of intellect and industry to the highest position—the idea being that merit should be duly rewarded in whomsoever exhibited. But, as I have said, we have reversed the principle. We have put “*Because* in the place of *Although*.” We seem to hold that men should occupy high and responsible places *because* they are poor and in humble circumstances. With us the argument seems to be that the Abraham Lincoln’s and Andrew Johnson’s should be raised to the highest authority *because* they are rail-splitters and tailors. But that is not the idea. The idea in which we should glory is not that men are made rulers and exalted to the highest dignity *because* they belong to the humbler classes; but, rather that, *although* belonging to the humbler classes, they *may* be elevated if they manifest talent and prove meritorious.

A correct republicanism does not claim that all men are intellectually and morally equal; on the contrary, it teaches that only men of merit should be elevated, and in proportion to their merit. But all men have not merit; nor do those who have, possess it in the same degree, hence inequality; and a true republicanism is discriminating. The journeymen who worked in the shop with Andrew Johnson have not been heard of—and why not, if Johnson was raised *because* he was a tailor? They were tailors as well as he; but it happened that they were tailors and *nothing more*.

To talk of all men being in every respect equal is simply to indulge in an idle dream. But, despite all theory and speculation, Nature will have its way. We must be content for those to rise whom Nature has gifted. Envy and jealousy are foolish things. A man will go to the place for which his natural force fits him. Because I or my relative cannot achieve what another can, must I, therefore, envy that other and try to pull him down? If Lord Derby’s language be correct, such a course is “worse than a crime—a blunder.” Would it not be wiser in me to endeavor to discharge faithfully my own duty in the sphere to which it has pleased God to call me? God calls men to their ability and station in life. No man can determine his own force of mind. He may by industry and perseverance greatly improve its scope and capacity; but he can no more determine its original, native bent than he can determine his own stature. It is a “gross blunder,” then, to fret and worry about another’s gifts and talents, and fail to improve our own. It is very important for us to bear in mind in Liberia; for we are all sons of Zebedee, all anxious to sit, some on the right, and others on the left, of majesty.

Our Constitution needs various amendments. It is of very great importance that the utmost care should be exercised in interfering with the fundamental law of the land; but we must not attach to it such mysterious and unapproachable sacredness as to imagine that it must not be interfered with at all, even when circumstances plainly reveal to us the necessity of such interference. The Constitution is only a written document, and, like all writ-

ten documents—especially those written under the circumstances to which I have adverted—it has many errors and omissions. It becomes us, then, who long for the prosperity of our country, calmly and deliberately to examine and consider such defects as may exist in that most important paper, and set ourselves to the work of remedying them to the best of our ability. It is the people's Constitution, and it is the work of the people to correct its deficiencies.

The first point to which I would call your attention as needing amendment is that relating to the Presidential term of office. I believe that most of the thinking men in Liberia agree that the President should be elected for a longer term than two years. My own opinion is, that the Chief Magistrate should be elected for a term of six or eight years and not be immediately re-eligible. If we could bring to pass such an amendment—electing the President for a longer term and forbidding his immediate re-election—then we should doubtless get Presidents who, during their terms, would devote their attention to statesmanship—to such measures as pertain to the public weal and not to electioneering expedients; and the country would be delivered from the frequent recurrence of convulsing political conflicts. In all cases where re-election is possible the magistrate in office is placed in the position of a candidate. He is tempted, especially as his term of office draws near its end, to direct his administration mainly with a view to secure popular favor. Thus, instead of statesmen we have electioneers as Presidents. In many of the ancient commonwealths re-election was forbidden; in Achaia the General could not serve for two successive years; at Rome it was at no time lawful for the same man to be Consul for two years together, and at one time it was forbidden for a man who had once been Consul ever to be Consul again.\*

A second amendment needed in our Constitution, is one which shall involve the rescinding of the clause conferring upon the President the power of dismissing government *employees* indiscriminately at his pleasure. There are some officers that ought to be subject to his control, but they are only a few. The practice of dismissing all officials at every change of government is a most prolific source of mischief. The practice did not prevail in the United States government when it was as youthful as we are. "Up to the time of General Jackson, in 1829, all the government *employees*, civil and military, with a very few specified exceptions, held office, as in England, during life and good behaviour, were never removed for their political opinions, and never changed with any change of administration. By the Constitution the control over all these offices, as well as the appointment to them, was vested in the Chief Executive, the sanction of the Senate being required in only a few cases; but it is worthy of remark that this absolute power over the government *employees* was only conferred upon the President after long discussion and by a very narrow majority. The clause affirming it only passed the Senate by the casting vote of the Vice President, and in the long debates

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\*National Review, (London) Nov., 1864.

that it gave rise to, the idea that any chief of the State could so far disgrace himself and damage the community as to abuse the power conferred for personal or electioneering purposes was scouted as an insult and a chimerica. Nor was it abused until the advent of General Jackson, who brooked the doctrine "that to the victors belong the spoils." During Washington's eight years of administration, he only removed *nine* persons from office,—one a foreign minister, at the instance of the French Directory; the other eight for cause assigned. Politics had nothing to do with any of the cases. Adams also removed *nine* subordinate officers, but none for political reasons. Jefferson removed *thirty-nine*, but, as he solemnly declared, and was ready to prove, not one of them because their political opinions differed from his own. Madison made *five* removals; Monroe *nine*: John Quincy Adams only *two*.

Another mistake in our Constitution and laws is the arrangement which causes several months to elapse between the election of the President and his inauguration—from *May* to *January*—which gives his predecessor, if he be of an opposing party, a long time during which to carry out his party views. Our arrangement is alarmingly defective, for instead of four months, as in the United States, we allow fully eight months to the dissentient minority to carry out their purposes. This is a defect that calls loudly for immediate remedy.

These changes, as I have said, depend upon the will of the people; but we must remember that the people cannot be brow-beaten into them. They have to be reasoned with and convinced by patient and persevering argument. The enterprise of persuading and convincing them deserves the utmost exertion of true patriots. The reward with which such efforts will be crowned is no less than the emancipation of the body politic from fatally injurious influences and the introduction among us of salutary conditions of national existence, under which we may go on prospering and to prosper.

If any man who has lived in Liberia two years cannot come to believe in the ability of the negro race, under favorable circumstances, to maintain an organized, regular and adequate government, that man has mistaken his country—he should at once pack up bag and baggage and transfer his residence to a more congenial clime. And I go further, and say if any man acquainted with the history of this country does not see the hand of God plainly guiding and directing our affairs, in all the past, that man would not have seen the pillar of cloud by day and the pillar of fire by night before the Israelites.

It is provoking to hear men sometimes going around and despising themselves and disparaging the opportunities for usefulness in the country; indulging in the most doleful prophecies of the future. Such a disposition is the very kind to kill all enterprise and to extinguish every noble aspiration. These persons have no confidence in Liberia's stability. For them the future is nothing. They are ever looking backward to the past. They pray daily and nightly for the restoration of things as they were. For them the sun must always stand still, and Jordan always flow backward. These men would



glory in a resuscitation of the dark ages. But those days can never return. The school-master is abroad. Light and knowledge are multiplying. The future is upon us, however we may deprecate it. We cannot prevent its advent. "The only way," says Victor Hugo, "to refuse *to-morrow* is to die." Oh, let us bestir ourselves. Let us come to the conclusion that we will do all we can to secure for Liberia a future—glorious future. To live without such a prospect is to be dead. Where there is no future before a people, and where there is no hope there is lifelessness, inactivity and the *eternal death*.

We are engaged here on this coast in a great and noble work. We cannot easily exaggerate the magnitude of the interests involved in the enterprise to which we are committed. Not only the highest welfare of the few thousands who now compose the Republic, but the character of a whole race is implicated in what we are doing. Let us then endeavor to rise up to the "height of this great argument." There are times when the most thoughtless cannot but reflect on the condition of the State. Within the last two years, the most unconcerned has been obliged to think; and we all, now and then, have misgivings as to the perpetuity of our liberties on this coast. But "difficulty is the rude and rocking cradle of every kind of excellence,"\* and it is better that these seasons of misgivings should come than that there should be an easy tranquility and undisturbed complacency when there is so much still to be accomplished. Something has been done; but what is the little we have achieved compared to what has still to be done! The little of the past dwindles into insignificance before the mighty work of the future.

Das wenige verschwindet leicht dem Blicke

Der vorwärts sieht wie viel mockubrig bleibt.†

We are more eagerly watched than we have any idea of. The nations are looking to see whether "order and law, religion and morality, the rights of conscience, the rights of persons, and the rights of property, may all be secured" by a government controlled entirely and purely by negroes. Oh, let us not by any unwise actions compel them to decide in the negative.

The parallel has often been instituted between the case of the Jews in Egypt and that of the descendents of Africa in the United States; and we think that the comparison is correct. Indeed, God himself, by the mouth of His prophet, has suggested the comparison. "Are ye not as the children of Ethiopians unto me, O children of Israel, saith the Lord?" (Amos ix, 7.) This is a fair and distinct comparison, and, certainly, in the wonderful preservation and multiplication of our people in the land of their bondage; in the cruel and oppressive laws made against them a little before their deliverance; in the series of astounding events attending their emancipation; in all these particulars, they resemble the Jews. But is the parallel to stop there? Are they to sojourn in the land of their bondage? Are they to find a resting place in the home of their oppressors? We at least may be permitted to doubt it. We greatly fear that should the blacks continue to dwell

\*Gladstone.

†Goethe.

there the intercourse between them and their white brethren, instead of being an intercourse of peace and friendship and righteousness, will be one of avarice and political injustice on the one hand and of heart-burning jealousies and discontent on the other. It is not that we wish the blacks to be forced by any legal enactments out of the country of their birth against their will; for we honestly believe that centuries of toil and suffering and bloodshed entitle them to respectable and honorable residence in that land; and we believe that, amidst all the political and social rapacity of which they may be the objects, they will bear themselves with the most exemplary forbearance and moderation. But we think that half the time and energy which will be spent by them in struggles against caste—if devoted to the building up of a home and nationality of their own, would produce results immeasurably more useful and satisfactory. We know that the gale of public applause, which now fans them into a lustre of such splendid estimation is evanescent and temporary; and we say to them—waiving all higher and nobler considerations—better is a lowly home among your own people than the most brilliant residence among strangers. We tell them in the prudent words of old Nokomis—

“ Like the fire upon the hearthstone  
Is a neighbor's homely daughter;  
Like the starlight or the moonlight,  
Is the handsomest of strangers.”\*

Or in the unerring words of inspiration,—

“ Better is a dinner of herbs when surrounded by the sincere love and affection of kindred, than the stalled ox of honors and preferments, and strife therewith.”

The tendency among the nations now seem to be to group themselves according to natural affinities of sentiment and race. Witness the struggles in Italy—the dreams of Mazzini and Garibaldi, with reference to the unification of that country. Germany is striving after consolidation. The same principle is at work in Hungary, and the visions of Kossuth may yet be realized. Even Poland is feeling for the same thing; and the mysterious *Fenian* movement is significant. In the Western World Mexico and Santo Domingo are determined to assert and protect their unity and freedom. The tendency in that direction is seen everywhere. Aliens will be eliminated. The nations seem resolved that no diversities of interests shall exist among them. And no doubt ere long the conviction will force itself upon the minds of our brethren in the land of their exile that their condition in the United States is an unnatural one. The reaction to the present state of things will doubtless come, and disappointment and irritation will ensue. Would it not be wisdom then in the leaders of the blacks in America to catch at once the spirit of the age, and encourage among their people a feeling of race, of nationality, and of union?

Here is a land adapted to us—given to us by Providence—peculiarly *ours*

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\*Longfellow's *Hiawatha*.

to the exclusion of alien races. On every hand we can look and say it is ours. Ours are the serene skies that bend above us ; ours the twinkling stars and brilliant planets—Pleiades, and Venus and Jupiter ; ours the singing of the birds ; the thunder of the clouds ; the roaring of the sea ; the rustling of the forest ; the murmurs of the brooks, and the whispers of the breeze. The miry swamp sending out disease and death is also ours, and ours the malignant fever,—all are *ours*.

“ No pent up Utica contracts our powers  
The whole boundless continent is ours.”

And here if we would have our race honored and respected, we should try to build up a nation. “ The greatest engine of moral power known to human affairs,” says Edward Everett, “ is an organized, prosperous State. All that man in his individual capacity can do—all that he can effect by his private fraternities, by his ingenious discoveries and wonder of art, or by his influence over others—is as nothing, compared with the collective, perpetuated influence on human affairs and human happiness of a well constituted, powerful commonwealth.”

We have made a fair beginning, of such a commonwealth. Here we are, with all our unfavorable antecedents, still, after eighteen years of struggle, an independent nation. We have the germ of an African empire. Let us, fellow-citizens, guard the trust committed to our hands. The tribes in the distant interior are waiting for us. We have made some impression on the coast ; and, God helping us, we shall make wider and deeper impressions, and as those regions have bloomed and blossomed as the rose, whither our influence has already extended, so the regions beyond, as our influence expands, shall receive the same blessing—the wilderness and the solitary place shall be glad for us—until the whole land becomes a garden of the Lord. The light entrusted to us will be passed from tribe to tribe until we encircle the land in a glorious blaze—realizing the beautiful prophetic vision—

“ I saw the expecting regions stand,  
To catch the coming flame in turn ;  
I saw from ready hand to hand  
The bright, but struggling glory burn.

And each, as she received the flame,  
Lighted her altar with its ray ;  
Then smiling to the next which came,  
Speded it on its sparkling way.”

And let us in giving an impulse to civilization on this continent take warning from the examples of other nations, and so demean ourselves that Liberia may eventually stand among the foremost nations of the earth “ free from the blood of all men,” with laurels unspotted and pure, and with a prosperity untarnished by the tears and anguish and blood of weaker races.

LIST OF EMIGRANTS BY THE H. P. RUSSELL FOR LIBERIA,  
From Baltimore, Md., November 4, 1865.

| No. | NAME.                  | AGE.   | OCCUPATION.      | REMARKS.   |
|-----|------------------------|--------|------------------|------------|
| 1   | John McNuckles.....    | 40     | Bricklayer.      |            |
| 2   | Paden Christian.....   | 43     | Blacksmith.      | Read.      |
| 3   | Matilda do.....        | 23     |                  |            |
| 4   | Paden do Jr.....       | 6      |                  |            |
| 5   | Coleman do.....        | 4      |                  |            |
| 6   | John do.....           | 2      |                  |            |
| 7   | Ida do.....            | 4 mos. |                  |            |
| 8   | Francis Palmer.....    | 31     | Tobacconist.     |            |
| 9   | Ann do.....            | 21     |                  |            |
| 10  | Nellie do.....         | 6      |                  |            |
| 11  | Sallie do.....         | 5      |                  |            |
| 12  | Stephen Lynch.....     | 35     | Tobacconist.     | Read.      |
| 13  | Jane do.....           | 30     |                  |            |
| 14  | Albert do.....         | 12     |                  |            |
| 15  | Robert do.....         | 7      |                  |            |
| 16  | Fanny do.....          | 4      |                  |            |
| 17  | Sophia Randall.....    | 55     | Mother in law of | S. Lynch.  |
| 18  | Woodsen McNuckles..... | 48     | Carpenter.       |            |
| 19  | Rachel do.....         | 38     |                  |            |
| 20  | Mary do.....           | 16     |                  |            |
| 21  | Mack do.....           | 10     |                  |            |
| 22  | Rachel do.....         | 8      |                  |            |
| 23  | James do.....          | 6      |                  |            |
| 24  | Sarah do.....          | 4      |                  |            |
| 25  | David do.....          | 3 mos. |                  |            |
| 26  | Willie Tompkins.....   | 4      | Grandson of W.   | McNuckles. |
| 27  | James Campbell.....    | 32     | Tobacconist.     |            |
| 28  | Sarah do.....          | 22     |                  |            |
| 29  | George Waller.....     | 34     | Tobacconist.     |            |
| 30  | Julia do.....          | 28     |                  |            |
| 31  | George Wheaton.....    | 31     | Carpenter.       | Baptist.   |
| 32  | Louisa do.....         | 24     |                  |            |
| 33  | Gertrude do.....       | 5      |                  |            |
| 34  | George H. do.....      | 4      |                  |            |
| 35  | Sidney J. do.....      | 8 mos. |                  |            |
| 36  | Nelson Warwick.....    | 43     | Farmer.          |            |
| 37  | Isam Bourne.....       | 33     | Shoemaker.       |            |
| 38  | Nancy do.....          | 29     |                  |            |
| 39  | Edward do.....         | 6      |                  |            |
| 40  | Lucy Ann Bourne.....   | 5      |                  |            |
| 41  | Mary Eliza do.....     | 4      |                  |            |
| 42  | Alice Jane do.....     | 3      |                  |            |
| 43  | John William do.....   | 3 mos. |                  |            |
| 44  | Henry Rucker.....      | 24     | Laborer.         |            |
| 45  | Bucyrus Copeland.....  | 30     | Carpenter.       |            |
| 46  | Addison Banks.....     | 48     | Butcher.         | Baptist.   |
|     | lia do.....            | 41     |                  |            |
|     | on do Jr.....          | 18     |                  |            |
|     | m do.....              | 14     |                  |            |
|     | h do.....              | 12     |                  |            |

| No. | NAME.                   | AGE.    | OCCUPATION.                | REMARKS.       |
|-----|-------------------------|---------|----------------------------|----------------|
| 51  | Nelly Ann Banks.....    | 10      |                            |                |
| 52  | Lelia do .....          | 8       |                            |                |
| 53  | Maria Louisa do .....   | 5       |                            |                |
| 54  | Eugenia do .....        | 2       |                            |                |
| 55  | Major Shoemaker.....    | 49      | Carpenter.                 |                |
| 56  | Susan do .....          | 45      |                            |                |
| 57  | Laura do .....          | 17      |                            |                |
| 58  | William do .....        | 15      |                            |                |
| 59  | Nancy do .....          | 12      |                            |                |
| 60  | Major do .....          | 9       |                            |                |
| 61  | Lindsay do .....        | 7       |                            |                |
| 62  | Royal do .....          | 5       |                            |                |
| 63  | Julia Ann do .....      | 19      | Daughter of M. Shoemaker.  |                |
| 64  | Armita do .....         | 3       |                            |                |
| 65  | Elizabeth do .....      | 1       | } Twins.                   |                |
| 66  | Rose do .....           | 1       |                            |                |
| 67  | Whitfield Lowry.....    | 16      | } Nephews of M. Shoemaker. |                |
| 68  | James do .....          | 9       |                            |                |
| 69  | Charles R. Loving ..... | 34      | Shoemaker.                 |                |
| 70  | Lucinda do.....         | 24      |                            |                |
| 71  | Alexander Crawford..... | 37      | Blacksmith.                | Baptist min'r. |
| 72  | Charlotte do .....      | 34      |                            |                |
| 73  | Ellen do .....          | 15      |                            |                |
| 74  | Henry do .....          | 12      |                            |                |
| 75  | Alexander do Jr.....    | 10      |                            |                |
| 76  | Earnest do .....        | 2       |                            |                |
| 77  | Sarah do .....          | 1       |                            |                |
| 78  | Mary Carter.....        | 65      | Mother in law              | of A. Crawford |
| 79  | Charles Lewis.....      | 44      | Shoemaker.                 | Read.          |
| 80  | Mary do .....           | 39      |                            |                |
| 81  | Segis Ann do .....      | 18      |                            |                |
| 82  | Elizabeth do .....      | 16      |                            |                |
| 83  | Lucinda do .....        | 9       |                            |                |
| 84  | Haram do .....          | 7       |                            |                |
| 85  | John W. do .....        | 5       |                            |                |
| 86  | Sally Smith.....        | 55      | Mother in law              | of C. Lewis.   |
| 87  | George W. Rose .....    | 28      | Shoemaker.                 | Read.          |
| 88  | Octavio do .....        | 22      |                            |                |
| 89  | Eliza Ann do .....      | 5       |                            |                |
| 90  | Julia do .....          | 2       |                            |                |
| 91  | Levi M. Norvell .....   | 33      | Tobacconist.               | Good scholar   |
| 92  | Nancy do .....          | 26      |                            | and Baptist.   |
| 93  | Alexander do .....      | 5       |                            |                |
| 94  | John C. do .....        | 3       |                            |                |
| 95  | Caroline do .....       | 2       |                            |                |
| 96  | Wm. W. do .....         | 2 w'ks. |                            |                |
| 97  | Sucky do .....          | 73      | Grandmother of             | L. M. Norvell. |
| 98  | Caroline Waller.....    | 29      | Sister in law of           | do             |
| 99  | Josephine do .....      | 1       |                            |                |
| 100 | Pleasant Goggin.....    | 53      | Farmer.                    |                |
| 101 | Rachel do .....         | 55      |                            |                |
| 102 | Samuel Watkins.....     | 15      | Nephew of P.               | Goggin.        |
| 103 | Milton Robinson.....    | 28      | Farmer.                    |                |

| No. | NAME.                   | AGE. | OCCUPATION.      | REMARKS    |
|-----|-------------------------|------|------------------|------------|
| 104 | John Lee .....          | 31   | Blacksmith.      |            |
| 105 | Eliza Lee .....         | 35   |                  |            |
| 106 | Rebecca Lee.....        | 11   |                  |            |
| 107 | Nancy do .....          | 9    |                  |            |
| 108 | Rachel do .....         | 7    |                  |            |
| 109 | Frederick Dyson.....    | 22   | Farmer.          |            |
| 110 | Henry Cabell .....      | 20   | do.              |            |
| 111 | Daniel Scott.....       | 20   | Tobacconist.     |            |
| 112 | Gilbert Dudley.....     | 37   | Farmer.          |            |
| 113 | Virginia do .....       | 26   |                  |            |
| 114 | James Henry Dudley..... | 12   |                  |            |
| 115 | Charles Lewis do .....  | 10   |                  |            |
| 116 | Thomas Royal do .....   | 7    |                  |            |
| 117 | Maurice do .....        | 5    |                  |            |
| 118 | Mary Elizabeth do ..... | 3    |                  |            |
| 119 | Fanny Bell do .....     | 2    |                  |            |
| 120 | Fanny Tate.....         | 48   | Mother in law    | of G. Dud- |
| 121 | Jacob Proffitt.....     | 26   | Carpenter.       |            |
| 122 | Fanny do .....          | 23   |                  |            |
| 123 | Mary Haffand .....      | 45   | Mother in law    | of J. Prof |
| 124 | Virginia McCraw .....   | 18   | Sister of J.     | Profit.    |
| 125 | Marshal Lee do .....    | 3    |                  |            |
| 126 | Henry C. Moore.....     | 32   | Tobacconist.     |            |
| 127 | Susan do .....          | 25   |                  |            |
| 128 | Cornelia A. do .....    | 5    |                  |            |
| 129 | Mary Jane do .....      | 2    |                  |            |
| 130 | Martha Dunnington.....  | 19   | Sister in law of | H. C. Mo   |
| 131 | John W. do .....        | 2    |                  |            |
| 132 | Burwell Warren.....     | 50   | Blacksmith.      |            |
| 133 | Edith do .....          | 38   |                  |            |
| 134 | Ann Maria do .....      | 14   |                  |            |
| 135 | Mary Louisa do .....    | 12   |                  |            |
| 136 | James Edwards .....     | 25   | Laborer.         |            |
| 137 | William Morton .....    | 24   | Farmer.          |            |
| 138 | Charles Jones.....      | 34   | Laborer.         |            |
| 139 | Millie Lewis .....      | 60   |                  |            |
| 140 | Squire do .....         | 30   | Laborer.         |            |
| 141 | Henry do .....          | 26   | Baker.           |            |
| 142 | Nelson Noorman.....     | 34   | Tobacconist.     |            |
| 143 | Richard Ross .....      | 40   | Farmer.          |            |
| 144 | Robert Mayes.....       | 20   | Laborer.         |            |
| 145 | Elias Averett.....      | 33   | Tobacconist.     |            |
| 146 | Lucy Ann do .....       | 29   |                  |            |
| 147 | Edward do .....         | 10   |                  |            |
| 148 | Joseph do .....         | 8    |                  |            |
| 149 | William do .....        | 5    |                  |            |
| 150 | Louisa Rose.....        | 24   |                  |            |
| 151 | Julia do .....          | 3    |                  |            |
| 152 | David Leftwich.....     | 39   | Farmer.          |            |
| 153 | Osborn Robertson .....  | 34   | Carpenter.       |            |
| 154 | Frances do .....        | 28   |                  |            |
| 155 | Carter Braxton.....     | 43   | Shoemaker.       |            |
| 156 | Adeline do .....        | 29   |                  |            |

| O. | NAME.                 | AGE.    | OCCUPATION.     | REMARKS.      |
|----|-----------------------|---------|-----------------|---------------|
| 7  | Joseph Braxton .....  | 11      |                 |               |
| 8  | James E. do .....     | 9       |                 |               |
| 9  | Lucy Abbott.....      | 25      | Dau'ter of Pad- | en Christian. |
| 10 | Amanda do .....       | 5       |                 |               |
| 11 | Phœbe do .....        | 6 w'ks. |                 |               |
| 12 | William Eubanks.....  | 50      | Carpenter.      |               |
| 13 | Judy do .....         | 40      |                 |               |
| 14 | Judy do Jr.....       | 18      |                 |               |
| 15 | Sarah do .....        | 11      |                 |               |
| 16 | _____ do .....        | 3 w'ks. |                 |               |
| 17 | Ann Smith.....        | 18      | Adopted daugh-  | W. Eubanks.   |
| 18 | Charles Noel.....     | 19      | Farmer.         |               |
| 19 | Joseph Smith.....     | 17      | do.             |               |
| 20 | James Sherman.....    | 18      | do.             |               |
| 21 | Francis Williams..... | 19      | do.             |               |
| 22 | Alex. Thompson.....   | 27      | Laborer.        |               |

NOTE.—The above named emigrants make the number sent during the present year to be 527; and a total of 12,228 persons colonized in Liberia by the American Colonization Society.

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Form the Cavalla (Liberia) Messenger.

### “WISDOM IS JUSTIFIED OF HER CHILDREN.”

“Missionaries in Africa do no good.” We are sorry to find in an editorial of the Anglo-African, a paper published at Lagos, and we presume from this article, by an Englishman, the following language: “The missionaries preach and they pray, and they sing with their people and for their people, but they themselves still confess to very little purpose; and, it remains a lasting reproach that, in all dealings with the natives, more, far more of honest, upright conduct can be found among the heathen natives than the so-called converts. That they have baptised and confirmed a considerable number of people, and have their churches well attended by the natives of Sierra Leone, is a fact, but, that out of all these can be found one dozen really pious persons, we very much doubt.”

Now all history shows that the elevation of heathen people to the high and holy standard of the Christian civilization of this day is the work not of a generation, but of long centuries. That the African converts therefore, just emerging from heathenism should retain much of its peculiarities, every one should expect. But our experience, extending through twenty-eight years of missionary life, is that, amongst the purely heathen, there is no principle at all. They still correspond to the life, and universally, with St. Paul's description of heathen who (though almost as civilized

as Messrs. Burton, Reade & Co.) were yet in principle, intensely heathen. They are "all liars," thieves, adulterers, idolaters, sabbath breakers, malicious, covetous, "full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Now just so far as any Africans at Sierra Leone, or Lagos, or anywhere else differ from this description, they show effects of missionary efforts. And will even such witnesses as we are now referring to affirm that, in the hundred churches and fifteen thousand communicants gathered by Christian effort and missionary influence along the west coast of Africa in the last fifty years, the difference is not great from this heathenism?

That there is a weakness of principle and too often flagrant immorality manifest amongst the converts and in the congregations, is but too true. But in this respect they differ little from converts from the so called highly civilized Romans and Greeks, as any one may see who will read the Epistles to the Romans and Corinthians. Alas, how much do they differ as to morals from the very class of Englishmen who are so zealous to show that the missionaries do no good?

When Mr. Winwood Reade, who professes to know so much of Africa, or at least writes so much, considers "polygamy" a great benefit to Africa, "an institution which has a most salutary effect in redeeming Africa," and that the missionaries hinder the gospel by opposing it; that African Mohammedanism is practical Christianity," and that "we should abandon our absurd projects of converting Mussulmans;" when her Majesty's late consul at Fernando Po, Mr. Burton, not only agreed with Mr. Reade that Mohammedanism is to redeem Africa and that "polygamy is the foundation stone of Yoruban (and of course all African) society, but rejects the "one wife system," as unchristian *i. e.* opposed to the Scriptures, and therefore not to be regarded even in Christian countries;" when commandants, merchants, and traders, whether holding these principles or not, act upon them, and have their harems or women wherever they may chance to be; yea, when these self-constituted representatives of Christian civilization profane God's holy day by trading or pleasure-taking, and eat, drink and are drunken; when all this takes place before the eyes of the heathen, and the poor weak converts from among them, is it wonderful that they should find it hard to break off from principles and practices in which they have been born and reared up, and which they now see recommended by the teaching and lives of the accredited agents of civilized governments and Christian nations?

How can the testimony of such men be accepted. Nay verily. How can we look to the credibility of the witnesses, here as everywhere. How can we believe the officers belonging to the same ship had visited the Sand-



wich Islands. One said that from what he had seen, the missionaries had done nothing. The other affirmed, with a sort of enthusiasm, that, from his own observation he could say, those holy men had accomplished wonders. Within fifty years a nation of savages had been transformed into Christians. The explanation was easy. One was a worldly, probably a dissipated man. He had gone to a hotel (itself the fruit of missionary effort) and there in the society of men like himself, in congenial glee, he had passed the few hours or days of his sojourn in Honolulu. If reference had been made to missions or missionaries, it was only to disparage them. But he saw nothing of them and their work. And of course was no judge if he had seen them. The other was a pious man. As such his first object on landing was to visit the churches; the mission stations; to converse with the missionaries and the converts from heathenism; to examine the schools. And how could his soul fail to adore and wonder, and thank God, at such a transformation of a heathen nation in so short a time.

These two officers were representative men. They may stand for the two classes or so called civilized Christian men, who now, through the facilities provided by Christianity, travel over the world, and write books for the edification of mankind. Of the two classes, the first is far the most prolific. And no wonder, for to them and most of their readers, and as they rightly suppose, it matters very little whether they write accurately or otherwise. Thus Captain Burton once stopped six hours at Cape Palmas in a steamer, and wrote, we cannot tell how much, abounding in all sorts of inaccuracies. But what are the facts of history in regard to missionary influence on the west coast of Africa? A hundred churches have been built, fifteen thousand communicants, weak, inconsistent, often immoral like those at Rome, at Corinth, in London, in Liverpool, in New York, but still Christian churches, holding forth the word of life in Africa. The English and American colonies along this coast are the result of the Christian missionary spirit. The superseding of the slave traffic by lawful trade, which now engages scores of British ships, has organized—"The West African Trading Company;" "The Company of African Merchants, limited;" "The African Steam Ship Company (carrying her Majesty's mails.\*)" Private commercial enterprise, developing so rapidly the resources of the whole coast and now forcing its way into the heart of Africa, carrying with it the heaven sent and heaven honored missionary with the light of heaven, and native colonist, to plant on the Niger the seeds of moral and physical life. Ay, the very facilities of travel which they enjoy and the very offices which they hold and which these African officials and travellers use to misrepresent and decry the missionaries and their work, what are they all, but the legitimate fruit of the Christian missionary spirit and labors, as represented in the Wilberforces and Jacksons, and Buxtons and Finleys and Meades, and Nylanders

and Bowens and Crowthers, Roberts, Wilson and Hoffman, who have suppressed the slave trade, enlivened the coast with the white wings of lawful commerce, planted Christian colonies, built churches, school houses and hospitals, gathered and organized Christian schools and churches along two thousand miles of coast and three hundred miles interior. Let them, the ignorant, ungodly talk while "wisdom is" thus, "justified of her children."

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### VERMONT COLONIZATION SOCIETY.

The FORTY-SIXTH ANNIVERSARY of the Society was held at Montpelier, on Thursday evening, the 19th of October. Hon. Daniel Baldwin, President, in the Chair; Rev. Pliny H. White, Chaplain of the Senate, read the 60th chapter of Isaiah, and opened the services with prayer.

The Treasurer, George W. Scott, Esq., presented his report, from which it appeared that about \$600 had been paid into the treasury during the year. This decline in the receipts is accounted for from the fact that the last year brought no income from legacies, and that an agent has been employed but a few weeks.

The Secretary, Rev J. K. Converse, presented the Report of the Board of Managers. The Report noticed appropriately the changed circumstances in which the Society had met, showing that its work had but just begun; that its field of effort is vastly widened; that instead of half a million of free colored people, there are now four millions who are the objects of its benevolent regard.

The Report stated somewhat at length substantial reasons, why emigration to Liberia must increase, viz: 1st, Generic repulsion or difference of race; 2d, The increasing attractions of an African nationality; 3d, The strong desire of the people of color to better their condition, and their liberty to pursue that desire, and 4th, Religious principle or the hope of benefitting their race.

The Rev. Wm. H. Lord of Montpelier presented the following Resolution.

*Resolved*, That the interest now existing in some of the West India Islands, in Liberia emigration—the first fruits of which are seen in the late arrival at Monrovia of three hundred and forty-six Christian people from Barbados:—the readiness of some one hundred and fifty freedmen from Lynchburg Va., and vicinity, to sail for Africa in November, together with other indications of a large emigration of people of color from this and other countries to Liberia

at an early day;—should stimulate the friends of Africa and of the black man to enlarged liberality and increased efforts for the advancement of our enterprise.

Mr. Lord supported this resolution in a pertinent and forcible address and then proceeded to illustrate the following positions, viz: 1st, That the plan of African Colonization is a necessity; 2d, That it is beneficent; and 3d, That it is practicable.

Freeman Keyes, Esq., of Newbury, Delegate from this Society to the last Annual meeting of the Parent Society, made an interesting report of his attendance: After which the following named gentlemen were elected officers for the ensuing year.

*President.*—Hon Daniel Baldwin.

*Vice Presidents.*—Hon. Samuel Kellogg, Hon. Lewis H. Delano.

*Secretary.*—Rev. John K. Converse.

*Treasurer.*—George W. Scott, Esq.

*Auditor.*—John A. Page, Esq.

*Managers.*—Hon. John G. Smith, His Excellency, Paul Dillingham, Freeman Keyes, Esq., Johnson A. Hardy, Esq., Rev. C. C. Parker, Rev. George B. Safford, Rev. Wm. H. Lord, James T. Thurston, Esq., John B. Page, Esq., Horace Fairbanks, Esq.

Delegate to the next Annual Meeting of the American Colonization Society, Rev. J. K. Converse, primary; Rev. William H. Lord, substitute.

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#### DEPARTURE FOR LIBERIA.

The superior fore and aft schooner, H. P. Russell, 426 tons, Captain Nickerson, chartered by the American Colonization Society, sailed from Baltimore, on Saturday, November 4, with one hundred and seventy-two men, women, and children as emigrants, for Liberia. They were all of the class known as "Freedmen," from in or near Lynchburg, Va. Among them are a number that can read and write, and several experienced mechanics and agriculturists. Many are professing Christians, generally of the Baptist persuasion, one of the latter being a preacher. They are a substantial working party, well calculated to give a good report of themselves and of the country. They propose locating at the interior settlement of Carysburg.

The railroad depot at Lynchburg was a scene of unusual and

affecting interest for several hours previous to the departure of the train with the emigrants. Thousands of white and colored residents of the city were there. Religious services were held, hymns were sung, and prayers offered for the safety and welfare of those who were about to leave for the land of their fathers.

The originator and leader of this party, John McNuckles, is a shrewd, practical man, a superior bricklayer, and most highly esteemed by the citizens of Lynchburg and vicinity. He sold before the war, for some two thousand two hundred dollars. He could do as well here as any of his race, but he long sighed for a country and nationality of his own, where he might help to elevate his brethren according to the flesh.

The following letter from him will be read with interest:

CHESAPEAKE BAY, Nov. 6, 1865.

DEAR SIR: We are now sailing down the Chesapeake Bay. We feel it our duty to write you a few lines informing you of our health and proceedings. We have all been sea-sick up to this time, but myself and some others, and doing first-rate. We are all in fine spirits and hope to launch upon the Atlantic ocean very soon. We have been sailing about nine miles an hour upon the vessel H. P. Russell. Our fare is delightful. We have singing and prayer every morning and night by the leading members of the Methodist and Baptist churches of the city of Lynchburg, Va. We desire you to have this published in remembrance of those that are gone to their father-land. God bless you all, may you all prosper in business and not forget to pray unto God, the author of every good thing, for all of us, and if we never more see each other again on earth, I hope that we all shall meet in Heaven at last, where partings are no more. All send their love and respects to their former owners and colored friends, and thank them all very much for the presents they gave us before we started from home. All inquiring friends, both white and colored, will share a portion of parting love. My respects to you and family.

I remain your affectionate friend,

MCNUCKLES.

The American Colonization Society provided liberally for the comfort and success of this company. It furnished several with a suitable outfit, and gave all a passage and support on the voyage—made generally in about five weeks, and will afford them house-room and subsistence for six months after arrival. Each single adult is to receive five acres of land, and families ten acres in fee simple.

Others are preparing to follow from Lynchburg and various por-

tions of the South. May the increasing calls upon the Society be met with a corresponding liberality; and may the Father of all good prosper the young Christian Republic on the shores of Africa.

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### LETTER FROM REV. ALEXANDER CRUMMELL.

The following letter addressed to a Committee of the Lynchburg Emigration Society—the members of which are now on their way to Liberia—has been handed to us for publication :

PHILADELPHIA, *October 19, 1865.*

DEAR BRETHREN: I received your favor of the 4th October a week and more ago, and I have delayed answering it, thinking it possible that I might make it convenient to visit you, according to your request, and confer with you. I see now that it will be out of my power thus to do, and I write at once to acknowledge your letter, and to say a few words to you.

I think you are about undertaking a very grave work in emigrating to Africa, but I have a deep conviction that it is a very wise one. For surely nothing can be more solemn than to be the messengers of divine truth to a heathen land, to carry Christianity amid the homes and the hamlets of pagans. And this is indeed your work and vocation in emigrating to the land of our fathers. Possibly you may not have held this up very prominently before your own minds in all your preparation; other more material considerations may have pressed themselves upon your consideration. But God moves and governs the plans and purposes of men, and His hand is upon them, albeit unconsciously to themselves, in all their undertakings. So I verily believe God has given the will to your Christian companions, to go to Liberia, and I believe He will also accompany you with His blessing, to make you and your children, for many generations, His saving instruments as Christians, and hence as lights amid the gross darkness of heathen Africa.

Looked at in this light alone your movement is a very wise one, as well as grave. But when you come to think of all the future of yourselves and children, when you contemplate their temporal status as men and as citizens, it seems to me most judicious to set up your homes in a land where you can have no rivalries of prejudice and caste; where you can reach at one bound, the full stature of free men; where everything in church and State is your own; where you will rank at once among the upbuilders of a new state; where every avenue to preferment is open before you, according to your mental and moral fitness for superiority.

Believing in the correctness of your aims in emigrating to Africa, I shall merely suggest a quiet entrance upon your duties on your arrival in Liberia, in the fear of God, with respect and deference to authority, with pity and sympathy for the heathen, with the sober aims of true men, with the industrious and frugal purposes of honest and aspiring citizens.

I am not certain that I shall sail with you, but please God, we shall meet on the shores of Africa; and I wish you, your wives and children, a very pleasant passage and safe arrival at Monrovia.

I am, brethren, most cordially and truly, your brother and servant,

ALEXANDER CRUMMELL.

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### LETTERS FROM LIBERIA.

By the arrival of the trader "Thomas Pope," at New York, and the British West African mail steamer at Liverpool, communications from Liberia have been received to the middle of September.

The eighteenth anniversary of the independence of Liberia was celebrated on the 26th July with the usual demonstrations of joy.

The Secretary of State, Mr. Hilary R. W. Johnson, having resigned after four months' service, the President recalled Rev. Edward W. Blyden to the Department of State, and he entered on his duties July 14.

We present to our readers some of the most interesting statements contained in the communications received. Mr. Johnson, who was a passenger on the last outward voyage of the "Thomas Pope," is well known throughout the country as a popular speaker and active laborer for the elevation of his people. We cannot understand how his former intelligent associates can peruse his letter without feeling inspired with zeal and resolution in a cause which promises such rich and lasting benefits to themselves and their race.

#### FROM PRESIDENT WARNER.

EXECUTIVE MANSION, MONROVIA, August 21, 1865.

DEAR SIR: My opinion of the company of Barbadians is that they will do well, and will prove as valuable an acquisition to the country as the same number of the American population that have come into it have done. On this question, however, there is amongst us a diversity of opinion—some favoring the American side of the question; others, the West Indian side, &c.

The majority of the company are located on the Carysburg road, about four miles from the river. Some few, who were attacked by fever before they could be removed from the city are still here, but will be sent to the place of their destination so soon as they are sufficiently convalescent to undergo the fatigue of travelling.

These people are of industrious habits; pious, seemingly, withal. I learn that many of them have already fine gardens coming on just about their present temporary home—the Receptacle on the road.

Doubtless it is quite necessary that some—every reasonable—inducement should be held out to the colored population of the United States, to influence them to leave that country and come to this; but should it not be thought that the very fact itself, of a negro republic, a Christian empire being reared here on the very spot, perhaps, whence many of them were taken away; that the proprietors and conductors of the novel enterprise, are persons of their own color, and were once as they are now, a proscribed class in a foreign land, should be a sufficient inducement for them to seize the first opportunity that presents itself and come to Africa? By some, the country is dreaded because of the evil reports which have gone out about its boa constrictors, and its intense heat, its swamps and deadly fever. But is any one of these, or all of them together, any more objectionable than even the present social condition of the colored man in America, though rendered equal, or nearly so, as he thinks or hopes, but vainly, to that of the dominant race of the country by circumstances growing out of the recent great American contest? That the social condition, the moral way, of the colored population of America, and their political privileges in that country will discover any marked, favorable change of sentiment in the whites, as a class, on those subjects, after the excitement of the war is all over, but few Americans themselves, I am thinking, believe.

All arguments, speeches and predictions, favoring the idea that henceforward the two races will be able to live together in America, on terms of social and political equality, may be expected to eventuate in practice as satisfactory to the colored race, as the deceitful mirage to the thirsty traveller.

Even those of the whites, who recognize an unqualified brotherhood in the black man, and think it in no way detracting from their Anglo-Saxon reputation to be found, even in America, on the most intimate terms of sociality and friendship with him, tell him to "go to Africa," and there they will accord to him all the respect due from one man to another.

The "Port of Entry" law is working like a charm, and if its operations meet with no check, it will not be long before our Treasury will be relieved, considerably, of its present embarrassment. Is it not to be regretted, nay, lamented, that we should have so long tolerated such a wholesale system of impoverishing the country, and rendering its citizens year by year more and more pecuniarily distressed, as that was carried on here by foreign traders up to the time of the enforcement of this law? For the want of capital equal to the enterprising spirit of this country, the onward march of Liberia must be slow—too slow for her own welfare.

Mr. Commissioner and Consul-General, Abraham Hanson, whose sojourn among us has been so satisfactory to this government, and agreeable to the people, is about leaving us for his home. May he be returned to us.

I remain very truly and faithfully, yours,

D. B. WARNER.

## FROM EX-PRESIDENT ROBERTS.

MONROVIA, August 19, 1865.

DEAR SIR: Our College prospects, I am glad to say, are about as encouraging as could be expected. Though, in consequence of the absence of Prof. Crummell, and the feeble health of Prof. Freeman during last term, which ended on the 15th ultimo, the progress made by the students in some of their studies was not so marked and satisfactory as could be wished; nevertheless, the Examining Committee was highly pleased at the proficiency exhibited in several branches of study. The examination of scholars in the Preparatory Department was most satisfactory; three of these are now recommended for admission into College, and four or five others will be prepared to enter the College proper at the commencement of the ensuing collegiate year, January next.

I am glad to say that the health of Prof. Freeman is now such that he will be able to commence, and I trust, continue his duties through the ensuing term, which begins on the 21st inst., without further interruptions from illness.

I remain yours, very respectfully,

J. J. ROBERTS.

## FROM REV. C. C. HOFFMAN.

CAPE PALMAS, August 26, 1865.

MY DEAR SIR: A beginning has been made *here* in the cultivation of sugar cane. Mr. James Ashton, two years ago, planted a small farm on the Cavalla river; sold all his first crop for seed; is now grinding his second crop and making syrup. Fifteen or twenty acres are now planted by *native Christians* in his neighborhood, on the river, from seed received from him. He cut the lumber and made his own mill; burned shells for lime, and put up his furnace. He is a young man of enterprise.

Our mission work is progressing; but what are we among so many? We trust the Lord will incline the hearts of some youthful men and women to come over and help us.

Yours, faithfully in Christ,

C. C. HOFFMAN.

## FROM MR. HENRY W. JOHNSON.

MONROVIA, August 10, 1865.

DEAR SIR: I am happy to inform you that, after a very pleasant voyage of thirty-six days, we arrived at Monrovia, Sunday, July 9, about 4 o'clock p. m. No accident happened during the journey. We have been very kindly treated by all the prominent citizens of Monrovia. Up to this time we have no cause to complain of any want of hospitality and kindness on the part of the people of this city. We are, under all the circumstances, very much pleased with Africa. The country is all that we can desire. Nature has bestowed upon Africa her choicest gifts. All that is required is the industry and enterprise of man to complete the work.



You are, perhaps, anxious to know how I like Africa. I am very much pleased with it so far. It is a noble country. I am also pleased with the people. I am very happily disappointed with the progress and present state of this infant Republic. Here their pecuniary interests have been very much affected by our war, but still I see many evidences of prosperity, industry, and enterprise among the people. They have the manly bearing of *high-minded and intelligent freemen!* They look and act like men who know *and have no superior but their maker!* They are successfully solving the great problem in regard to the capacity of the black man for self-government; they are working out their own destiny in the land of their fore-fathers. With the help of God they will succeed in spite of all opposition.

The Republic of Liberia is no longer a myth—existing only in the brain of the enthusiast. It is a sober reality—a solemn fact. The only question is—shall it, for want of aid and emigration from abroad, remain for some time weak and feeble, or shall it speedily become great and powerful? *Black men of America!* what a shame that you do not come here and *aid the young Republic.* Eternal disgrace to you if this government is allowed to languish and die for the want of your aid.

I have not been out of the city of Monrovia yet. Judging from what I have seen here, my admiration for Africa knows no bounds. And yet, I am told, that this is the most uninviting part of the whole Republic. If this be true, what pen can adequately describe the magnificence of the country? I learn from the farmers up the St. Paul's river and from other sections, that the prospects are very encouraging for fine crops this season—that their sugar and coffee plantations are doing very well.

I am now more fully satisfied than ever before, "*that Agriculture must be the substantial basis of individual wealth and national prosperity in this country.*" Such is the case the world over, and why should Liberia form an exception to the general rule? I am examining the statutes of Liberia. If admitted, will practice law—but will also follow farming. All the prosperous business men do this here. Following the advice of Ex-President Roberts and other prominent citizens and old settlers, I have not ventured to go about the country much yet. As soon as it is safe, I will go and select my land, and commence clearing it up and put it in process of cultivation.

Liberia has many truly great men who would do honor to any country, and who are fully capable of laying the foundations of future greatness for Liberia. I have called upon Professor Freeman. He likes the country well and is full of hope and courage. I am very much pleased with him. Being both natives of the same State. (Vermont) we feel like old friends. I must close my long letter: excuse its length. "From the abundance of the heart the mouth speaketh."

With many thanks to you for the interest you manifested for my family and myself while in America, I remain, yours truly,

H. W. JOHNSON.

## ITEMS OF INTELLIGENCE.

**DEATH OF SENATOR COLLAMER.**—Liberia has lost a noble friend in the decease of Hon. Jacob Collamer, U. S. Senator from Vermont, who died at his residence in Woodstock, Vermont, Nov. 9th. For many years he has been an able advocate and liberal benefactor of the black man and his fatherland, and the memory of his exalted Christian character and deeds in public and private, will long survive.

**DEATH OF LORD PALMERSTON.**—October, 18th, Lord Palmerston, expired at Brockett Hall, Herts, England, within two days of completing his 81st year. His death is recorded in our columns on account of his hostility to the African slave-trade, of which, from the day he assumed office, he became the steady opponent.

**PASSENGERS FROM LIBERIA.**—By the barque Thomas Pope at New York, October 30th, after a tedious and boisterous voyage, the following persons arrived in this country:—Hon. A. Hanson, Commissioner and Consul-General from the United States, J. R. Daily, C. L. De Randamie, Mrs. Miller, M. Green and wife, J. T. Jordan, W. A. Placher, H. Johnston.

**COLORED MINISTERS.**—The Board of the American Baptist Home Mission Society, New York, has decided to open four schools for the education of colored ministers at the South: one at Richmond, or Washington, under J. G. Binney, D. D.; at Savannah, under H. J. Ripley, D. D.; at New Orleans, under J. Chaplin, D. D.; a fourth, in the south-west quarter of the field, for which the arrangements are not yet perfected.

**DR. LIVINGSTONE IN BOMBAY.**—The *Bombay Times* announces the arrival of this celebrated African traveller in Bombay on the 11th of October, to make preliminary preparations for another exploring expedition. It says that the scene of his explorations will be that tract of territory extending between the region which he has already explored, and that discovered by Captain Speke. He will commence his travels by following the course of the river Rovuma, which is in about ten degrees south latitude—towards the north to Lake Nyassa, and then towards the south to the Tanganyika. Dr. Livingstone has already explored the Rovuma for about one hundred and fifty miles; but from that point towards the west the country is totally unknown. The object of the Doctor's expedition is partly to open up the country for the purposes of commerce, and partly to carry out the wishes of the Geographical Society of London, by exploring the watershed of the Zambesi, and the district visited by Captain Speke. This latter object possesses great interest in the estimation of geographers at home, and they are desirous of ascertaining whether the lakes discovered by Speke, Grant, and Baker, are not supplied by water flowing still further from the south than from any sources yet discovered. The party composing the expedition will be a small one, and in all probability will be composed almost entirely of natives.

