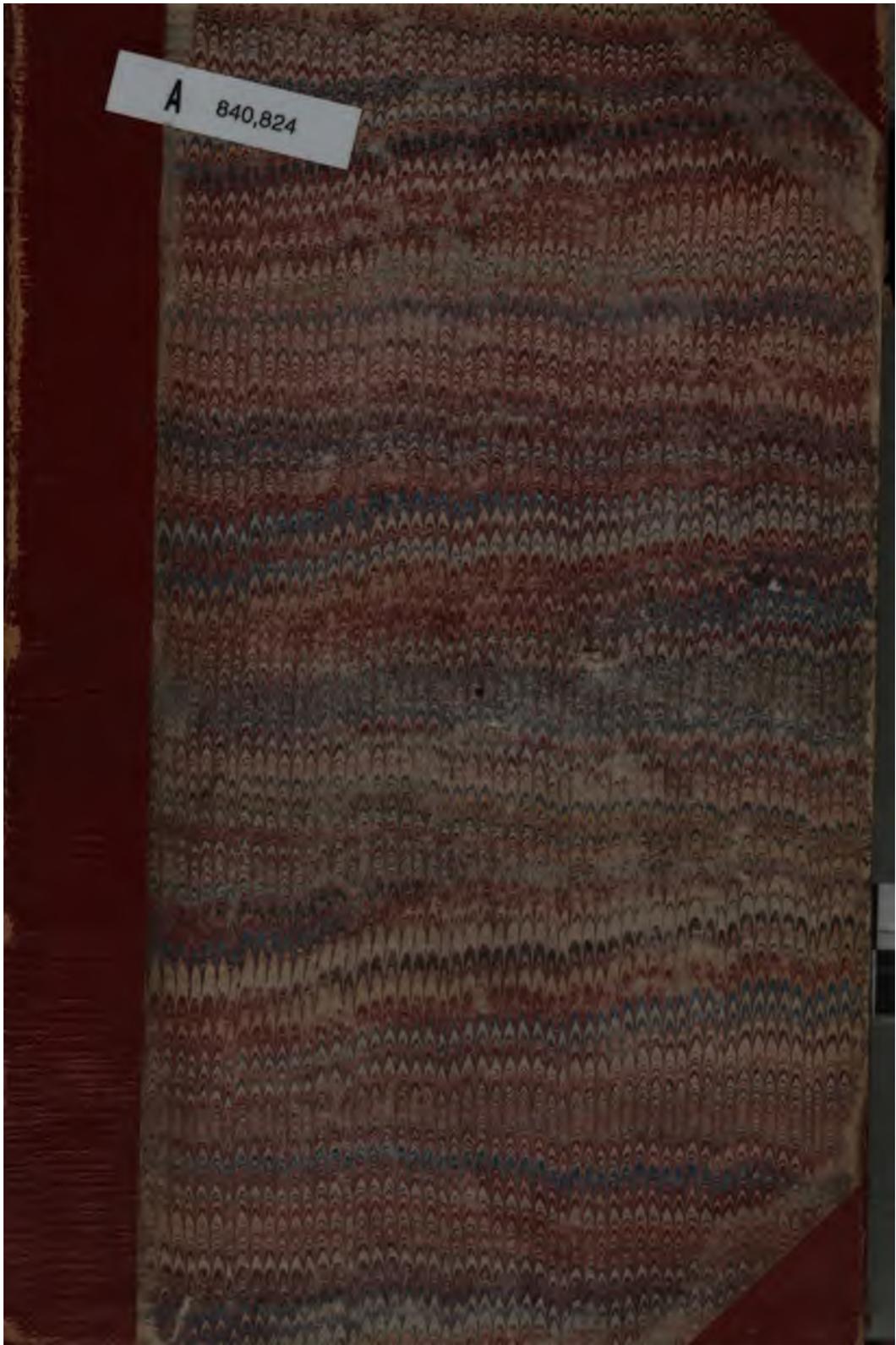
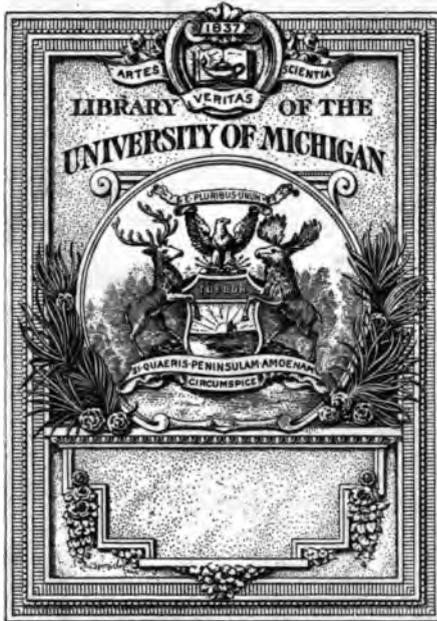


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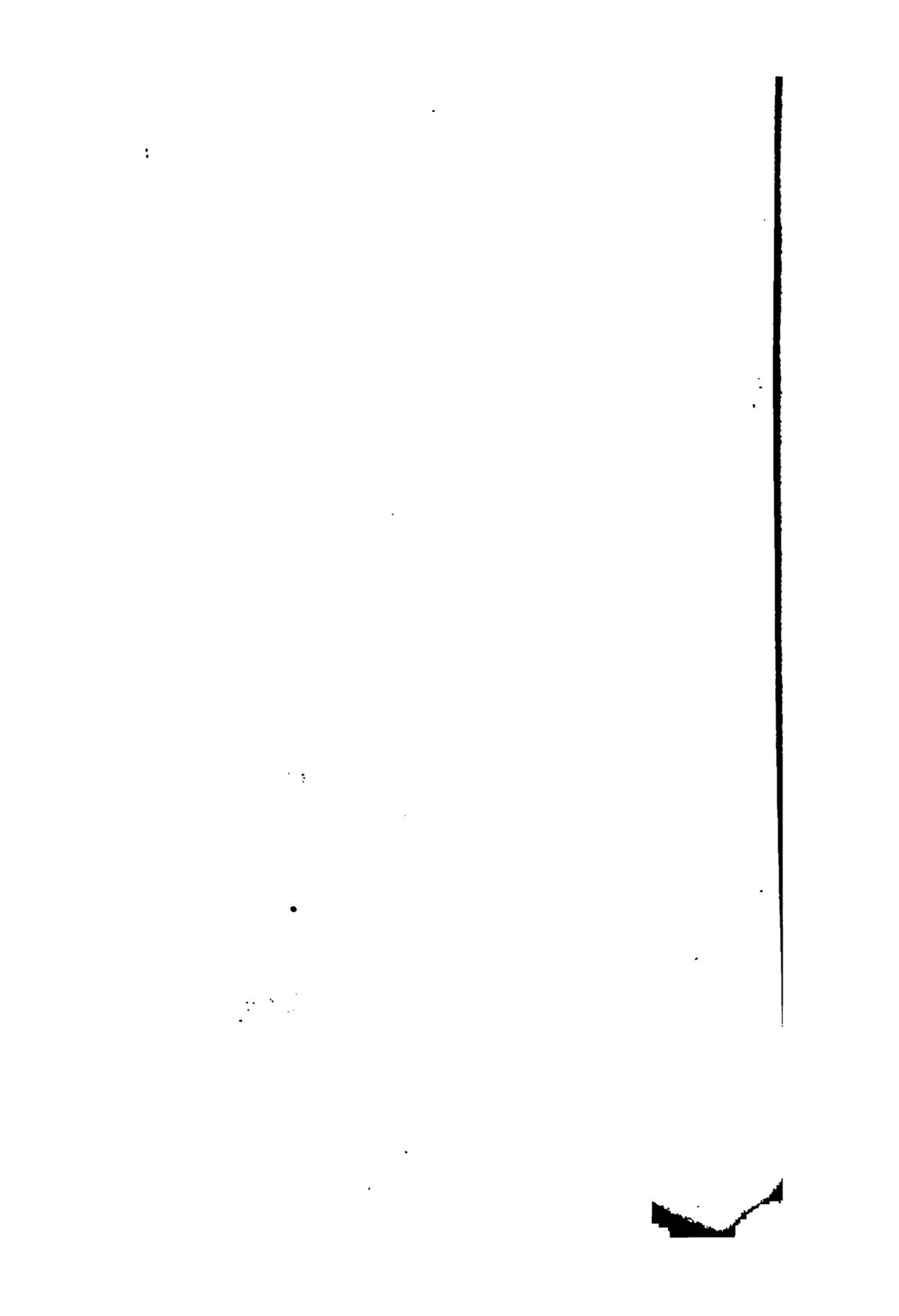
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From
American Colonization Society
May 28, 1913.

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[No. 1.

SOUTH-WESTERN AFRICA.

The last number of the Repository contained an account of the efforts of Captain Edward Harrington, of Beverly, Mass., in command of the ship *Sea Mew*, to open up trade with the natives of South-Western Africa—especially with those reached from Great Fish Bay. We conclude our extracts from his Journal, showing his experience and what he learned of Walwich Bay and Flamingo River, and Little Fish Bay and Elephant Bays, and their immediate interior.

July 3, 1843—The first part of the day light winds and calms; towards the latter part a moderate breeze sprung up; stood in towards the land, and at 8 o'clock in the evening came to anchor in Walwich Bay, in four and a half fathoms, muddy bottom.

July 4.—At 7 A. M. went on shore, where I was met by a tribe of Hottentots, about fifty in number, men, women, and children, who nearly devoured me by begging every thing I had about me, even to my shirt and buttons. I lost three buttons from my jacket, and a handkerchief out of my pocket before I could extricate myself from them. I insisted on their returning my handkerchief. The chief instituted a search, and it was found upon one of their fair sex. After making the whole a present of a small piece of negro-head tobacco, and to the women a few beads, I invited the chief and three others on board, where I made them a small present, and let them see the articles I had to exchange for ivory, bullocks, gum copal, and some minerals, of which I had samples. They made me understand that they had only two bullocks to sell; that for want of food in that region, their bullocks were far off, ten days' journey, in a N. E. direction; that ivory could not be obtained in less than twenty days' journey;* and that at the same place I could obtain gum and minerals. I proposed to the chief to accompany me into the interior with some of his men,

* Livingstone's Lake Ngami, and fertile region around it.—*Ed.*

for which I would pay them well on their return. He declined; alleging that we would die for want of water, as there was none to be had for ten days after leaving the Bay. I requested him to sell me a tame bullock, to carry water and food for itself and us. He made me to understand that he would see about it. During the night the natives slept on board, and July 5, after an importunate begging of everything they saw on board, I repaired on shore with them, where I was met with the same importunity for everything I had, as the day before. Towards noon they drove down two bullocks, for which I paid them one musket and eight pounds of powder. The bullocks were in fine order. They also brought down three goats, for which I paid them six pounds of iron. The natives made me understand that they could furnish me with plenty of goats, but that they had no more bullocks.

On the 6th, 7th, and 8th of July, by invitation of the natives, I went to their villages. Visited, first, one S. E. by S., four miles distant, from a landing on the eastern shore of the Bay, situated in a small valley, surrounded by moderately elevated sand hills. The village consisted of six huts, made of sticks and covered with grass. There is, one hundred rods from the village, a spring of excellent water, from which I supplied the ship every day while I remained at the Bay. Next, I visited a village of eight huts, situated two miles from the former on the same course, in a small valley, and likewise watered by a spring of water and surrounded by sand hills. On mounting the northern sand hills bordering the valley, I perceived an extensive plain with a good soil, capable of producing, in ordinary times, food for ten thousand cattle, but at present all dried, parched, arid, and desolate, with only here and there a succulent plant or herb to be seen. I found the plain printed all over with the hoofs of cattle and goats, but not a solitary one of either to be seen at present. After surveying this plain I returned to the village. Thence I travelled on a W. S. W. course eight miles, and came to a village eight miles distant from the landing in the Bay, and bearing from the landing S. S. W. This village is composed of ten huts, and situated in an extensive plain, watered with deep springs; but I found it as dry and parched as the former one, and all over imprinted with cattle's hoofs. Around the village there were grazing on the few succulent plants that could be found a dozen cows, five calves, one steer, and about fifty goats. On seeing around the village places where twenty or thirty huts had stood, which appeared to have been taken up not long ago, I asked the natives by signs where were the people who had lived in them. They pointed me to the plain and parched vegetation, and made me to understand that they had gone with their cattle away

back to the borders of a river, to find food for their cattle. The number of their cattle, they made me to understand, was four hundred. They showed me the plain, saying that they could not get food there for them. I made signs to them to go and drive some cattle down, and I would buy them, and pay them for their labor. They replied that it was ten days' travel, and that the cattle would die on the way for the want of food. On the 8th, the chief made me to understand that he could not procure me a tame bullock, nor were any of the people willing to go farther into the interior, for fear of dying for want of food and water. He said that all the food and water we could carry would not last us three days, and it would take six days to get over the sandy desert; that when plenty rains fall, there would be no difficulty; that even in the desert water can be found then, but that they had had no rain for a long time; that if I wanted goats he could furnish me with plenty, but that he had no bullocks; that the cows I saw they kept to furnish them with milk. In fact, while among the natives, I could not see anything that furnished them with food, except a few succulent plants growing in the sand, and cow's and goat's milk. Finding nothing among the natives, or any prospect of communication with the interior, to warrant my delay at this place any longer, I repaired to the vessel.

While at this place, I found great difficulty in making myself understood by the natives. The head man was the only person who had any idea of understanding by signs, and even with him it was very difficult to hold intercourse. I have no doubt that, at times when there is no drought, a great quantity of cattle could be procured at Walwich Bay, and a considerable amount of ivory from the interior. The chief made me to understand that there is plenty farther back, lying over the country. But I think nothing can be done to answer a commercial enterprise without an interpreter. The natives are almost wholly void of ideas, and their language is so poor that they are obliged to express even the scanty ideas they have by smacking their tongues against the roofs of their mouths.*

Captain Horton, of the barque *Minerva*, of New York, informed me that he stayed ten days at Angra Pequina, and went some way back, without encountering a single native, and at Ichaboe eight days without seeing but one person.

Beginning to be short of provisions, and considering the length of time it would require to beat up to Cape Vottas, and that at that place there was no safe harbor for my vessel to lay in at this season of the year, being winter and subject to continual gales of wind, I thought it best to return to the north-

*The "Hottentot click;" a sound peculiar to the language of that tribe, and a few others who have borrowed it from them.—*Ed.*

ward. Consequently, I reached my vessel at 4 P. M. on the 8th of July, got under way, and stood out to sea from Walwich Bay.

July 16.—After a passage of eight days of light winds and calm weather, came to anchor off Flamingo River, a few miles to the northward of Port Alexander, the latter being uninhabited. The only natives visiting Port Alexander are those inhabiting the borders of Flamingo River. I therefore concluded to come to anchor off the latter place, for the double purpose of procuring water and having a quicker communication with the native chiefs.

July 17.—At daylight, having sent the boats after water, repaired with a few yards of cloth, beads, and a little rum, as presents, to the native villages. After travelling five and a half hours along the bed of the Flamingo River, which is now perfectly dry—though water may be obtained at any place by digging, say two feet below the surface—and having encountered a few villages and enlisted three natives as guides, I arrived at two large villages at a little distance from each other, and belonging to the two chiefs I held intercourse with on my former visit at Port Alexander. By the younger chief I was received with a quite reluctant welcome. He felt indignant at my guides for bringing a white man there without his previous knowledge; but after my giving him a small present, he became quite reconciled, and extended me his hand in welcome. By the elder chief I was received with an unreserved welcome. Gave him a present, and a glass of rum to his people. I inquired whether he had collected any ivory since I had been gone, as he promised. He told me he had not; that he had been unable to send back into the country, in consequence of one of his sons being attacked by a lion and torn in pieces; and that of two others, who stood in his defence, one had his arm mutilated, and the other was badly injured; the remainder of his people were obliged to procure, by hunting wild game, that subsistence for their families which agriculture denied them, on account of their having had no rain for a long time. Having thus ascertained that there was nothing to be obtained at this place, and having received two pumpkins from each of the chiefs present, I retraced my way to the ship. Having travelled at least sixteen miles each way, I reached the ship at 7 P. M., quite tired, if not perfectly exhausted. I then got under way and stood to the north.

At the mouth of this river there is a fine location for a factory, close by a never-failing spring of water. One mile to the S. S. W. of it, a ship may lie, where I laid, in seven or eight fathoms water, all the year round, in perfect safety. The place is four miles to the northward of the anchorage at Port Alex-

ander. But my firm conviction is that nothing could be done to any benefit without a permanent factory, or a vessel depot; nothing in a less time than six or eight months; and nothing without having efficient men to tend a factory, and to penetrate into the country from ten to fifteen and twenty days' journey, with a few goods, from time to time, to purchase ivory and bullocks, the two staple articles, at present known, of this section of country. At first it would require the sacrifice of some time and some expense, by way of small presents to the chiefs of different tribes, to inspire them with confidence and secure their friendship. That being gained, one could conduct any commercial operation he should choose to undertake. He would meet with a hearty co-operation from the natives as guides and carriers, for the trifling compensation of a dollar and a half a month in goods, for wages, subsistence, and all expenses. The weight which they are in the habit of carrying is fifty pounds each, on their journeys to the interior. The chiefs informed me on the previous occasion at Port Alexander, on my showing them pieces of ivory of different weights, that it can be purchased at from ten to fifteen cents per pound, small and large, and bullocks from a dollar to a dollar and a half each, in goods at our home valuation. I am of a firm opinion, from the information I gathered from these chiefs, that a capital of \$15,000 invested in proper goods, in the course of eighteen or twenty months, if managed properly by efficient persons in the manner I have mentioned, would realize a return of at least \$30,000. But I repeat again, that nothing can be done on the beach, without penetrating into the country, and without the expense of time.

July 20.—Came to anchor again in Little Fish Bay. I stopped in this place again, in hopes of finding some ivory and disposing of some of my remaining goods; but was disappointed in both. Sold only about two hundred dollars' worth, and found in the whole place only seven scrivellos, weighing sixty-five pounds.

July 21.—Took up the anchor and stood to the northward.

July 22.—Came to anchor at Village or Tiger's Bay, in latitude $14^{\circ} 17'$ south, and in thirteen fathoms water, with a very heavy swell setting into the Bay. Considered it anything but a safe place for a vessel to lay at. Attempted to land in a whale boat, but on approaching the shore I found the sea breaking mast-head high, and threatening instant destruction to the boat and all in it. I was obliged to return to the ship.

July 23.—Attempted to land again, but found it impossible, on account of the very heavy sea breaking all along the Bay. Returned to the ship.

July 24.—The sea a little better. Attempted to land, and

effected it with considerable difficulty at 7 A. M. Remained walking along the sea shore till 10 A. M. without seeing a single native, though I encountered two of their villages, both deserted. Along the marshy ground in the Bay, I found the soil imprinted with elephant's feet and covered with their ordure. At ten o'clock I started with three men and the interpreter into the country, in hopes of meeting with some of the natives. Walked, in nearly an easterly direction, along a valley, or bed of a river, from half to three-fourths of a mile wide, with very high, rocky, and barren hills on each side, till 2 P. M., without seeing a single soul. Yet on my way I encountered huts and late traces of men and cattle and wild animals of every description, from a lion down to a fox. Hardly thinking it prudent to go any farther, so as to be overtaken by night, and be obliged to spend it in a country so manifestly infested by wild and ferocious animals, and people probably as wild as they, I ascended a high conical hill, before returning to the beach, in hope of seeing some human being in the valley beyond it. On arriving at the summit of the hill and viewing the country around, we were startled all at once by the cry of three women close by our feet. They lay concealed, or apparently fled from the valley on our approach to this hill to conceal themselves from us. At the moment of our approach, and as soon as they perceived us, they fled precipitately down the opposite side of the hill, crying and shouting all the way. Nearly at the bottom of the hill, we perceived five men in the same act of flying from us. In vain my interpreter sung out to them to stop, offering them cloth and beads, and saying that we were their friends, and wished to do them no harm, but only wished to talk with them. They stopped to listen to what my interpreter said, and then fled till they were out of sight. After this, the thought struck me that the natives had fled before us and in fear of us all the way along from the beach.

While returning to the beach, we met two droves of elephants, going in the same direction and about one-third of a mile from us. We approached them, to ascertain more accurately their size. When we came within four hundred yards they all stopped, old and young, and gave us a fair view of them, while they were apparently reconnoitering us with considerable curiosity. Two of the largest stood in front of the rest. Their tusks would weigh from sixty to seventy pounds. I uttered a yell. The young ones scampered away with the velocity of lightning. The old ones walked away, as stately and deliberately as if nothing had happened and nothing was to be apprehended. I counted twenty-eight. I think their number was greater; but I could not see all the young ones on account of the high brush wood.

Reached the beach at half-past five, where I examined the huts more closely, and found from every appearance that the natives lodged there the night previous. I left in each a fathom of cloth, a bunch of beads, and a fig of tobacco, in the hope that when they came back they would by these means be assured of our friendly intentions. On arriving at the boat, I was informed by my three Kroomen, whom I had left by her, that while they were sitting by the boat, two natives came down from the opposite hills, shot their arrows at them, and then fled back into the country. Both arrows fell short of their distance. One of them struck against a stone and splintered itself to pieces. Launched the boat into the surf and went on board. When about half way to the ship, saw the natives come down to their huts.

July 25.—At 7 A. M. went on shore again, hoping that the natives, on finding the cloth and beads I left the previous evening, might reconcile themselves to seeing us; but I was disappointed, for when about half way to the shore I saw them running beyond the hills again. When I got on shore, I found their huts deserted as before, but their fires still burning; and to my great surprise the cloth, beads, and tobacco I left the previous evening remained untouched in the same places where I left them. I saw a few natives on the top of a hill, observing us. I beckoned to them to come down; but in vain. I sent my interpreter to approach them and speak to them; but as soon as they perceived him they fled to the mountains. I remained on shore till one o'clock, hoping that a greater number of the natives would come together and muster courage to come down to us; but was disappointed.

Not being able by any means to inspire the natives with confidence in us, so as to have an interview with us on the beach; not thinking it prudent, in their present opinion of us, to penetrate farther into the country; a heavy surf on and off the beach increasing, so as probably to prevent communication between the shore and the vessel for three or four days; under such circumstances, I considered a further delay at this place useless; though, if properly prepared for hunting elephants, I could procure in the course of a week, with fifteen good marksmen, from fifteen hundred pounds to a ton of ivory. This morning I have seen a drove of fifty elephants, large and small, feeding on the grass at the bottom of this Bay, and not over five hundred yards from the sea-shore.

My interpreter's opinion was, that this people had not had much intercourse, if any, with whites; and that, having heard from others, their countrymen, that some vessels have been in the habit of stealing them and their people, they are afraid of and run before the people of every vessel that comes to their

port, thinking that they have come to steal them, their wives and children. I am of the same opinion. Nor are the natives without reason for apprehension from the unprincipled and execrable stealers of their species.

Not four months ago, a factory was established, not one hundred miles from this place, by a Portuguese or Brazilian agent, for the purpose, as they pretended, of purchasing ivory. In a short time they commenced purchasing slaves for a vessel that was to arrive at a preconcerted date. The vessel arrived at the time appointed, but the agent was not fully prepared with her cargo of purchased captives. What was to be done? Delay was dangerous. The master and agent resolved to add crime to crime. The captain lands his men, armed, in the middle of the day, surrounds the factory, and takes captive both the slaves and the terrified free, of whom there were forty or fifty about the factory, trading, and otherwise occupied. The agent sets fire to the factory, and cries out to some fugitive natives, "Englese, Englese;" that is, "the English, the English!" After some sailors have taken every thing worth having out of the burning factory, they run after the agent, who is still running about, crying "English, English," to make appearances good before some bewildered and astonished natives, who are fortunate enough to escape to the neighboring heights. The agent allows himself to be taken by force to the beach. They embark, with their purchased slaves and stolen men, on board their vessel, and set sail, with a full cargo, for a market in Brazil, and poor John Bull, in the eyes of this poor, simple people, bears the blame of this atrocious act. As, besides the Portuguese, none but English and Americans visit these native ports, the natives confound us with the English, and entertain the same impression of us as of them; that is, that we are nothing but robbers and pirates. I am well convinced that most of the Portuguese, in order to retain the entire commerce of this part of the coast in their hands, foster and revive continually this notion in the minds of the natives.

On arriving on board, got ready to get under way. Began to heave in the chain, there being a light breeze, but a very heavy swell setting into the Bay. Hove in the chain cautiously, till it was nearly perpendicular with the anchor, when a heavier swell, striking the vessel suddenly, broke the shackle that connected the chain with the anchor, so that the latter was lost. Made sail, and stood to the northward.

There is a rivulet of clear and beautiful fresh water extending all along the shores of this Bay, and only five to ten rods from the beach.

July 27.—At 11 A. M., entered St. Mary's Bay, and coasted all along its shore, within two cables' length from the beach,

but could find no bottom within eighty fathoms of line, and consequently no anchorage. The shores of this Bay are composed of a highly-elevated rocky ridge, with no vestige of vegetation except a rocky moss, called the *orcella*. With this the ridges are completely blanched over.

Kept under full sail, coasting to the northward, within hail of the shore, till 5 P. M., when I entered Elephant Bay. Coasted all along the steep shore of this Bay, within a cable's length of the beach, but found no bottom with less than seventy fathoms, except in one narrow place, where it was eighteen fathoms, half a cable's length from shore. Kept the vessel off shore one cable's length, in order to have room to come to anchor. On gaining that distance, lost the sounding within fifty fathoms water, and, consequently, the anchorage. Hauled the vessel off shore, and stood off and on during the night.

At 6 A. M. left the vessel three miles in front of the Bay, and went on shore in the whale-boat. Landed at the bottom of the Bay, and went in quest of the natives. Encountered many of their villages all around the Bay, but all deserted. In the centre of these villages—which are invariably built in a circular form on the whole extent of this part of the coast—I encountered large piles of ashes, intermixed with human skulls and bones, which leads me to conclude that the natives must either be cannibals, offer human sacrifices, or burn their dead. I continued travelling around the Bay till I came to and ascended an elevation, from which I discerned a smoke issuing from the centre of half a dozen huts. I repaired to the spot, where I found about fifty natives, men, women, and children, employed in cultivating a plat of ground with corn, beans, and pumpkins. At my first appearance they felt quite startled, and flew to their spears, and bows and arrows. I sat down, and assured them there was no harm in the way, and, through my interpreter, explained to them the reason of my appearance. After a while they became reconciled, and sat alongside of me, when I made them a present of small value. I inquired of them whether they had any ivory for sale, or other articles that they could dispose of in barter, as *orzilla*, hides, bullocks, &c. They replied that they had none; that ivory might be obtained, but it would require twenty or thirty days before it would come in. As I perceived innumerable traces of elephants about the Bay, I asked the natives whether they killed elephants that came there. They replied in the negative, but they said that sometimes, when there were great numbers of them, people from the interior come down, hunt, and kill them. After further ascertaining that nothing in regard to trade could be done in a reasonable time, I was attended by the natives down to the beach, and at 5 P. M. embarked, and put off for the ship. At

6 P. M. reached the vessel, and stood to the northward, for Benguela.

July 30, Sunday.—Came to anchor in Benguela Bay, and unprofitably ended my South coast experiment.

CHURCH MISSIONARY SOCIETY AND WEST AFRICA.

On the 12th of April, 1799, sixteen clergymen and laymen of the Church of England, among whom were John Venn, John Newton, Thomas Scott, John Bacon the sculptor, and Josiah Pratt, met at the "Castle and Falcon," Aldergate street, and founded the Society. Its total income for the first three years amounted to £911; for last year it was £145,000. The whole amount received by the Society to the present time is £4,400,000. Of this, foreign missions expenditure, disabled missionaries and students, have absorbed £85 per cent.; Association expenses, publications, and management, £12 0s. 11d. per cent.; and investments have been made at the rate of £2 19s. 1d. per cent. During the last twenty years, management and incidental expenses have averaged about £2 3s. 7d. per cent.

The first missionaries of the Society were two Germans, who were sent, in 1804, to the West coast of Africa. Since that time, the Society has sent into the mission field 703 European missionaries and agents, and now supports 277 missionaries, 1,830 lay agents, and 878 schools.

In Sierra Leone, the native clergy, inclusive of the pastor of the native church, are more than three-fourths of the whole missionary staff. In the Yoruba Mission, they are more than one-third. In the Niger Mission staff, of 16 agents, not a single European missionary is found. In the Indian missions there are thirty-eight native clergy to ninety-four European; of ordained missionaries in Ceylon nearly one-half, in New Zealand two-fifths, and in North-West America one-third are natives. The developments of this native pastorate is the result of the Society's expenditure upon schools and native agency.

In 1854, the native church at Sierra Leone took up the schools, relieving the Society of about £800 per annum. In 1862, the native pastorate was founded, and ten pastors placed on funds. The Society's connection with Sierra Leone is now mainly confined to the maintenance of educational establishments. Six missions have sprung out of Sierra Leone—the Timneh, the Yoruba, the Niger, the Bullom Shore, the Quiah, and the Sherbro.

During the past year, the native church at Sierra Leone has raised £800 for their native pastorate fund, and £830 as a Church Missionary Society Jubilee Fund.

From the Presbyterian Monthly.
MISSIONARY HYMN.

"How Beautiful."—Isa. lii, 7.

Upon the distant "mountains"
 "How beautiful the feet"
 Of those who bear a treasure,
 All human want to meet;
 Who carry joyful "tidings"
 Allaying guilty fear;
 The message of "salvation"
 For all the world to hear.

In every land proclaiming
 "Good will" on earth "to men,"
 And "peace" among the nations
 Beneath Messiah's reign:
 For every human being,
 Estranged and lost to God,
 A gracious, full redemption
 Through all atoning blood.

Then tell the wondrous story,
 Proclaim it far and wide,
 Till every land and nation
 Shall know that Christ has died;
 Has died to make atonement,
 Has shed His precious blood
 To save us from perdition,
 And "bring us unto God."

Oh, let the sacred heralds,
 Commissioned from above,
 Go forth among all people
 To tell a Saviour's love;
 And may the HOLY SPIRIT
 Apply His sacred word,
 Till earth's uncounted millions
 Shall know and trust the Lord.

THE MISSION OF LIBERIA.

The following editorial from *The People of Bassa*, forcibly presents the grand mission of that Republic. We are glad to read the enunciation of such firm principles by the newspapers of Liberia:

This infant Republic, modeled after the boast of republican governments, the United States of America, presents at this stage of her existence cause for much thankfulness to the Ruler of the Universe for the many instances of favors and blessings He has bountifully bestowed upon it, and for having

graciously rewarded the labor and toil of our sainted sires, as well as of the husbandman, and of those given to other branches of industry. Can we, then, with His manifold kindness, so prominently to be seen on every hand, withhold the expression of our gratitude for His many rich and unmerited mercies? Should not Liberians humble themselves before Him, and supplicate for the continuation of these mercies—these national blessings?

Another national year has come and passed away, bringing with it the different changes and shiftings, the results of which are, more or less, calculated to mark the progress or retrogradation of nations.

We have now entered upon the twenty-second year of our Nationality. The people are improving physically and intellectually. The stern realities of life, with all its circumstances, are before them. From the pulpit and rostrum they are weekly instructed as to their duties as the representatives of millions of their race; they are taught their duties as pioneers in the disenthralment of a vast continent from the bondage of sin, and from them, as insignificant as they may appear, must irradiate the light which is to break the fetters of ignorance, superstition, and idolatry, which have for centuries held the vast millions of this continent in the most fearful and degrading darkness.

The people of Liberia are charged with an important and a responsible mission, second to none other. Indeed, a most fearful account will be required at our hands, if we are recreant to the high position we occupy as the representatives of our race in this land of darkness. No circumstances whatever should influence us for a moment to forget our proud mission, or to abate our efforts in the noble duty of redeeming our race from the curse which has for ages followed us, and which in its train has brought it degradation and the most abominable of all servitudes.

The Liberians are free from the degrading circumstances which are inseparably associated with the condition of their brethren in other lands, and it is hoped our Republic, though many are the efforts used to prevent it, will ere long be sought as the home of refuge, a sure and safe, and, we may add too, the only shelter from oppression, contumely, and the degrading influences of slavery, where they may assist in building up an African nationality, and concentrate their efforts for the redemption of our heathen brethren.

Here may be found a wide and interesting field for the exercise of Christian principles. The philanthropist may find here innumerable objects for the exercise of his noble aspirations. The door is open for the easy access of every one. Let none

stay away from this large field of labor; for every acquisition to our population we hail as so much missionary intelligence for the dissemination of civilization, and the propagation of the Gospel among the pagans of this our common country. The fiat has gone forth. Africa is to be redeemed. As to the certainty of the fulfillment of this Divine declaration, no one is to be found who will dare raise a question.

Should Liberia receive no further acquisition from abroad, a nucleus has already been planted and established here, from which the regenerating influences of Christianity are to spread and illuminate this dark and benighted continent; and should Liberians fall short, from neglect, of accomplishing the mission which it has pleased the Divine disposer of human events to charge them with, it cannot be doubted but that our places will be filled by others more enterprising, who will be more honest and determined in effecting the purposes of an allwise and beneficent Creator. Liberians should no longer be indifferent to a matter which much concerns them, if ever there has been a relaxation of effort on their part.

From the New Orleans Advocate.

LETTER FROM REV. HARDY RYAN.

LIBERIA, *September 10, 1868.*

REV. DOCTOR NEWMAN: I pen you these lines hoping you are well and in the enjoyment of good health. I here to-day am glad to inform you that I am now in Monrovia, preaching once and twice per week in the Methodist Episcopal Church. My thought is not to stay or reside in the capital, but to go among the natives. I find myself not very far from the Mandingo tribe, from which my grandfather came.

What they now want to hear is the true Gospel of Christ. We want here the Holy Ghost Ministers, men that are heaven-born, heaven baptized, qualified for the ministry. I send you a few lines in this of a sheet or two in their writing, to show to the brethren what a nation I am among. The Mandingo tribe is said to number several millions. Some of the chiefs have said to me: "How can Jesus be the Son of God?" "God had no wife!" "Jesus was a Prophet." "Jesus was a Prophet like Mohammed," "Mohammed told us there was but one true God," and hence that saying they verily believe. To let you know I have been among them, I enclose these copies. Read them, if you please, and let my brethren know it.

I am glad that I am able to inform you that I am one man that has a missionary spirit in me. I am still riding that horse you call faith, feeling I have done my Master's will by

coming here. God bless you all! I still remain the same man I was when I was there. Let all the churches know these things that I have said unto you. As soon as my probation as a member of Conference is out, I expect to travel among the heathen. I close my letter by saying, when I die I'll die on my grandfather's land. Please answer these lines as soon as possible and let me hear from you. My family are tolerably well at this time. Hoping these few lines will find you the same, allow me to subscribe myself your humble servant in Christ.

HARDY RYAN.

NO SLAVERY IN LIBERIA.

An unfounded and unjust report that slavery exists in Liberia, has lately obtained circulation. To the active friends of that Republic, founded and reared in the spirit of the largest liberty to all its inhabitants, Americans and natives, the strange charge requires neither contradiction or notice. To others, the following communications from Ex-President Roberts, a gentleman of great intelligence and high character, are specially commended:

"BONDAGE IN A STRANGE PLACE."*

To the Editor of the North American and United States Gazette.

SIR: My attention has been called to an article under the above caption, which appeared in your paper of the 11th inst., and which—while it accords to the people of Liberia much credit for their governmental capacity, their courage and steadiness in maintaining themselves among the savages, and for their conciliatory and humane policy toward the barbarous tribes with whom they have come in contact—places both Liberia and myself in a decidedly false position, unintentionally, I have no doubt.

Now, as regards myself, I beg to say that, in speaking of the population of Liberia, I am guided in my estimate solely by personal visits to the several tribes within the jurisdiction of the Republic, and on those occasions computing the numbers

* In giving place to this communication, the North American states: "It affords us much pleasure to publish the communication of Ex-President Roberts, of Liberia. His statements are clear and satisfactory. It is evident that the banner of the Republic of Liberia has no shadow of slavery to obscure the light of its rising star. The information will awaken a new interest in the mission of Ex-President Roberts, four times elected President of the Republic, and at this time the honored President of the College at Monrovia, the capital of Liberia."

of their respective inhabitants according to the extent of territory each occupies, and the denseness of the population, more or less apparent from the number and size of their towns and villages; therefore, relying upon this calculation, I have no hesitancy in placing the present population of Liberia at six hundred thousand souls.

I am represented as having stated that the College in Liberia "educates and supports the children of the slaveholding chiefs, gratis." This is an error. No son of a slaveholding chief has ever entered the College as a student; and I beg to say further, that on no occasion have I used the word slaveholder in connection with any chief who has expressed a desire to have his son educated in the College. And yet I confess that, were it in my power, I would educate the sons of every slaveholding chief I could reach; I would give them a wholesome Christian education, infusing into the mind of each the Divine command of love to his neighbor, and that both slavery and polygamy are wrong; and I would do this without any fear that it would "inure to the growth of slavery." Slavery is not the result of properly educated minds. I did say, in answer to a question put to me in regard to the pecuniary ability of the chiefs to educate their children, that "in Africa a chief's wealth consisted in the number of wives and slaves he might have." In this, however, I have no idea of being understood that such was the present mode of reckoning within the bounds of Liberia. I simply referred to the fact as an illustration of the inherent pagan indifference of African chiefs to the accumulation of worldly goods. That slavery should exist in any form in Liberia is, I am bold to assert, wholly repugnant to the feelings of the people, and expressly prohibited by the fundamental law of the Republic. The Constitution, chapter 1st, section 4th, emphatically provides: "There shall be no slavery within this Republic; nor shall any citizen of this Republic, or any person resident therein, deal in slaves, either within or without this Republic, directly or indirectly." And I challenge the proof that the Government has not, to the fullest extent of its ability, maintained the majesty of this law. Whatever else may be alleged against Liberia, one thing is certain: the Government does not protect slavery, nor will it knowingly and willingly allow it to continue on its territory; and I may also add, that no chief within the limits of the Republic is ignorant of this fact; for some have been taught a lesson on this subject they will not readily forget. Hence it is, that "with peculiar pride" I contemplate Liberia's "record" against slavery—a record full of interest, and abundant in proofs of the devotion of Liberians to the cause of freedom.

From the beginning, the Government of Liberia has not failed

to exert every means it could command to relieve the victims of slavery, whether intended for the holds of slave-ships or held for domestic use. It has not only broken up all the slave barracoons along its six hundred miles of coast, but has also put forth its strength to break down and abolish the system of domestic slavery among the native chiefs. The sanguinary struggles against King Willie, and the notorious Gatoombah fully attest this fact. Both these chieftains made war upon the Government in consequence of its determined opposition to domestic slavery; and I am glad to be able to say there has been no abatement in this determined purpose. I have good reason to believe that no case of slavery, coming to the knowledge of the Government or to that of any public officer, has been allowed to pass unnoticed or without an effort to release the slave or slaves, and punish the parties who may have attempted to enslave them. If, then, there be any remnant of slaves in Liberia, they are held very secretly and by a very uncertain tenure.

Now, sir, I have stated as briefly as possible the actual merits of this question of slavery as regards Liberia; and I shall rely upon your kindness to publish this statement of unvarnished facts in your widely-circulated paper, as a correction of the very erroneous impression on the public mind in regard to the existence of slavery in Liberia; and this impression it seems you received from a misapprehension of remarks by me respecting an *ancient* method in Africa of measuring the wealth of a chief by the number of his wives and slaves; and that in this I referred to past time, and not to the present of Liberia, I thought was fully understood from the allusion I made in the same connection to the custom among African chiefs, during the prevalence of the slave trade, of distributing the larger portion of the proceeds of the sale of slaves they might send to the coast among their subordinates and friends; and in consequence, even in those times, African chiefs were never wealthy.

Your publication, sir, of the foregoing will be doing an act of justice to Liberia, and will greatly oblige

Your obedient servant,

J. J. ROBERTS.

New York, *November 20, 1868.*

LETTER FROM EX-PRESIDENT ROBERTS.

To the Editor of the Tribune.

SIR: A few days ago a friend enclosed to me a slip from your paper of the 18th inst., which contains declarations that greatly surprise me. I am there represented as having said "that the

Republic of Liberia has made conquests of the interior tribes until it has a population of 600,000 souls;" and, founded on this, you announce as "a singular and atrocious fact, now first coming to the knowledge of the public, that this Republic has permitted the continuance of slavery among the interior tribes which it has conquered on a very extensive scale." Now, really, this is all new to me. For, in the first place, I have no knowledge whatever of the fact that the Republic has made any conquests of interior tribes; and, secondly, without this knowledge, I certainly would not have indulged the assertion attributed to me. It is true that many *slaves* have escaped from the interior and taken refuge in the Republic, where they are protected in their freedom, and permitted to enjoy all the rights and privileges of free citizens. The only accession of any native *tribe* to the Republic for a number of years was that occasioned by the union of the settlements at Cape Palmas with the Republic a few years ago, and which brought within its protection several large seaboard tribes—greatly enhancing its population. But, singularly enough; these tribes never engaged in the sale of slaves to foreign dealers; and, as far as I know, never tolerated domestic slavery among themselves. It seems that the remarkable conclusion that slavery exists in Liberia has been arrived at wholly from an estimate stated by me of the present population of the Republic; and a reference made by me to an ancient practice in Africa of measuring the wealth of African chiefs by the number of their wives and slaves. But by what mode of reasoning it can be inferred from these premises that slavery exists at present in Liberia, I am unable to discover. The number of population, more or less, has nothing to do with the question of slavery; and a fact as to what constitutes the wealth of interior chiefs is no proof that the same description of wealth maintains in Liberia. No, it is altogether an error. The people of Liberia abhor and detest slavery in any form, and the fundamental law of the land absolutely prohibits it. To say that slavery is tolerated in Liberia is a most unjust imputation against the Government of that Republic. And I assert, without the fear of successful contradiction, that the Government of Liberia has done every thing in its power to extirpate slavery from its territory, and will not, knowingly and willingly, permit its continuance within its jurisdiction.

And now, sir, to correct an erroneous impression, so unjustly prejudicial to Liberia, I beg that you will do me the kindness to give this a place in your widely-circulated paper, and oblige

Your obedient servant,

J. J. ROBERTS.

NEW YORK, *November 25, 1868.*

From the Rome (N. Y.) Sentinel.

AFRICAN COLONIZATION.

Rev. Dr. John Orcutt, Travelling Secretary of the American Colonization Society, delivered an interesting discourse at the Presbyterian Church on Sabbath, November 22, touching the objects and doings of the American Colonization Society. Comparatively but few people are acquainted with the history of Liberia, a purely African Republic, whither it is the purpose of the American Colonization Society to give passage to, free, all the people of color of the United States who may desire to go there. The object of the Society is one which would seem to be worthy of the substantial approval of the American people. Though it would require many years to carry the colored population of this Republic across the waters in the manner being done by this Society, it would seem that something of the kind must be done to induce the man of color to return to his native country, where he can live on a level with his fellow beings. It would seem also, that after he learns that he may find a pleasanter home among men of his own race on the other side of the Atlantic, he will himself make an effort to get there. The cause of African Colonization should receive the attention of every class of the Caucasian race. We presume that the Secretary of the Society, Dr. Orcutt, will be pleased to furnish any information on this subject of Colonization he may have in his possession. Many of our citizens have become deeply interested in the matter, and will no doubt be glad of an opportunity to contribute to the cause. For the benefit of those who may wish to gain further information, or who may desire to contribute, we will state that Dr. Orcutt's address is "Room 24, Bible House, New York."

From the Burlington (Vermont) Free Press.

THE REPUBLIC OF LIBERIA.

Rev. J. K. CONVERSE,

Secretary of the Vermont Colonization Society.

DEAR SIR: In a recent number of a prominent New York daily newspaper I find the following statements:

- I. That slavery exists in Liberia.
- II. That polygamy exists in Liberia.
- III. That no white man is, under any circumstances, allowed to vote in Liberia.
- IV. That no white man is allowed to hold land in Liberia for purposes of trade or private enjoyment.

V. That no negro is allowed to vote in Liberia, save under educational and property qualifications.

And I appeal to you, who have for so many years been a prominent and able advocate of the claims of the Colonization Society, to inform me whether these statements are or are not true. As a humble contributor to that Society, which has for its object the transportation of *free* blacks to the *free Republic* of Liberia, I confess myself astounded by the statements I have quoted. Are they true? Another New York daily quotes President Roberts as admitting that the wealth of the interior chiefs, included in the Republic, like that of the savage tribes of Africa, is measured by their number of wives and slaves. Are such statements facts, or are they only slanderous reports, designed to injure a good cause?

I address you through the columns of a newspaper, because I know that others, besides myself, would like to know the truth or falsity of these statements.

A FRIEND OF COLONIZATION.

REPLY OF REV. MR. CONVERSE.

The old enemies of African Colonization are not an extinct race, and there are several newspapers in our country that lose no opportunity of publishing the most absurd and false stories, for prejudicing the public against the most beneficent enterprise of this century: an enterprise that encircles in its wide and benevolent embrace a nation of recent slaves and a continent of heathen. For instance, these opponents, North and South, tell the thousands of freedmen applying for passage to Liberia, that the Colonization Society intends to take them to Cuba and sell them as slaves, etc. But let us attend to the inquires of your correspondent. His New York daily says:

I. *That slavery exists in the Republic of Liberia.*

This is wholly false. There is no slavery among the Liberians, nor is it allowed by the Government among the native citizens who live within the bounds of the Republic, and are subject to its laws. The fourth article of the Liberia Constitution reads thus: "There shall be no slavery within this Republic; nor shall any citizen of this Republic, or any person resident therein, deal in slaves, either within or without this Republic, directly or indirectly.

II. *That polygamy exists in Liberia.*

There is no truth in this statement in the sense the New York daily intended it to be understood. Polygamy did exist among the natives, within the territory of Liberia, down to 1840. But it has been suppressed by the power of the Government, and

the progress of civilization, for all future time. It had a nominal existence in 1847, when the Republic was established, and the Government has treated it as our missionaries have treated it in other countries: prohibiting it in the future, but suffering old existing relations to remain, because, to disturb them would produce more evil and suffering than their continuance. Polygamy exists under our own Government in its most disgusting forms, and it will be in order to cast stones at the Liberians when we are without sin.

III. *That no white man is allowed to vote in Liberia.*

This is true. It is a measure of necessity. The Liberians treat white men in this respect as Pennsylvania and some other States treat the negro here. Africa belongs to the Africans. God has kept Africa for her own children, by placing pestilence at her gates, to keep out the avaricious white man—a measure of necessity, to protect these colonies from the oppressions of a dominant race.

IV. *That no white man is allowed to hold land in Liberia for purposes of trade or private enjoyment.*

The twelfth article of the Liberia Constitution reads thus:

“No person shall be entitled to hold real estate in this Republic unless he be a citizen of the same. Nevertheless this article shall not be construed to apply to colonization, missionary, educational, or other benevolent institutions, so long as the property or estate is applied to its legitimate purposes.” This exclusion of foreigners was deemed a measure of necessity and self-protection. Some years ago difficulties arose between the Liberia Government and certain British traders, who claimed the right of establishing trading-posts on Liberia soil for traffic with the natives, without paying duties. This and other like encroachments led to the measure complained of.

V. The New York daily says: No negro is allowed to vote without a property and educational qualification.

The eleventh article of the Constitution is as follows: “All elections shall be by ballot; and every male citizen of twenty-one years of age, possessing real estate, shall have the right of suffrage.” Every male immigrant, having a family, receives, on arrival, twenty-five acres of land as a gift from the Government; and every single man of the age of twenty-one receives ten acres. No educational qualification whatever is required. Therefore all negroes of lawful age are allowed to vote in Liberia.

VI. The veracious daily quoted by your correspondent represents President Roberts as admitting that the standing of the natives in the Republic is estimated by the number of wives and slaves they possess.

This is doubtless true of the chiefs outside of the Republic,

but is not true of Americo-Liberians, nor of the native headmen in the Republic, where there is no slavery.

But I will not extend these remarks further. No doubt both the Colonization Society and the Liberia Government have made some mistakes which time and experience will correct. Still they have accomplished a great work. Our martyred President pronounced it a "triumphant success."

Liberia is already the happy home of thousands who were once the doomed victims of oppression, and if left unmolested to go on with her natural and spontaneous growth, she will throw open a yet wider door for thousands who are now looking with an anxious eye for some land of rest.

J. K. CONVERSE,
Secretary.

From the Savannah (Ga.) Freedman's Standard.

HINTS FOR THE TIMES—LIBERIA.

The ship *Golconda* has left our shores with about four hundred and fifty emigrants for an African home. These emigrants are intelligent and industrious; all of them of the better class of the colored people. Emigrating to Liberia should not, we think, be *urged* upon any individual. The matter should be carefully considered, all the facts in the case fully examined, and an intelligent as well as a settled conviction that it is best to emigrate should be attained by all who go. As there are now before the Colonization Society, under whose auspices emigrants are sent, a much larger number of applications for passage than the Society have means to send, there is no need for urging any to join the pilgrim band. Our only object now is to present a few facts, gleaned from official sources, respecting the Republic of Liberia, to aid any who may be considering the subject in making an intelligent decision.

The Colony of Liberia was founded in April, 1822, forty-six years ago. In July, 1847, twenty-one years ago, the Colony became a free, sovereign, and independent State. It is now the **REPUBLIC OF LIBERIA**. The national motto is, "*The love of liberty brought us here.*"

This Republic is located upon the West Coast of Africa, about fifteen hundred miles farther south than Savannah, Ga. Its seacoast line is some six hundred miles in length. The Republic is now recognized as an independent nation by the principal Powers of the earth. None but colored persons can be citizens or hold official stations. There are there about fifty churches, belonging to all the different denominations. The ministry and membership are all colored persons, with the

exception of a few individual missionaries connected with the missions. There are also schools, seminaries, and a College, which cost \$20,000 to build. All the professors in the College are colored men.

In Liberia there is no agitation of the question of mixture of races, social equality, or negro supremacy. The negro alone is there supreme. It is his country and his government, and no one questions his right to suffrage or eligibility to office because of his color. An educated and intelligent colored man, who emigrated in 1865, writes: "While in America, I was weighed down with the thought that I was constantly in the presence of those who considered me inferior to them, for no other reason than because I wear the dark skin given me by my Creator. * * * But from the time I landed on the soil of Africa, down to the present, I have felt like a new man—I have felt as free as the air we breathe, and the ponderous weight of human bondage has rolled from off my soul. My citizenship is acknowledged; my rights respected; my wrongs redressed; and my manhood fully recognized! This is what Liberia will do for every black man who seeks an asylum on the soil of Africa."

All emigrants must necessarily encounter hardship and trials incident to emigration. These hardships and trials are, however, no greater than the European encounters on coming to our own land, or than our own people meet in going to the Far West, to California, or to the Southern and South-Western States.

On their arrival in Liberia, emigrants are furnished by the Colonization Society with provisions and shelter for six months; single persons receive ten acres of land, and to those having families a larger grant is made, of not more than twenty-five acres.

The Society's ships have made one hundred and forty-seven voyages, and not one of the vessels with emigrants on board has been wrecked or lost.

He who

"plants his footsteps in the sea,
And rides upon the storm"

has wonderfully cared for them.

For the African Repository.

PENNSYLVANIA COLONIZATION SOCIETY.

The Forty-second Annual Meeting of the Pennsylvania Colonization Society was held in Philadelphia, at the Society's Rooms, 609 Walnut street, on Monday, October 12, 1868. Dr.

John Bell was appointed Chairman, and Rev. Thomas S. Malcom Secretary.

The Annual Report of the Board of Managers was presented. During the past year, two of the Vice Presidents, Hon. Joseph R. Ingersoll and Hon. Edward Coles, were removed by death. The former left five hundred dollars to the Pennsylvania Colonization Society, of which he was, for eighteen years, the esteemed President. The latter made a handsome bequest to the American Colonization Society, of which he had been, for many years, a Vice President, and also a Life Director by the donation of one thousand dollars. The late Treasurer, John M. Harper, was also removed by death, beloved by all who knew him.

Mention was made of the sailing of the "Golconda," with 451 emigrants, last May, and especially of those sent in her by an appropriation of one thousand dollars by the Pennsylvania Colonization Society. Also of the sailing of the "J. M. Waterbury" for Liberia, with a colored captain, mate, and crew, nearly all from Philadelphia. Also the departure of Prof. M. H. Freeman, in the "Samson," on his return to Liberia, with apparatus for the College, secured by his efforts to the amount of about five hundred dollars.

The prosperity of the "Lincoln Company," located near Bexley, on the St. John's river, in Grand Bassa County, was stated. One of them, Jarrett Niel, has gone to the new interior settlement of "Finley," with a party of thirty. The prosperity of the Barbadian settlement of "Crozerville" was spoken of. It is expected that others in Barbados, hearing good tidings from Liberia, will desire, at their own expense, to join the worthy pioneers who went from that beautiful island.

During the year the sum of \$7,500 was appropriated to the American Colonization Society, for the purpose of sending out a company of promising emigrants, to establish a settlement to be known as "Brewerville," in honor of the generous friend of Liberia, Charles Brewer.

Allusion was made to the fact, that we have now four millions of freedmen accessible to our philanthropic efforts. We believe that more emigrants than ever before will offer to go to Liberia. Soon they will possess intelligence and means. We feel en-

couraged to go forward in our work, seeking to bless the sons of Africa here and in the land of their fathers.

A communication was read from Eli K. Price, Esq., President of the Society, stating that his duties as Chairman of the Committee on Fairmount Park would prevent his attendance, and also stating that it appeared to him "that the public, white and colored, do not well understand or appreciate the occasion there is for Colonization Societies, and that some declaration should be made, declarative of our purposes and prospect, and sphere of usefulness." The document was then read, as follows:

• "The prevalence of the sentiment that, with the extinction of slavery in our country, the useful service of Colonization Societies has ceased, and that they are not in sympathy with the colored people and their rights as American citizens, demand a declaration on the part of such Societies, that may tend to correct an erroneous impression, and to increase their usefulness:

"We, the Pennsylvania Colonization Society, do therefore now declare, that the wonderful Providential deliverance of about four millions of colored persons from the thralldom of slavery, has in nowise diminished the field of our operation or abated the motive and incentive of our action;

"That, in the fact of the freedom of choice and opportunity given to so many more to return to the land of their forefathers, we see the prospect that many more will be willing to seek a home where they and their children will be beyond the reach of a disparaging social prejudice from a distinction of color, and find scope for the highest social development;

"That we do sincerely rejoice in the great event that has restored so many of the colored race to their inalienable natural rights; that our Declaration of Independence is now a legal truth; that they are recognized by law as citizens of the United States, and have perfect right to make this the country of their permanent homes;

"That we yet believe that many, in the exercise of a perfect freedom of choice, will desire to settle in Africa, and will gladly embrace opportunities of emigration thither, feeling that they will have there free scope and greater consideration, exempt from an unjust prejudice, with a more perfect develop

ment of their enterprise, their understandings, and their manhood; and will also there participate in our great purposes of colonizing Africa: namely, for the welfare and happiness of the colonists, the suppression of slave-trading on the coast and in the interior of Africa, and the extension there of Christian civilization;

“That they, the descendants of Africans, will feel and appreciate the duty to be solely theirs, of becoming the actual settlers on the coasts of Africa, since they only can endure the climate; that her heathen darkness can only be penetrated by them, and by them mainly “Ethiopia shall soon stretch out her hands to God;” that they alone, and are yet, to execute this prophecy;

“That, nevertheless, we hold that the white race of our country are under the deepest obligation to justice, to Christianity, and to God, to aid in this work of the civilization of Africa, as some reparation for the great wrong of their ancestors, both North and South, in tearing the children of Africa from their native homes, and in holding them and their descendants in slavery—a wrong which no lapse of time could ripen into right or validity of title—a wrong which we can best compensate by returning those willing to go to their fatherland, to carry with them the Gospel faith and truths; to plant in Africa Christianity, with Christian education and Christian civilization; to become there the practical missionaries of love to man and love to God: to redeem a continent from the darkest superstition to the light of the Gospel of Christ, than which no higher object can engage the attention, or employ the means of a Christian world. God is no respecter of persons, and all souls are alike precious to Him. Uncounted millions die there in each generation, without ever having heard of Him ‘who hath abolished death, and brought life and immortality to light through the Gospel.’ ‘God our Saviour’ ‘will have all men to be saved, and to come unto the knowledge of the Truth.’”

On motion of Vice President E. F. Rivinus, it was

Resolved, That the foregoing Declaration be adopted by the Pennsylvania Colonization Society.

It was also

Resolved, That the thanks of the Society be given to the President, for the preparation of the document communicated

to us and unanimously adopted by us at our annual meeting, as an able exposition of the principles of the Pennsylvania Colonization Society.

The following Officers and Managers were elected, by ballot, for the ensuing year :

PRESIDENT—Eli K. Price.

VICE PRESIDENTS—Gerard Ralston, John Bell, M. D., James Bayard, George B. Wood, M. D., Stephen Colwell, Howard Malcom, D. D., Hugh L. Hodge, M. D., William B. Stevens, D. D., Samuel H. Perkins, Joseph Harrison, William F. Packer, Alexander Brown, E. F. Rivinus, M. D., Archibald McIntyre, W. L. Helfenstein, W. H. Allen, LL. D., David Stewart, Charles M. Reed, John Marston, U. S. N., S. S. Schmucker, D. D., Thomas Sully, John W. Claghorn, Matthew Simpson, D. D., James Pollock, William E. Schenck, D. D., L. P. Gebhard, M. D., George D. Boardman, D. D., Thomas M. Howe, John A. Brown, Samuel A. Crozer, Asa Packer, T. De Witt Talmadge, Alfred R. Potter, J. Spencer Kennard, A. Pardee, Albert Barnes, Ambrose White, Theophilus Stork, D. D., James M. Pendleton, D. D., C. H. Payne.

RECORDING SECRETARY—John W. Dulles.

TREASURER—Peter C. Hollis.

MANAGERS—William V. Pettit, Thomas S. Malcom, Arthur M. Burton, Daniel L. Collier, Samuel E. Appleton, Edward D. Marchant, Alexander Reed, D. D., James M. Ferguson, J. P. Michellon, Robert B. Davidson, George W. Fahnestock, John T. Lewis.

CORRESPONDING SECRETARY AND ASSISTANT TREASURER—
Thomas S. Malcom. T. S. M.

DEATH OF FRIENDS OF THE CAUSE.

Few men have passed through a long life more usefully, and left a more precious character, than the Hon. WALTER LOWRIE, for thirty years the zealous and judicious Secretary of the Presbyterian Board of Foreign Missions, who died at his residence in New York, on the 14th of December. Mr. Lowrie held several important public positions in early life: a member of the Senate of Pennsylvania, Senator of the United

States for a full term, and afterwards Secretary of the United States Senate for several years, resigning the latter to devote himself to the work of Foreign Missions. Mr. Lowrie fully recognized the wise philanthropy on which the American Colonization Society is founded; and was one of its Managers for the three years immediately preceding his removal from Washington to New York, and a Vice President since December 15, 1836.

Among the victims of the recent terrible steamboat disaster on the Ohio river was GEORGE W. FAHNESTOCK, Esq., of Philadelphia, a Life Member of the American Colonization Society, and a generous supporter of many of the benevolent enterprises of the country. The writer was permitted to know Mr. Fahnestock somewhat intimately, and to spend several days with him last May at Savannah, he being there on pleasure and we on business in connection with the reception and departure of our spring expedition for Liberia. He was a pure-minded, tender-hearted, and earnest Christian, whose sudden death is a severe loss to the cause of African Colonization, in which he felt a lively and increasing interest.

Few men have departed this life more respected and more lamented, and of whom it can more truly be said, he has done what he could for the glory of God and the good of his fellow-men, than HENRY H. REYNOLDS, Esq., of Kingston, New York, who died suddenly, at his family home, November 23, in the fifty-seventh year of his age. His interest in the cause of African Colonization was intelligent and abiding. At the last Anniversary of the Society he was present as a Delegate from New York, and was an earnest and useful member of the Board of Directors on that occasion. Soon after his return home, he travelled one hundred miles on purpose to attend a Colonization meeting in the city of New York, at which he made an address, and at the close of the meeting contributed thirty dollars, in addition to a recent liberal donation to the cause, to constitute Rev. John Hall; D. D., a Life Member of the American Colonization Society.

THE VEY LANGUAGE:

We are indebted to a gentleman of Philadelphia, remarkable for his love and zeal for the welfare of the people of color, for the following extract from a communication received by him from Professor Blyden. The Veys are among the most interesting of the Aborigines of the Republic of Liberia :

“MONROVIA, *October 10, 1868.*

“DEAR SIR: The natives around us, Mohammedan and Pagan, are eagerly crying for instruction. Some Vey men called upon me a few months ago to ask me to procure for them copies of the Scriptures in their own language. They had heard that Mr. Koelle, a German Missionary, who, some years ago, was at Cape Mount studying the Vey language, had translated some portion of the Bible into that language. I at once wrote to a friend in England for assistance in the matter. My friend made application to Rev. Mr. Venn, of the Church Missionary Society, but was informed that no portion of the Scriptures had been translated into Vey; and Mr. Venn suggested that Professor Blyden might do something towards performing so desirable a work. I had already begun the study of the Vey language, of which, you are aware, the alphabet was invented by the natives themselves, who keep up constant correspondence among themselves in that language, which they also teach in schools established in every considerable village.

“I continue to devote what spare moments I have to the study of this interesting language. I would not like to see this indigenous literature fall into disuse; because it is a standing vindication of the negro against the charge of incapacity for invention, with which he has been branded; and it is capable of further development into a very respectable language.

“Very respectfully, yours,

“EDWARD W. BLYDEN.”

ENGLISH LIBERALITY—A GOOD EXAMPLE.

An English friend has recently been setting a good example, which many individuals among us might follow, with much

profit to the Colonization cause. ROBERT ARTHINGTON, Esq., of Leeds, has sent *One Thousand Pounds*, to be "laid out in sending persons to Liberia in whom it is unmistakably evident that they have the highest welfare of Africa at heart," and expresses the hope that nineteen persons may join him, each to give five thousand dollars, so as to raise one hundred thousand dollars for the use of the American Colonization Society during the year upon which we have just entered. The large majority of the applicants for passage to Liberia are of the class designated by our generous friend, and we commend his plan and example to those who have it in their power to carry it out. There are many among us who could do it with perfect ease.

FIFTY-SECOND ANNUAL MEETING.

The Fifty-Second Annual Meeting of the AMERICAN COLONIZATION SOCIETY will be held in the First Baptist Church, in the city of Washington, on Teusday, January 19, 1869, at 7½ o'clock P. M., when Addresses may be expected from Rev. Benjamin I. Haight, D. D., of New York; Ex-President Joseph J. Roberts of Liberia; and Rev. S. Ireneus Prime, D. D., of New York.

The BOARD OF DIRECTORS will commence its Annual Session at 12 o'clock M. of the same day, in the Rooms of the Society, corner of Pennsylvania avenue and Four-and-a-half street, Washington, D. C.

These meetings are looked forward to with much interest. Many great and important questions will doubtless be considered.

INTELLIGENCE FROM LIBERIA.

Letters bearing date to November 11 have been received at the Colonization Rooms from Monrovia and Cape Palmas, reporting the emigrants landed from the Golconda at those places "to continue to do well," and that the crops of rice and sugar throughout Liberia promise to be very abundant.

● **THE EFFECTS OF THE TARIFF.**

Sugar, coffee, and cocoa are the only agricultural products which Liberia has thus far raised in any considerable quantities, in exchange for which her people require our breadstuffs and manufactures. The United States is their natural and principal market. But by the time they pay freight both ways, and our duty, which must be paid in GOLD, there is sometimes loss to the sender of the sugar and cocoa, and the shipper of the coffee is deprived of much of his profit. The custom-house charges also act as a discrimination against ourselves in the commerce of the African Republic.

Would it not be better to encourage and secure this growing trade by a considerable reduction in the duties on Liberian-grown sugar, coffee and cocoa, or by admitting them free? The customs would suffer but little, but Liberia would receive a good impetus, and her trade be bound to the United States.

We are glad to state that this important matter is attracting public attention, and that petitions to Congress on the subject, of which the following is a copy, are in circulation in the New England States :

" To the Honorable Senate and House of Representatives of the United States, in Congress assembled :

This petition of the undersigned respectfully sheweth : That emigrants from the United States have, during the last fifty years, built up the Republic of Liberia in Africa ; that this Republic has rendered effective service in suppressing the slave trade, and in offering an asylum for recaptured Africans, liberated slaves, and the oppressed of their race from America ; that thousands of this race are now appealing to the Colonization Society for a passage to the said Republic, but that they are poor, and destitute of the capital necessary for opening up a new country, having been deprived of the fruit of their labor, they and their fathers, for more than two hundred years:

In consideration whereof, and with a view to promote trade with Africa and prevent its diversion to other countries, we urgently request, as a measure dictated by equity, Christian philanthropy, and sound national feeling, that your honorable body would be pleased to pass an act admitting the products of Liberia into the ports of the United States free from all duties. And as in duty bound, your petitioners will ever pray."

SYNOD OF CHICAGO AND COLONIZATION.

At the late meeting of the Presbyterian (O. S.) Synod of Chicago, held at Chicago, Illinois, the following action was had :

" On motion of Dr. Caudee, the Rev. George S. Inglis was invited to address the Synod in behalf of the American Colonization Society.

On motion of Rev. Jared M. Stone, the following was adopted: The Synod, having listened to the address of Rev. George S. Inglis on the subject of the American Colonization Society, take great pleasure in commending this great enterprise to the confidence and patronage of the churches in our connection."

ITEMS OF INTELLIGENCE.

DEATH OF REV. EDWARD BOEKLEN.—Our readers will be pained to learn of the death of Rev. Edward Boeklen, of the Alexander High School in Liberia. Our former letters mentioned his severe sickness and improvement. This attack was brought on by exposure. He had a relapse, and died of malignant bilious fever, September 28th. He was a man of devoted piety, great energy, and of an earnest self-sacrificing spirit. He was also a fine scholar, and was anxious to make the school, not only self-supporting, but to raise the standard of education. In these efforts he spared not himself, and, in his zeal to do good, he exposed himself, perhaps, too much. He was brought down to Monrovia just before his death, to the house of our missionary, Mr. B. V. R. James, who did everything possible for his comfort. Mr. Boeklen was a native of Germany, and was truly a good man.—*Foreign Missionary.*

STEAM ON THE NYASSA.—The mail steamer Cambrian, at Capetown, South Africa, from England, had as passengers Capt. Faulkner, late of the 17th Lancers, and several other officers, who arranged, at their own cost and venture, a fresh expedition to the regions of the Zambezi and Nyassa. "Capt. Faulkner," says the *South African Advertiser*, "is well and favorably known as one of the search-party sent out last year by the Government to ascertain the fate of Dr. Livingstone. His object now, along with his associates, is to combine sport and exploration; to steam along Nyassa to its northern extremity, explore its eastern shore, and hunt the country down from thence to the Zambezi. The steamer they have built for this purpose, and which accompanies them, is in no fewer than seventy-five sections, and will look as elegant as she is substantial in build, and ingeniously convenient in all her arrangements. She is two-masted, schooner-rigged, with curtained awnings provided amidships and in the quarter."

Receipts of the American Colonization Society,

From the 20th of November to the 20th of December, 1868.

NEW HAMPSHIRE.		
Concord—Mrs. T. D. Merrill, to const. WILLIAM CHADBOURNE HAVEN a Life Member	\$30 00	
Hanover Centre—"Collected from a few individuals of his people," by Rev. Bezaleel Smith...	4 00	
	34 00	
VERMONT.		
Pittsford—By Hon. S. H. Kellogg, viz: Aug. Hammond, S. H. Kellogg, Asa Nourse, H. F. Lathrop, J. S. Randall, Miss Chloe Powers, each \$5; John Stearns, \$3; T. C. Wheaton, A. D. Tiffany, H. F. Tiffany, A. N. Love-		land, T. D. Hall, M. P. Humphrey, Franklin Burditt, each \$2; G. N. Eayres, E. H. Drury, S. D. Winslow, C. Granger, C. T. Colburn, A. M. Caverly, A. C. Kellogg, D. P. Peabody, W. Barnard, G. H. Simonds, C. A. Hitchcock, J. Powers, W. B. Shaner, a Friend, each \$1
		61 00
		Brandon By Rev. J. K. Converse, viz: E. Selden, B. A. Goodrich, each \$10; Justus Hyatt, \$5.....
		25 00
		86 00
MASSACHUSETTS.		
Lowell—Dr. L. Keese, to const. Rev. HORACE JAMES a Life		

Member, by Rev. Joseph Tracy, D. D.	30 00	<i>Schenectady</i> —Hon. A. McMullen	5 00
		<i>Brooklyn</i> —Mrs. Mary Crane.....	1 00
			494 00
CONNECTICUT.			
By Rev. J. R. Miller, (\$129.)		NEW JERSEY.	
<i>Windsor Locks</i> —Mrs. L. P. Dexter.....	5 00	By Rev. Dr. Orcutt, (\$230.)	
<i>Windsor</i> —Rev. Mr. Tuttle.....	2 00	<i>Bridgeton</i> —Robert S. Buck, \$50;	
<i>Hartford</i> —Henry Remy \$5; Ed. Bolles, \$3; Mrs. Jarvis, \$2.....	10 00	Judge Elmer, \$40; John T. Nixon, \$15; C. E. Elmer, B. C. Nichols, J. N. Bodine, each \$10; W. G. Nixon, Dr. Wm. Elmer, each \$5; J. T. Brown, James J. Reeves, H. B. Shoemaker, Theo. Trenchard, each \$2; Mrs. Mary Fithian, \$1.....	154 00
<i>Mount Carmel</i> —Dea. Willis Goodyear, 2; Mrs. C. Dickerman, \$1; Mr. Bassett, 50cts; James Ives, \$2; Mr. Grannis, \$1; J. Dickerman, \$1; Miss Ann Dickerman, 50cts; T. H. Sampson, \$1; Mrs. H. G. Dickerman, \$1.....	20 00	<i>Camden</i> —A. Browning, \$20; A. W. Markley, \$10; Judge Woodhull, P. L. Voorhies, Dr. Schenck, Dr. Cooper, Thos. McKean, Jas. M. Scovel, each \$5.....	60 00
<i>Milford</i> —Mrs. J. S. Rogers, H. O. Pinneo, each \$10; A. Clark, \$2.	22 00	<i>Rahway</i> —Miss Lucy H. Eddy.....	25 00
<i>Bridgeport</i> —George Spalding, \$5; E. Birdsie, \$1.....	6 00		239 00
<i>Norwalk</i> —Mrs. S. Stewart, Judge Butler, A. E. Beard, W. S. Lockwood, each \$5.....	10 00	DISTRICT OF COLUMBIA.	
<i>Derby</i> —Willis Hotchkiss, \$3; J. J. Brown, \$1; Mrs. M. F. Canfield, \$1.....	5 00	<i>Washington</i> —Miscellaneous	259 88
<i>Birmingham</i> —N. B. Sanford, Dea. D. Bassett, each \$5.....	10 00	OHIO.	
<i>New Haven</i> —Eli Whitney, Mrs. H. F. Whitney, each \$5.....	10 00	By Rev. P. O. Plimpton, (\$21.)	
<i>Suffield</i> —George Douglass, \$2; Mrs. Orville Douglass, \$1.....	3 00	<i>Ashtabula</i> —L. M. Crosby.....	5 00
<i>Enfield</i> —Mrs. Hamilton, \$5; Mrs. Henry Woodward, \$1.....	6 00	<i>Painesville</i> —E. Perry.....	10 00
<i>Warehouse Point</i> —Judge Barnes, Mr. Hawkins, each \$5.....	10 00	<i>Perry Lake county</i> .—The Disciple Church.....	6 00
<i>Fitchville</i> —Mrs. S. Raymond	10 00		21 00
	129 00	ENGLAND.	
NEW YORK.			
<i>Kingston</i> —H. H. Reynolds and family, annual contribution, to const. Rev. Wm. A. SHAW a Life Member.....	50 00	<i>Leeds</i> —Robert Arthington, Esq., to be "laid out in sending persons to Liberia in whom it is unmistakably evident that they have the highest welfare of Africa at heart," ten Bank of England notes for £100 each, sold for.....	6,606 14
By Rev. Dr. Orcutt, (\$414.)		FOR REPOSITORY.	
<i>New York City</i> —Stewart Brown, \$100; W. S. Gilman, \$50; I. N. Phelps, \$30; Mrs. Eliza Downer, Norman White, each \$25; Theo. Gilman, \$20; Henry Kelly, John A. Hardenburgh, Samuel Marsh, each \$10; G. A. Sage, Hezekiah King, Cash, J. E. Hedges, David Jacobus, Jno. J. Tucker, Abraham Lent, H. Zabriskie, Cash, each \$5; Rev. G. L. Shearer, Mrs. Wm. S. Vanderbilt, Mrs. J. Lambert, each \$1; North Presb. Church, \$30, to const. their pastor, Rev. THOS. STREET, a Life Member.	358 00	MAINE— <i>Portland</i> —Wm. Scott, for 1868	1 00
<i>Albany</i> —Robt. H. Pruyn, Mrs. M. L. Abbe, S. Lagrange, Justus F. Taylor, F. J. Barnard, I. W. Vosburgh, Miss S. Y. Lansing, Peter Monteath.....	80 00	MASSACHUSETTS— <i>Hubbardstown</i> , Mrs. L. W. Potter, for 1869.....	1 00
		CONNECTICUT— <i>Middletown</i> —Mrs. Sarah L. Whittlesey, for 1869...	1 00
		NEW YORK— <i>Rome</i> —Benj. N. Huntington, to Jan. 1, 1869, \$3; <i>Brooklyn</i> —Almon Merwin, to Aug. 1, 1869, \$1; by Rev. Dr. Orcutt.....	4 00
		INDIANA— <i>Bloomington</i> —Rev. E. Ballantine, D. D., for 1869, \$1; <i>Sardinia</i> —G. J. Stafford, for 1869, \$1.....	2 00
		Repository	9 00
		Donations.....	7,639 14
		Miscellaneous.....	259 88
		Total.....	\$7,908 02

THE

African Repository.

Vol. XLV.] WASHINGTON, FEBRUARY, 1869.

[No. 2.

ANNUAL MESSAGE OF PRESIDENT PAYNE.

Fellow-Citizens of the Senate and House of Representatives:

The arrival of the period for the meeting of the Legislature of the Republic enables me to congratulate you that you have been preserved, and are still found in your places of duty and responsibility.

We should feel profoundly grateful to the God of all mercies who, in the visitations of His inscrutable dispensations, continues the evidences of his care and kindness unto us. Notwithstanding the peculiarity of the seasons of the year, the health of our communities has been good; notwithstanding the restlessness of some portions of our aboriginal population, the peace of the country has not been materially disturbed, so that we realize our expectation of a good harvest of the staff of life, and have fine prospects of exportable produce from the agricultural operations of the year. Our mercantile interests have been prosecuted with great assiduity, and the success with which they have been crowned has demonstrated the ability of Liberia to give the native population of our entire coast all the supplies they require, while it has also made apparent the propriety and the practicability of our merchants taking the products of the coast directly into foreign markets, and there selling them to an advantage not to be expected from the system of barter on the coast.

We should, I repeat, be very thankful for so many proofs of the goodness of God, without whom they labor in vain that build. His unsearchable providence has deprived us during the year of two members of your body, whose loss no true friend of his country will fail to deplore. The Honorable John H. Paxton, of the Senate, and the Honorable Thomas Moore, of the House, were men that circumstances never mature in a day. Having served their country long in various capacities, and finally in that of legislators, they had, joined to good natural abilities and acquirements, an experience rich and eminently useful to their country. We lament their early departure from our midst, but we must submit to the doings of

infinite wisdom, and trust with firmness in Him to sustain, guide, and prosper us.

INCENTIVES TO DUTY.

In doing this it becomes us to avail ourselves of all the means to labor efficiently, to proceed safely, and to prosper commensurately in the prosecution of our work.

If there is any sentiment I would impress at this time upon the citizens of the Republic through their Representatives, it is this: we should not consider ourselves beyond danger because we have sustained our institutions so far. Our history is too brief; our existence too recent; our situation too peculiar to so consider ourselves.

Whether we contemplate the heathenism which surrounds us, or the circumstances of our position, or the accessibility of our race from any quarter from which they may come to us, we should not divest ourselves of that degree of apprehension which quickens caution and watchfulness over the operation of our institutions so as to secure them from decay and disruption. I do not refer to a change of the form of Government merely, which might result, if not from deliberate choice in the people, from revolution or civil strife, but to a disappearance as a civilized state, to a failure in our undertaking to maintain such a Government, which might result from such lawlessness, such disregard for the administration of justice; such an abandonment of the ideas of a civilized and Christian people as might constrain individuals and communities to separate and vainly endeavor to sustain distinct institutions where only unitedly they are able to stand.

I would, fellow-citizens, notwithstanding the hopefulness that animates me, or the signs of progress and prosperity which encourage me, impress this idea! As yet we are not established beyond the possibility of a failure. Everything among us is in a state of infancy; we have only begun to walk. Do you know that in the opinion of men of great intelligence, men well versed in the histories of ancient and modern times, the Republic of Liberia is regarded a problem? Let us not deceive ourselves, our wives, our children; let us not disappoint the trembling aspirations of the friends of our race, and by carelessness to the workings of the Government, or a want of patriotic interest in whatever tends to give stability and prosperity, retard or frustrate the fair commencement of our fathers to secure a home—a Christian Government—for our race on these distant shores. We should be wary of anything that portends alienation, which augments prejudice, or seeks only self aggrandizement. I would not have you become indifferent to politics and resign to the rampant and professed

politician your right to wield a portion of the power in shaping the course of the State. I do not recommend the abnegation of the benefit to a Government of a proper party spirit. In the juvenile condition of our Government no citizen should yield his interest to another. I would, therefore, recommend you, the Representatives of the people, to consider yourselves bound by the solemn duties incumbent upon you to inculcate, by all the weight of your influence and position, circumspection and devotedness to the affairs of Government as the best means to preserve our institutions and insure success and prosperity.

FOREIGN SYMPATHETIC INTEREST.

The Republic of Liberia continues to be an object of sympathetic interest, and has the sincere aspirations, for her prosperity and success, of the best men and wisest nations of the earth. While she continues to govern herself wisely, to sustain herself vigorously among her heathen population with the humanity and justice which should characterize her acts, while she continues to accord to the subjects of friendly Governments the protection of our laws, we may reasonably conclude that this state of friendly interest will continue. We may entertain this conviction from the belief that in spite of the convulsions and exciting changes taking place, the world is advancing in the acquisition of sound principles and true morality. The fashion to absorb or to crush a feeble power has been substituted by a disposition to encourage. The principle that might is right is beginning to be ignored as unworthy of a place in the moral system of nations. The propensity to enslave the ignorant and the heathen has been displaced by a charity as expansive as was the disposition to prey upon them. Amidst this state of unexaggerated feeling it is our happiness to begin to act as a nation. Certainly we should accommodate ourselves to it. Rising above the heathenism of the continent, its feelings and principles, we should show ourselves perpetually entitled to the continuation of the friendship of enlightened Powers.

But it is not improper to apprise the world of our objects, and to solicit their quietude if not their encouragement, while we apply ourselves to the acquisition of them. We are laying the foundation of a power to be felt in the peaceful counsels of the nations of the earth. Centuries of existence—if we are watchful of our institutions and true to our principles—are before us. In this belief is it to be expected that we would shape our course without a reference to the future of the probable existence of this Government? Amidst the disposition of Christian Governments to acquire sections of the African con-

continent, appropriating to themselves the North, the South, and the East to exercise their ameliorating influence, can the Government of Liberia, composed of the descendants of Africa, be required consistently to content herself with a slip comparatively of a hand's breadth on the West Coast? For the future purposes of the Republic of Liberia, the area from the River Jong to the San Pedro is insufficient, admitting that no one comes into any portion of the distance claimed in the interior of us. We cannot in the face of our probable extension be required to release ourselves from all care for the future by any Government who participates in the healthful changes taking place among enlightened nations. While all acknowledge our hereditary connection with Africa, we think the christianity of none would allow them to deny our right to secure the space on the territory of our fathers on which to develop the nationality we have begun.

If, in the intensity of the interest taken now in African-civilization, it should be feared that this Republic would employ unjust methods to acquire the territory she needs, we can appeal to our past history, to the absence of severity in dealing with our aborigines when they have given us just cause to come into hostile collision with them; and to the fact that our natural connection with them makes their preservation and elevation subjects of deeper interest and anxiety to us than they can possibly be to another race.

As a people, we are far from a disposition to question the purity of the interest taken in all that relates to Africa, whether manifested in efforts to colonize her children from the land of their captivity, or in the efforts which have resulted successfully in breaking the bonds of slavery and the abolition at once of this curse of humanity.

Neither can we divest ourselves of equal admiration of the interest taken by all enlightened Powers, with few exceptions, in the abolishment of the African slave-trade. Having labored so effectually to check it on the West Coast, they follow it with equal determination into the territories of the Sultan of Zanzibar, the East Coast, and the region of the upper Nile. If civilized Governments, in the days of the legitimacy of the traffic, generally participated in it, they now so generally oppose it, so determined are they upon its death, that no descendant of Africa can question their sincerity or withhold his high appreciation of their deeds. With such interest manifested by the greatest effusion of blood the world has been drenched with, and the expenditure of almost fabulous amounts of money, the man of color everywhere should be gratified particularly. At least an expression of gratitude to the benefactors of the African race should be given. At least a word of concern

should be uttered toward the enfranchised—the former victims of centuries of oppression. All nations have, or individuals of all nationalities, have done this, yea, more than this, except Liberia! We should have been among the first to hail with the most grateful feeling the changes taking place in favor of our race. We never have been a pro-slavery institution, and should have applauded the efforts to abolish it. No reasonable community or nation could justly have censured us for so doing. The youthfulness of the Republic of Liberia, the plea of some for silence on a subject as near to our hearts as to any, does not excuse us from an expression when it is right, and manly, and proper to make it. The question of what good could we accomplish by an expression of concern and congratulation for the millions of our race so recently made free, betrays a disposition to underrate ourselves. In communicating with friendly Governments we have had so far the most respectful attention, and from none more than the Government of the United States. We have no reason, therefore, to believe that an expression by us would have been deemed offensive or officious. If there was ever a time when it was necessary and proper, it was when the eventualities of the late civil war in the United States had given them freedom; when the great American Republic united her voice in the dirge of slavery, and, regardless of the enormous cost, declared that humanity should no longer be bowed to the earth by the odious institution.

It is not too late to do good, and therefore I recommend you to express, in appropriate resolutions, Liberia's high appreciation of this great act of justice of the Government of the United States. I recommend also a like expression in reference to our race in them, manifesting the deep interest and hope which the Republic entertains for the colored population so recently placed in a condition in which they are at liberty to demonstrate their manhood and equal susceptibility to whatever improves, and elevates, and dignifies human nature.

On the subject of the foreign relations of this Government, I am thankful that I have no ill tidings to communicate to you. Friendly relation to the civilized governments of the world has been an acknowledged necessity from the time of the Declaration of Independence of Liberia. Such a relation is fraught with the interest, encouragement, and quickening energy necessary to an infant Government so peculiarly situated. From the time application was first made to the Government of Her Britannic Majesty to the present, none of the nations to whom similar applications have been made have hesitated to give the benefit of their recognition, or the advantages of a generous treaty. This has had a marvelous effect upon the uncivilized inhabitants of our coasts. They have

given up their opposition to our laws, and become reconciled to our jurisdiction in proportion as they have become convinced that certain Governments were in friendly relations with us.

Acting upon the principle—an appreciation of the amity of civilized Governments—I have to communicate to you that this Government has reciprocated the declarations of adhesion to the treaty with the North German Confederacy by their Royal Highnesses, the Grand Duke of Baden, and his Majesty, King of Wurtemberg, most courteously made through Charles Goedelt, Esquire, our Consul General to the North German Confederacy, for whose appointment, 8th June, 1868, I have to ask your confirmation.

THE NORTH-WESTERN TERRITORY.

Two subjects of no small degree of interest to the parties concerned, and annoyance to us, have engaged the attention of the Government, which I cannot bring myself to believe can amount to anything subversive of good feeling, upon proper explanation.

The facility with which traders and merchants may enter our North-western territory, and intersect our interior, and by so doing violate the laws of the Government, forestall our commerce, and prejudice the native mind, demands that the most stringent measures should be employed to prevent these effects, or the question of our North-western boundary should be put finally to rest. Unable to do this in the way the most effectual, I have presumed to hold to account some persons who, there was reason to believe, were employing the privileges granted them to trade within our ports, to trespass upon our rights. Neither the enactments of the Legislature nor the injunctions of conventional law have been regarded, and the effect upon our aboriginal inhabitants in the Vey territories has been so decidedly pernicious that I am entirely convinced that nothing less than a military expedition is likely to adjust existing difficulties, and cause the laws of the Government to be respected.

The notorious Prince Manna, taking advantage of the exposure of our North-western territory, and vainly flattering himself that the denial of Liberia's title to it has settled the question, being too much under the influence of heathenism to know that a denial does not, *per se*, adjust and determine, in these days, a question of so much magnitude, has actually come out of the country in which he resides into the Manna territory, to which this Government has as clear a right, and there defies its authority. He shelters himself, as he supposes, under the wing of Her Britannic Majesty's colony, and by representations unfavorable to Liberia, taking their rise from Liberia's

unrelenting demand upon all within her jurisdiction to abandon forever the slave-trade, he seeks to shield himself and justify his acts. I fear he has succeeded in his unfavorable representations; but it is to be hoped that his success is limited to that class of persons in whose estimation the profits of trade are paramount, for it must be obvious to any unprejudiced person that the representations of our aboriginal inhabitants should be admitted with the greatest caution, since they will not be entirely convinced for sometime that the existence of the Liberian Government among them is a benefit to them. Restrained from the slave-trade—the favorite traffic of the chiefs—opposed in their marauding propensity, and threatened by the desertion of their slaves and women, who begin to understand that by flight into the towns of the Republic they can free themselves from the domestic institutions of slavery and polygamy, it is not probable that heathen princes and chiefs would be favorable to the Government which they imagine is operating detrimentally, in these respects, to their interest.

At the time of the cession of the Gallinas territory, April 30th, 1850, and the confirmation of the cession, February 19th, 1851, by King Rogers and chiefs, Prince Manna, one of them, was but a third-rate man, and stands now accused by the survivors of the Rogers family of foul play, resulting in the death of King Rogers, whom he succeeded. That he should be disposed to ignore the acts of his predecessor is not incredible.

But in all cases where these representations have failed to take effect, and the natives have been given to feel that their appeals met no response, they have identified themselves with us, and become satisfied.

A communication of the date of October 23d has come to the Government from Prince Bombo, asking aid, and apprising it that Prince Manna and his allies threaten him with war, because he refuses to join with them to conquer and reduce the Zara people to slavery. He says: "Now the facts in the case are these: the Zara people were slaves, and decreed themselves free some years since, and Prince Manna and his allies say they shall not be free; if they let them alone, all the slaves in the country will run away and go to them." To conquer these revolted slaves he has come into the Manna country, and defies the authority of this Government. This is the man who thinks to sustain himself by a treaty made subsequently to the cession of the territory.

CLAIM OF AN ENGLISH COMPANY.

The other subject is one of a delicate character, on which I cannot refrain from expressing my sympathy with the complainants, who are gentlemen of the highest respectability in

England, and whose extensive business on the Liberian coast entitles them to consideration, and their claim to respectful attention.

The Company of African Merchants, through their director, have made a demand on this Government for certain lots in the town of Robertsport, which they claim to have bought, with the improvements thereon, and confirmed their title by certain payments to the natives. This Government regrets deeply the occasion for this complaint, and the inconvenience to the company. Nevertheless it has the good fortune to know that it is entirely innocent of the perpetration of any wrong in the premises. The assertion of this Company that their agent made a payment on these lots to the natives could not be admitted by this Government, however true it might be. The laws of Liberia prohibit even its citizens from such transactions with the aborigines, and to allow foreign subjects the privilege would be most dangerous, and cause endless confusion.

Ignoring the right of the Company's agent to purchase any land within the jurisdiction of the Government of Liberia from the aborigines, I confess that it was the right of their local agent, being a Liberian, to have secured the lots in the way the law prescribes, and I am unable to account for his neglect to have done so, when an application had been made by the general agent to the Government, June 10, 1864, and its consent obtained July 14, 1864.

In the month of December, 1867, these lots were offered at public auction, and were bought for President D. B. Warner, who duly fulfilled the requirements of the law as to payment for them. Under these circumstances, it is inconceivable that any just demand can be made upon this Government. Notwithstanding, I have deemed it proper, in consideration of the character of the Company of African Merchants and the importance of the question, to have them furnished with all the satisfactory information within the power of this Government to give; and it is to be hoped that they will hold no unpleasant feeling toward the Government.

FINANCES OF THE REPUBLIC.

It has been a matter of profound regret that the Government has not been able to meet the demands made upon it by citizens and foreigners. The claims of foreigners are not numerous, and for this reason it is humiliating to have them standing for presentation. The causes of the inability of the Government to meet them this year arose from the condition of the Government in January, 1868:—the emptiness of the Treasury, there being only \$506 in it; the condition of the commissary, the ammunition and arms in it not being sufficient to supply one

company in an emergency; the destitution of all the public offices, except the collectors of customs, of the most common and necessary facilities for the transaction of the affairs of Government; the large amount of debenture scrip in circulation, which threatened the absorption of all the revenue from imports and exports; and the large expenditure in the quarter ending December 31, 1867, including the default of \$1,536.09 by the ex-Secretary of the Treasury, which the accounts and Auditor's report will show. The Government found itself in these circumstances too greatly embarrassed to undertake the settlement of outstanding claims and yet carry forward its regular operations.

The accounts of the Treasury Department for the first quarter of the fiscal year ending December 31, 1867, not having been audited, neither their correctness nor their effect upon the general appropriation for the year could be ascertained until properly appointed auditors had examined and reported upon them. The Government considered it obligatory to have this attended to in the most faithful, impartial, and efficient manner possible, and therefore appointed H. W. Dennis, W. H. Lynch, and W. A. Johnson, Esquires, the report of whom will be submitted to you by the Secretary of the Treasury. This report served only to increase the embarrassment of the Government, showing the disbursements of the first quarter to have amounted to \$15,823.56, which exceeded the receipts by \$2,617.46, of which \$1,536.09 are adjudged by the auditors to the default of the ex-Secretary of the Treasury. Impressed with the conviction that the finances of the country require great stringency and particular exactness, I directed an inquiry to be made for the bond of the ex-Secretary of the Treasury, which resulted in the information that his bond was cancelled; therefore, neither that person nor his securities have been held to answer for this default.

In this state it became obvious, that to attempt to meet the demands of citizens who require their assets for the expansion of their business, and the just claims of a few foreigners, and to admit to be taken at the custom-houses the large amount of debenture scrip in circulation contrary to law, would materially impede the operations of the Government for the year. Accordingly, the policy was adopted to limit the acceptance of debenture scrip by the officers of the customs to such as had been issued agreeably with the law. Adhering to this policy, while it is much to be regretted that the indebtedness of the country has not been decreased, it has not, I hope, been materially augmented, while the affairs of Government have not been disturbed. And I am impelled to state the gratification I have had in the patriotism of the citizens and the forbear-

ance of foreign claimants, manifested by a general disposition to withhold their claims, rather than to add to the complication of the Government and thereby check its operations.

POSTAL ARRANGEMENTS.

I invite your attention to an inquiry into the workings of our post offices, and a consideration of the entire postal arrangements, with a view to ascertain the cause of the country's continual indebtedness for this service under the operation of the postal treaty with Her Britannic Majesty's Government, the provisions of which I consider to be liberal and prudent. The account of the British post office left a balance against the post office of this Government to December 31, 1867, of £406.13, or \$1,951.92. With our system of pre-payment, and the amount accruing to Government from postages, it is difficult to understand how this service involves the Government. The Postmaster General's Report will be laid before you, and I hope you will be able from it to ascertain the cause, determine the remedy, and make such improvements as will increase the efficiency and healthiness of the entire postal service.

THE REVENUE CUTTER LIBERIA.

Besides the regular business of the Government, I have considered it necessary to procure, according to an enactment of the Legislature of the Republic, a vessel to operate on our coast as a guarda costa. The schooner "Liberia" was purchased on April 20, 1868, and put in commission under a lieutenant commander, suitably supplied as to crew and armament, to answer the purpose of a revenue cutter, and has been actively employed in watching against the violation of the revenue laws, suppressing difficulties along the coast in co-operation with the Government officials in the southern counties. Her service, under Lieutenant Commander W. H. Lynch, has been efficient and highly useful. The native population, which were becoming restless and turbulent, have been quieted, and are now on the best terms of peace and friendship with themselves and us, being convinced that disturbances which retard commerce will not be tolerated without a vigorous effort to suppress them. The Americo-Liberians, who have stationed themselves at different places on the coast for purposes of trade, have felt assured. In fine, the presence of the Government vessel "Liberia" has been an advantage thus far which, in my opinion, quite justifies the expense of her purchase, outfit, and maintenance. But it is necessary to have more than one vessel on our coast. The revenue laws of the Government are frequently violated, I have cause to believe, to the south of

Cape Palmas, and it is difficult for one revenue vessel to prevent these violations.

THE NATIONAL DEBT.

The debt of the country has been a subject of anxious and I may say fruitless inquiry for some years. I have endeavored to have this ascertained, as far as practicable, during the year; and I am happy to be able to report that the claims registered against the Government, amounting to \$66,636.94, justify me in the belief that the indebtedness of the Government is not as great as was supposed. We may congratulate ourselves for two circumstances in the premises, that during the twenty-two years of our national existence—after embarking upon the sea of nationality with comparatively nothing—the Republic has entailed upon herself no larger debt; that without having made even the effort to contract a national loan, its indebtedness is, with a small exception, like the great and influential debt of Great Britain, limited to our own citizens. The time may soon come, however, when the Government may feel compelled to adopt the common practice of other governments to introduce capital, to gain access to the interior, to intersect the country with practicable roads, and develop more expeditiously the resources of the same. For the present, I prefer that the people should tax their own energies to improve the condition of the country, and demonstrate their ability, self-reliantly, to sustain themselves without resort to a foreign national loan. We will, at least, learn the value and the proper use of capital by this course. It remains with you, Senators and Representatives, to determine the means of paying off the ascertained debt. Whether it is most feasible to appropriate a certain per cent. of the revenue, inviolably, for its liquidation, or take up the claims upon long bonds bearing interest, payable annually, or to employ the assets of the sinking fund, consisting entirely of demand notes, for its settlement, preventing the increase of this debt by deposits of unusable paper in the Treasury by legislative enactment, are questions which I submit to your united wisdom. If Government could at once relieve the citizens and put them in possession of the amounts due them, the economy and the wisdom of the act would be beyond question. My proposals on this subject are—

1st. That you repeal the Funding Act, which propose that the claims against Government should be funded and the interest on the bonds be paid annually in specie, without providing the means of procuring the specie. This cardinal defect has embarrassed the Government no little, and I trust you see the impropriety of such legislation. 2d. That you authorize the payment of the registered debt by annual payments of twenty-

five per cent. each in debentures of the character of the "demand notes" of the Government. This I believe to be as much as the probable receipts of the Government will admit without disturbing the business of the Government. And I am of the opinion that your adoption of a plan of this nature will enable the Secretary of the Treasury to pay off the registered debt in four years.

CESSION OF THE SETTRA-KROO COUNTRY.

I am pleased to be able to inform you that a commission, composed of Lieutenant Commander W. H. Lynch and J. L. Crusoe, Esq., succeeded in a most peaceable manner in adjusting the Settra Kroo difficulty. . Becoming satisfied of the inability of the community to deliver up to justice the murderer of our fellow-citizen, James Douglass, without serious disturbance amongst themselves, the commissioners accepted the voluntary proposal of the proper authorities—King and headmen—to cede that territory and identify themselves politically and absolutely with this Republic. This was done by their signing, in the presence of witnesses, a proper document, the transfer of the Liberian flag to the territory, and a salute by the people of Settra Kroo, on the 29th of June, A. D. 1868.

I have to solicit your speedy action upon the interdiction laid upon this country in 1866, the raising of which I considered appropriate only to the National Legislature from the tenor of the act.

COMPULSORY EDUCATION.

I have now to ask your attention to some measures, which I have concluded, upon deep reflection, to recommend to you, the representatives of the people, for your deliberation and action. Your wise deliberation, in the spirit of true patriotism, will mature them; and your favorable action upon them alone can invest them with the authority of law and make them obligatory upon the country.

I recommend the adoption of a compulsory educational system for the whole country. A system making it obligatory upon every parent, every guardian, protector, or any person having a child or children, apprentice or apprentices, orphan or orphans legitimately in his, her, or their control, to cause them to attend either the Government school, or any other in the city, town, or village, three hours each day that school is taught, when not unavoidably inconvenient; and that the advantage be extended to the native population in the neighborhood of a school. I will not take up your time with an unnecessary dilution upon a subject which I am sure interests you. But the importance of a general education permeating the

masses, and the propriety of obliging those who do not study the interests of the persons committed to their care, are subjects worthy of the vigilant attention of the Government—the common guardian of its populace—and of the action of the law-making department of the same. I do not intend any reflection upon the people of Liberia by an intimation unfavorable to their appreciation of the advantages of education; yet I propose to leave with no citizen the election, whether a child or an apprentice, committed providentially to him, should be withheld from the advantages of a common-school education while he is incapable of thinking and acting to his own advantage. Fellow-citizens, it is a subject involving a tremendous responsibility—it is with you to determine whether within a few more decades every citizen, Aboriginal and Americo-Liberian, shall possess a primary-school education—a sufficiency, at least, of the rudiments of education to qualify them to pass along the walks of life somewhat manfully. I will only add the remark, that should you entertain this recommendation, it will afford me the greatest pleasure to render you any aid within my power to conclude, upon a comprehensive and efficient system, by which to bestow upon the country the great and vital advantages of, at least, a common education, by which I intend the elementary branches, which adapt persons to the practical duties of life, lead them to appreciate the institutions of civil society, and which constitute them proper conservators of whatever adorns and benefits a civilized government.

THE ABORIGINAL POPULATION.

I invoke your patriotic and sagacious consideration of a plan ameliorative of the circumstances of our aboriginal population. I ask you seriously to consider that there are within the jurisdiction of this Republic a population variously estimated, but not less than 600,000, in a state of heathenism—cut off from the slave-trader's influence, severed from their association with foreigners engaged in legitimate purchases, but, with a few honorable exceptions, not less pernicious in their influence than the slave dealer, and now dependent upon Liberia for everything which they themselves cannot supply. There is no rational hope that they can or ever would civilize themselves—an arduous, if not impossible, work to any isolated people who exclude an extraneous influence of greater power and better ideas and sentiments. The elements of civilization and Christianity, the advantages of enlightened institutions must be brought and imparted, and, if they like children spurn them, urged upon them. Moral suasion among heathens, destitute of any sentiments which modify their heathenism, is, in the absence of power to sustain it, a feeble force. I recom-

mend, therefore, the adoption of a plan by which the influence of the Government may be directly exerted upon them in the way of gradually and peaceably undermining their ancient customs of superstition and cruelty; a plan that abolishes the administration of sassy-wood in all places within our jurisdiction, and makes it a capital offence, to be punished upon conviction, as any other capital crime; that ignores their systems of domestic slavery and polygamy, by forbidding all courts of justice to entertain suits for the recapture of fugitives from slavery or the harem; that refuses to allow persons, who support "gregrees" or believe in the pagan system of "fetish," to make oath in any court; that forbids their ordinary tests for witchcraft and holds the perpetrator responsible for a misdemeanor; that requires all investigations for murder, by poisoning or any other means, to be submitted to the adjudication of the civil tribunal; that enjoins all persons addicted to the practice to refrain, upon pain of a heavy penalty, from "marking" the face of themselves or others. In the early days of the slave trade, the necessity of slave dealers induced them to employ laborers when they arrived on the coast. A contract was entered into with the inhabitants of the Grain coast, that they should serve them and be considered when employed as a part of the crew, who in consideration thereof were to enjoy an immunity from slavery. To distinguish them from the common victims of the traffic they were required to mark the face—a truce to which both parties to the contract adhered with uncommon good faith, unless, and I think it can with truth be said, that the "crew-men" in faithfulness excelled the so-called Christians, for the mark was not always a protection from the traffic. The self-protecting disposition of man operated in this instance to accept a hideous mark as a shield from slavery. But the cause has passed away from this part of the coast, and the inhabitants should be required to discontinue this practice. I can perceive no impropriety in the Government extending its influence and operating by its laws to abolish the now unnecessary practice. It is the maximum guardian of its populace, and should especially interest itself about that class that cannot determine for themselves. If it has the authority to compel parents in one respect with regard to their children, it can restrain them from inflicting a barbarous mark which will serve to create an unpleasant distinction all the days of their life. But another strong reason for the prohibition is supplied by the known fact that the practice of facial marking is becoming a shield to that of kidnapping children on our Windward coast, and taking them to parts of what we designate the "Kroo Coast," as slaves. Both the crime of kidnapping and that of domestic slavery would be

checked, and, in time, greatly modified if not entirely eradicated by a law forbidding facial marking. I think many of the native chiefs would admit its reasonableness and and co-operate for its discontinuance.

On this subject, and in connection with such a plan as I earnestly recommend you to adopt for the improvement of our native inhabitants, by which they may be assimilated to and identified in every respect with us, I propose to you to pass an act recognizing as Liberians our entire aboriginal population, and granting them civil and political rights on the same condition that Americo-Liberians enjoy them, and confirming to them the sites of their towns and farming districts, which shall be considered reservations, any survey or allotments of which to be void henceforward.

To supervise an universal educational system; the operations of civilized law upon the aborigines; to enter into correspondence and contracts with distant and interior tribes; to see that native residents in our towns are treated with justice and humanity; to require that those in the employment of farmers and others are not overworked, are properly fed and clothed, and that they have the privileges of the common school system; to co-operate with agriculturists to obtain a supply of laborers when necessary, and to have the general oversight of the internal revenue, and improvement of the cities and towns of the Republic, are works of so much importance to us as a nation that I would be recreant to duty did I not recommend them to your consideration. I do so on this interesting occasion with a consciousness of both their feasibility and desirableness. Should you concur with me in this feeling, allow me to recommend also the creation of an Interior Bureau, to which they shall be committed.

CHANGE OF LAWS PROPOSED.

I request your attention to some improvements in our laws which circumstances have shown to be necessary. Your consideration has been already solicited to desired amendments to the fundamental law of the Republic by petition from many of our fellow-citizens. After a probation of more than twenty years, how much are we struck with admiration at the ability of the men who drew up the Constitution of this State! It seems marvelous that a convention surrounded by circumstances so peculiar should have draughted an instrument so well adapted to the feelings of the people, and to anticipate and provide against the dangers before us. But it is the work of men. It could not be expected to be free from imperfections which would require amendments in the future. But a respectable number of citizens having most respectfully solicited your

consideration of this subject, I will only ask you to consider the propriety of so amending the act creating a Court of Admiralty, that seizures of merchandize and all other articles may be adjudicated by this court the same way the seizure of vessels is provided for. The present state of this act justifies the opinion that this court, when adjudicating the seizure of merchandize, &c., must do so during the term of the Court of Common Pleas and Quarter Sessions, but that it may convene at any time, after sufficient notice has been given, to adjudicate the seizure of a vessel. Now, it has been the practice to adjudicate all seizures in the same way; the judicial officer convening the Court of Admiralty at any time without awaiting the term of the Court of Pleas and Quarter Sessions. But would a reasonable construction of the law sustain this practice? If not, in order to give a speedy trial, and to avoid the expense and inconvenience inseparable from delay in judicial proceedings, I consider it would be an improvement to allow the Court of Admiralty to convene at any time it becomes necessary to determine the legality of a seizure, or to try offences in contravention of the navigation, commerce, and revenue laws.

I invite your attention also to a consideration of the question of the propriety of endowing Montserrado county with a judiciary system which requires the holding of fifty-two sessions of courts in a year, with an appropriation of only one thousand dollars more than each of the other counties with only twelve sessions respectively. Whether to increase the appropriation or to modify the sessions in this county, deserves your consideration.

It has been a subject of reflection whether the mercantile interests of the country would not be promoted if the Port of Entry Act was so amended as to allow Liberian vessels engaged in the foreign trade to engage also in the coast-wise trade. We have a large aboriginal population to supply, and we should endeavor to assimilate them to our communities, to identify them with us in sentiment and feeling by every possible plan. To withhold from them the intercourse with foreigners by which they were formerly supplied, and to fail ourselves to supply them, cannot have upon them the desired effect. I grant that the population to the north of Cape Palmas are well supplied, some of them confessing themselves quite satisfied and agreeably disappointed in their calculations, but there are parts of the Liberian coast where it is not advantageous to employ the small craft which trade profitably between the different points on the windward coast. It is necessary to supply these and sustain that intercourse with them which is so beneficially effecting the tribes on the windward coast. In addition to this, the amendment would be judicious for the reason that

every facility should be given to the mercantile interests of the country. The want of capital should constrain to the employment of every feasible plan to increase it. With this view, we should not fear the monopoly of the trade by large vessels, they being *bona fide* Liberian vessels. In my opinion, the supply of produce by our aborigines will keep pace with the supply of merchandise by us.

I deem it expedient to ask your attention to the evils which may result from the ambiguity of the law on the subject of commission and retail licences, in connection with the act regulating the intercourse of foreigners. This act restricts those foreigners whose governments are not in treaty stipulation with this Government, in the transaction of mercantile business to the intervention of brokers or commission merchants. While, however, those who are not thus restricted, because of treaty stipulations with their governments, are at liberty to conduct their business in person, a question has arisen whether it is the intention of the law to confer upon them the privilege of doing commission business. I recommend this subject to your consideration, and ask you to discriminate between a commission and a wholesale license, and determine the spirit of the law by an act perspicuous and definite, not likely to mislead a foreign resident, or to embarrass the Government.

Had the Government reserved its water lots, or a sufficient number of them to erect in each port of entry a warehouse, besides the facility of a place for bonded merchandise, it would afford at each port of entry a safe place for the transaction of business by transient traders, under the immediate notice of a revenue officer. Were we in this condition, we might dispense safely and advantageously with the commission license; but as it is, I have doubts of the utility of the policy which limits the privilege of a commission license only to Liberian citizens.

IMMIGRATION.

I consider it important to recommend to you for consideration the subject of immigration to this Government. I am of the opinion that the circumstances of a country in which the proportion of the civilized populace bears so small a ratio to the uncivilized, make it necessary that the Government should not omit to use any means within its power to increase its enlightened population.

It should not be supposed—but I fear it is—that Liberia has done nothing that evinces an active interest in immigration to her shores; for, besides the lands which it furnishes, without regard as to whether they were originally acquired by the American Colonization Society and ceded to the Republic in trust for immigration, or whether they were acquired by the

Government, besides the burden which immigration has invariably imposed upon the citizens, and sometimes upon the Government, there has been a considerable appropriation by the Government to immigration, in the non-exaction of custom dues, licenses, and taxes from the importations and transactions of the American Colonization Society. Of the \$2,558,907.10 raised for the purposes of emigration, from 1817 to 1866, we perceive that from 1847, when Liberia declared her independence, to 1867, there has been raised for the purpose something like \$1,343,386.38. On the calculation that half of this amount was disbursed directly upon immigration, then the exemption of the same from custom dues, together with the exemption of colonization ships from the usual duties; colonization stores and property from taxes and license fees, and the importation of immigrants from import dues, it will appear that the Government of Liberia's appropriation to immigration has not been far short of one hundred thousand dollars in twenty years in this way.

I propose that, continuing thus to manifest this interest, the Government be authorized to appeal to the colored men of the United States of North America and elsewhere, and invite them, on the most liberal terms, to aid in the maintenance of a Christian Government in the land of our fathers; and the Government be also authorized to enter into an arrangement with the Government of the mother Republic by which immigration may be promoted, and the security of this struggling infant State may be increased.

NATURALIZATION.

There is good reason to apprehend that the oath of allegiance to this Government is being considered in the light of a custom house oath, sometimes regarded as allowing any amount of reservation; and to prevent the advantages which are taken of it, that a special act of the Legislature is necessary. Of the intention of persons coming from distant climes into Liberia and taking this oath there can be no apprehension; but it is an acknowledged fact that those who come from the colonies on the Western Coast of Africa, come principally for the purpose of trading. We have no objection whatever to their residing for this or any other legitimate purpose among us; but if they wish to assume the relation of citizens, they should be required to take an oath, make a registry of themselves, and procure a uniform certificate, by which their allegiance to any other government shall be surrendered on their admission to citizenship in this.

PASSPORTS FOR NATIVES.

If you, Senators and Representatives, should entertain my recommendation with regard to an act by which our aborigines

shall be formally acknowledged, then an additional act requiring masters of vessels, supercargoes, and agents taking any of them out of the jurisdiction of the Republic to obtain a passport for every one, will become imperatively necessary.

UNIFORM STANDARD OF MEASUREMENTS.

I recommend that the Legislature would consider and pass an act creating a national standard, and defining the mode of admeasurement of vessels by our Government officials. Our revenue laws provide that before a vessel can be registered, she must be measured by the collector or some one authorized by him; but the law does not prescribe how the vessel is to be measured; and, as there are several modes of measurement, this state of the law works a hardship upon our citizens, for it often happens that one of our merchants has to pay more tonnage dues on his vessel than the foreigner pays on a vessel of much greater size, because of the difference in the mode of measurement between this and the country from which the foreigner comes, who pays his duties according to his national tonnage measurement.

SECRETARY OF TREASURY REPORT.

The financial condition of the country will be submitted in a proper form to you in a very perspicuous and able report by the Secretary of the Treasury, Daniel J. Beams, Esq., who will also lay before you the report of the Auditors of the public accounts. From the Secretary's report you will have concise information of the management of the finances, the embarrassed state of the country, the working of the plan inaugurated for its relief, and the prospect, if you entertain the plan proposed, of extricating it from its long standing, and, until this year, its unknown indebtedness. You possess the means of better information as to whether there is any improvement in the state of the finances, than any I have it in my power to impart.

The receipts of the year ending 30th of September, 1868, from all sources, have been \$81,691,24. The disbursements for the same period have been \$68,332,50.

A gratifying item in the revenue of the year is the amount of increase of the internal revenue of the Government; and the pleasure of the country will be enhanced by the knowledge of the fact that a portion of our aboriginal population have borne taxation with as much ease as our civilized inhabitants, whose ready payment of their taxes is a strong evidence that they are beginning to recognize the importance and necessity of an internal revenue.

JAMES S. PAYNE.

MONROVIA, *December* 10, 1868.

From the Missionary Advocate.

REVIVAL AMONG NATIVE AFRICANS.

We have once before remarked the new condition of the work in Liberia; that is, the body of the church grows faster than the number and effectiveness of the ministry. This result will be increased, probably, by powerful revivals, which occur occasionally to a limited extent. Of such a revival we have an account below, in a letter from Rev. James H. Deputie, dated at Mount Olive, in the Bassa country, July 27. It is to be noted, that this revival influences the *native chiefs*, and promises to enlarge the mission.

Since I wrote to you last, God has poured out His Spirit abundantly upon His churches here on the Western Coast of Africa, and the labors of His servants have been greatly blessed. Not only have the Americo-Liberians been the recipients of these heavenly showers, but a portion of the aborigines of the country have shared largely, and to-day they are able to rejoice in the God of their salvation. The little church here in the wilderness among the natives is still fighting for victory, and God has passed by this way lately, and greatly encouraged us by giving us seven more from the enemy's ranks, and they are now in the army of the Lord, and bid fair to become useful soldiers of the Cross.

An old man of over a hundred years of age sent two men to me the other day, to know if we could send a "God man," (as he called him) to his town, to preach to his people and teach his children. He is a heathen man, and has long served the devil. He can speak no language but the "Bassa," his native tongue, and has never seen a civilized town, though he lives but twenty miles from the beach. He is the principal chief of this section of country, and many are the horrid tales that he can tell of the Spaniards and the African slave-trade. He is now anxious that his children and grand-children be taught better lessons than those that were taught him by his ancestors. He has a son who is a member of the church here, but previous to his conversion was what is called here a "country devil." The whole section of country, from the Farmington River to the "Duc," may now be considered a fine field of labor for the promulgation of the Gospel, as the natives are anxious to have their children educated, and their young men come under the rules of civilization.

Many of the young men now in the country were once members of mission-schools, and after they made some advancement in their studies became tired, and strayed back into the country. They carried their religious impressions with them, and now, while some of them hold the reins of government among their

tribes, God is answering the prayers of those servants who toiled with these youths day and night, and is making instruments of them in His hands to make a way for the Gospel to "run and be glorified." How true is the word of God: "Cast thy bread upon the waters, for thou shalt find it after many days." The money expended here by the Missionary Board has not been expended in vain, and there is much work here to do yet. "The field is now white already unto the harvest."

On the Farmington River, nine miles below this station, at New Tom's Town, the Presbyterian Mission has commenced operations with favorable prospects. New Tom is a chief of great influence in his section of country, and his action has created a great jealousy among his fellow-chiefs, and they are all now anxious to follow his example.

WANTED—MISSIONARIES FOR AFRICA.

We would not abate in the least the desire which Christian men and women feel, to engage in direct efforts for the evangelizing of the people of the South. Nay, we would, if it were possible, increase the number of Missionaries there an hundred fold; but when we think of the fatherland of these people, of the hundreds of millions there in the bondage of heathenism, of the few struggling, toiling, fainting Missionaries there, we seem to hear the Master's voice saying, "these things ought ye to have done, and not to have left the other undone."

We cannot do too much to give letters and the Gospel to the people here, but we must not forget the darkness, and the need of the many there. There are devoted Christian Ministers seeking opportunity to work among the Freedmen, who yet are providentially hindered. To them we want to say, Brethren, may not God, by throwing these hindrances in your way, mean to turn your attention to the same class of persons in Africa? *There* is room enough, *there* is need enough, and in the providence of God, pressing calls for laborers, which nothing prevents us from supplying but the *want of men* properly qualified in heart and mind, and ready to respond to the divine command, and go and *there* preach the Gospel of the Son of God. Among the hundred of young men who have just entered, or about to enter the ministry, are there none for Africa?—*American Missionary.*

MOHAMMEDAN INFLUENCE IN WESTERN AFRICA.

Among the influences that oppose the progress of the Gospel in Western Africa is Mohammedism.

North of Sierra Leone, through the Soosoo country, it is the

prevailing religion. In Sierra Leone the Mohammedans number some thousands. Southeast of Sierra Leone, through the part occupied by the Mendi Mission, they are already numerous, and are yearly increasing. They are strangers in the country, mostly from the Mandingo and Foolaah tribes, with such proselytes as have been won to their faith. They form a part of every large town, and have, also, settlements of their own. A teacher resides in every town and large village to instruct the youth in reading and writing Arabic, and in the Koran. They assume great superiority over those uninstructed in the Mohammedan faith. They utter their Arabic prayers with loud vociferation, and claim that because they worship God in the right way he hears them, is with them, and grants them great power. This power they exercise in the manufacture of magic charms for the prevention of numerous evils and the attainment of almost any desired good. And their success in practicing upon the credulity of the people is seen:

1st, In the great numbers of these charms in the possession of the people. Some of these, they claim, will preserve from the bites of poisonous reptiles, others from loss by theft, others will preserve life even amid the greatest dangers of the battlefield, and few dare engage in a hazardous enterprise without their life being insured by one or more of these mysterious charms.

2d, In the confidence the people place in them. They hasten to them as to an arm of power, consult them upon matters of great importance, and abide in their decision. If the chiefs determine to send war against a neighboring kingdom, leading Mohammedans are called to determine the day that will be propitious for the event, and to prepare a magic that will insure their success. If a gift is sent to parties engaged in hostilities, with the request for a truce during a certain season, a great Mohammedan is called to practice his mysterious arts, and make the hearts of the people willing to accede to the request. If a peace is negotiated in the country, Mohammedans are called to confirm and establish it. They claim to have the power to cause God's blessing or curse, to cause insanity and death, to investigate secrets and guide future events.

These strong assumptions, joined with their mysterious arts, exert a strong influence upon the minds of that superstitious people, who are led to regard them with deference; and many bring their sons to them to be taught in their faith. All this is a matter of much gain to them.

Add to the above the fact that they are an enterprising trading people, and secure for themselves better clothes, houses, and other comforts than the other people, and some idea may be formed of the certainty and extent of their influence. Thus

prejudicing the minds of the people against the Bible, whose claims are so unlike the mercenary character of its adherents, Mohammedism becomes an obstacle of no small magnitude to the progress of the Gospel, and it is steadily becoming greater. If Christians do not arise and possess the land, the followers of the false prophet will secure it for themselves.

Now is the time to work for Western Africa. The door is opened and an entrance gained. The favor and confidence of the people upon the coast is secured, and communications are continually extending toward the interior. Who will volunteer to go forth, and in the name of Christ withstand the evil influences with which Satan leads captive unwary souls, and which, though ages of heathenism have passed over the country, are still increasing?

Laborers should go furnished with copies of the Arabic Bible, to place in the hands of those who can read it, that the entrance of God's word may enlighten their darkness, and lead them to become ambassadors of Him whose name they now despise.

GEO. P. CLAFLIN.

THE INTERNAL AFRICAN SLAVE TRADE.

The late report read at the annual meeting of the Ladies' Negroes' Friend Society (English) contains special reference to the terrible internal slave trading at present existing on the East Coast of Africa. A letter of Dr. Livingstone's fully confirms the terrible pictures obtained through other sources.

An extract from a pamphlet by an eye witness of the horrors which he describes, will give some idea of the awful sufferings inflicted on our fellow-men by the slave dealers in East Africa in the present day. Monsieur Menon, of the Island of Reunion, who was formerly engaged in promoting what he calls the African Emigration to the French colonies, describes the following scene on the river Lindie, on the East Coast:

"An Arab chief told us he had in the forest, at some leagues distance, a depot of eight hundred men, whom he would bring to us the next day. I asked the chief to conduct us to his depot, and at first he stubbornly refused. But when I promised him a rifle musket, which he eagerly desired to get, he consented, and led us thither. After three hours' march we arrived, but could see nothing. 'Where are they lodged?' we asked; and he pointed to a palisade of bamboo open to the sky, where they were exposed, at the worst season of the year, to a fiery sun, alternating with torrents of rain, and sometimes of hail, without any roof to cover them. A man of tall stature, with his spear in his hand, and a poignard in his belt, pulled up three posts, which served for a gate to the enclosure, and

we entered. There they were, naked as on the day of their birth, some of them with a long fork attached to their neck; that is, a heavy branch of a tree (*un grossiere branche d'arbre*) of fork-like shape, so arranged that it was impossible for them to step forward, the heavy handle of the fork, which they could not lift, effectually preventing them from advancing because of the pressure on their throat; others are chained together in parcels (*paquets*) of twenty. The keeper of this den utters a hoarse cry, (*pousse unrugissement*;) it is the order for the merchandise to stand up. But many of them do not obey. What is the matter? Our interpreter, who has gone among the groups, will tell us; listen to him. The chains are too short—the dead and dying prevent the living from rising. The dead can say nothing; but what do the dying say? They say they are dying of hunger.”

We next come to the testimony of an eye witness, F. Saulter, a German missionary from Mr. Spittler's mercantile establishment: “I have found, during my stay in Khartoum, as well as in different travels up and down the Nile, that slave trading has always been going on, some on secret ways, some on the open road of the Government. On our way to Cairo, we encountered a vessel, with more than forty children, on the Nile, near Esneh, and lost sight of it near Siut; we were often, on occasion of contrary wind, together with them in one place for days. On another occasion I met with a transport of slaves in the desert between Khartoum and Berber. Slave trading is equally going on in Kordofan and Teggele, and on a large scale in Galabat, (neutral territory between Sennaar and Abyssinia,) where thousands of poor little Gallas are sold and smuggled through the Egyptian territory, or transported by the Red Sea. Of course, the negroes by turns have become deadly enemies to their white invaders, or to any vessel coming up the White River. Those obliged to stop will not go on shore, but cast anchor in the middle of the stream, nor go on their expeditions alone, but at least in companies of three or four, up to twelve vessels. The negroes assemble often by thousands to rescue their captive children and their cattle, and many a slave hunter has there paid with his life, or had a narrow escape. The shores of the White Nile are now waste for many hundreds of miles, as well as both shores of the Sobat river, and the ways for missions, as well as for honest commerce, have been closed for a long time. All Europeans, with one exception, have by and by retired from the traffic of the White Nile; and even two stations of the Roman Catholic mission, which has been founded with immense sacrifice, both of men and means, were obliged to leave, alternately attacked and ruined by the slave hunters and negroes. Almost all the

'stablimenti' on the White Nile up to the equator, and on the Ghazal river to the Njam-Njam, are now in the hands of one Mohammedan merchant named Agath, who brought immense quantities of ivory from his settlements in the year 1866, and who is said to be an agent of the Egyptian government. The trade is said to be exclusively in the hands of Mohammedans."

STEAMSHIPS TO FOREIGN PORTS.

An important bill relating to certain foreign mails has been enacted. The Post Office Department is authorized to contract with parties in New York, for carrying the mails to specified foreign parts, at an expense not exceeding a given amount. This is doubtless wise, and it may result advantageously to the country.

But it is worthy of notice, that this bill has been conceived and pressed chiefly by interested parties and on principles of present benefit, and not on the broad ground of the best national policy among the nations for all time to come, and by petition of legislative and other bodies that have been animated as much by philanthropy as by private and public interest. Why was not Monrovia included in these parties? Why has the proposition of the Vermont Legislature for a line of steamers to Liberia, the colored man's Republic, received so little encouragement? Is it because no line from this country now exists, and no incorporated company has yet appeared to solicit a subsidy for steamers to that quarter? Must the Government act solely upon the selfish principle? Be it so. It requires no great sagacity to foresee that the time is not far distant when Liberian products and commerce will command what her friends now invite the Government to secure to itself. Years hence the folly of delay will be seen. Alas for the country that disdains her own child! Steamships for Europe, but none for Africa—is this wise?—*Vermont Chronicle*.

From the New Orleans Advocate.

HO FOR AFRICA!

As some of the members of our church, and one of our ministers, Rev. Hardy Ryan, have emigrated to Africa, and as there is a growing interest in their fatherland on the part of many colored people, we have thought best to give some information in regard to Liberia, in Africa.

In the year 1820 the first emigrant ship from this country reached there. It was but a small colony, but since then the Colonization Society have been instrumental in sending there about fifteen thousand persons.

This State has now about two hundred thousand inhabitants, many of whom are natives, who have become enlightened and Christianized. Many are the little towns and villages that are springing up throughout the country. There are fifty churches, with three thousand communicants. The schools are on the same plan as those in our northern States. Besides the common district schools there are three academies and a College in a prosperous condition.

The government is conducted wholly by colored men of ability and education. They have made treaties with fifteen European and American governments.

During the years 1865, 1866, and 1867 the Colonization Society paid the passages of seventeen hundred and eighty-one emigrants to Liberia. At the first of last March three thousand other applicants were waiting to be sent; but the Society had not the means to send them. They continue, however, to assist as many as possible in reaching there. As applications continue to come in, the Society are seeking aid from every quarter. Efforts have been made to start a regular line of steamships between this country and Liberia, and it is hoped that they will ere long succeed. The voyage will then consume but a few days. Now, by sailing vessels, it takes about five weeks. The Colonization Society owns a vessel which will carry comfortably six hundred and fifty persons. They have agents and physicians in Liberia, and for six months emigrants are provided with houses and provisions without charge, if necessary. By that time they will, of course, be able to support themselves easily. Each family is provided with twenty-five acres of land; an unmarried man receives ten acres. It will be seen, therefore, that those going to Liberia do not go into a wilderness, and among those who have no sympathy with new comers. On the contrary, they go to a well-cultivated country, where friendly hearts greet them on their arrival with words of welcome, and provide for their wants.

We shall endeavor soon to give information in regard to the climate, soil, and productions of Liberia, all of which we understand to be favorable.

O what a glorious period in which to live is this for the colored man! A period when he sees the shackles stricken from millions of his race, and the rights of citizenship bestowed upon them. A period when a strong State Government has been organized in his own fatherland, and kindly hands are stretched forth to greet and protect him as he turns his steps thereto.

Africa was far back in heathenish darkness, and the Lord allowed stronger men of a civilized nation to bear thousands of these benighted heathen across the sea into the midst of a Christian nation; men brought them for selfish purposes, but

a God of infinite wisdom and power is to overrule the wickedness of men and bring glory to Himself. While suffering a cruel bondage they increased to four millions in number, and then, by a power above man's, they were freed. Their bondage has tended to make them feel their dependance on God and to seek after Him. Now will their thoughts naturally turn to the land from which their fathers came, and we may surely believe that teachers and preachers are to rise up in America by the ten thousand to go to Africa to elevate, enlighten, and Christianize the millions of their own benighted race. And to-day

"Where Afric's sunny fountains
Roll down their golden sands,
They call us to deliver
Their land from error's chain."

Will you go, or will you at the least teach your children that it is their duty to go after they are grown and educated? Keep the evangelization of their fatherland continually before them. Awaken their ambition and impress upon them the imperative duty of doing *everything* possible for the speedy enlightenment thereof. Let these teachings be constantly instilled into the minds of the colored people of America throughout the years to come, until Africa—

"The earth's remotest nation,
Has learned Messiah's name."

EX-PRESIDENT ROBERTS.

Ex-President Roberts, of Liberia, who has been in this country for several months, has established his temporary residence in Washington. Mr. Roberts, though no longer holding an official relation to the Republic of Liberia, with whose whole history he is so closely identified, still retains the liveliest interest in its welfare, and is now devoting himself principally to the educational interests of his country as President of Liberia College. The military and civil career of this distinguished gentleman in Liberia are too well known to need repetition in these days. All who are brought in contact with him are impressed with the dignity of his appearance and manner, and the keen shrewdness and far-seeing wisdom of his observations. Ex-President Roberts presents in his own person the strongest argument in favor of Liberian colonization, and his sojourn in this country is doing much to renew the interest in the whole subject of the eventual return of a large portion of his race to their native land.

During ex-President Roberts' recent visit to this city, he was the recipient of the hospitalities of some of our leading citizens; and it is a noteworthy coincidence, that while the Prince-

ton Alumni were engaged in honoring Scotland by their reception of the Rev. Dr. McCosh, at the Rev. Dr. Crowell's Church, Ex-President Roberts was being entertained in the adjoining house by one of our most eminent citizens—the two events forming another of the striking illustrations of that grand catholicity by which America fuses all nationalities into one.—*Philadelphia Bulletin.*

From the Christian Advocate.

LIBERIA—AN INTERESTING MEETING.

Hon. Joseph J. Roberts, ex-President of the Republic of Liberia, delivered in the John-street Church an interesting address on the social, educational, and religious condition of Liberia. Mr. Roberts, who is a brother of Bishop Roberts, of the Liberia Conference, was the first President of the Republic, and filled the office for eight consecutive years. He has been over forty years a member of the Methodist Episcopal Church, and enjoys the esteem not only of his own Church, but of the whole people. He is now President of the Liberia College, and visits this country in behalf of its interests. Friends in Boston have built at Monrovia a commodious edifice, and one professorship has been endowed. The institution requires for its support the endowment of three. We trust the generous friends of Liberia, and of Christian education in Africa, will give him a favorable hearing, and place this most important institution, for the redemption of that continent, upon a permanent foundation.

President Roberts is a pleasant speaker, and his modesty and dignity and Christian urbanity commend him to the confidence of all who meet him. In his address on Sunday evening he rapidly and lucidly sketched the early history of the Republic. He then showed that the several objects contemplated in its establishment had been realized: those objects being, first, to establish an asylum for the free negroes of the United States; second, to test the capacity of the negro for self-government; third, to check the slave trade; and fourth, to carry civilization and Christianity into Africa. The four objects of the originators of the enterprise have not proved to be visionary. Liberia did, and still does, furnish an asylum for any who choose to avail themselves of its advantages. It has shown the capacity of the African race for self-government. It has been efficient in suppressing the slave traffic. Years ago the Government broke up all the barracoons along its six hundred miles of coast, and has never allowed any to be established there since. It has had at least some civilizing influences. More than four thousand slaves taken out of the holds of save

ships have been taught the arts of civilized life, and turned into good citizens. As to religion, though there are but two or three white missionaries, there are between forty and fifty churches, nearly half of which are Methodist.

In response to inquiries, President Roberts stated that Liberia was very deficient in the means of education. They had some well-educated men among them, but there was such a deficiency of capital as to make it impossible for their College and schools to meet all the demands which were made upon them. The College had a grand field, but was hampered by poverty. The population of Liberia was stated by President Roberts to be about 600,000, of which from 15,000 to 18,000 were colored persons who had emigrated from America.

During the meeting an affecting incident transpired. After President Roberts had described the great desire of the native African chiefs to send their children to the College, and then stated their inability to do so because of their poverty, a young colored woman, leaving her seat in the rear of the congregation, came quietly forward, and, passing before the altar railing, handed Mr. Roberts a dollar, her whole fortune, with a whispered request that he would use it for the benefit of those seeking an education. That gift was as "the widow's mite." Let it be suggestive to those of larger means.

**A MANDINGO SCHOLAR AND THE ARABIC CLASS IN
LIBERIA COLLEGE.**

MONROVIA, *November 23, 1868.*

DEAR SIR: On the 14th instant, a learned Mohammedan from Kankan, a considerable Muslim town in the far interior, about five weeks' continuous journey from here, visited the seaboard, and spent a few days at my house. He not only read and wrote the Arabic readily, but spoke it fluently; and I was glad to find that by means of that language I could hold intercourse with him without an interpreter.

On Sunday, the 15th, he visited the Episcopal Church of which Rev. G. W. Gibson is rector, and seemed to take great interest in the services. He appeared much pleased with the organ and singing.

On Monday, the 10th, he visited the College, and heard the class in Arabic read. I handed him my book and told him to act as teacher for the day. The lesson read was the latter part of the 1st chapter of John's Gospel. Of course he could not judge of the translation, for he knows not a word of Eng-

lish; but he corrected their Arabic pronunciation when they made mistakes; whenever they pronounced correctly, he would smile and give approving nods of the head. After the lesson, I requested him to read the whole chapter, that the boys might hear the sounds of the difficult letters as given by a learned native.

Professor Freeman expressed a desire to have a copy of his photograph to send to some of his friends in America, as one proof out of thousands that might be adduced from among the aborigines of this country of the gross injustice which the Notts and Gliddons have done to the negro race.

While some here—a very few, however—are looking to Europe and America for foreigners to come with their money to *make* this country for us, many of us are looking to the rich, unadulterated, unemasculated native element, believing that we have here the resources for a large and powerful nationality, if we only avail ourselves of them.

Very truly, yours,

EDW'D W. BLYDEN.

**ANNUAL MEETING OF THE SOCIETY AND OF THE BOARD
OF DIRECTORS.**

The Fifty-Second Anniversary of the American Colonization Society was celebrated in the First Baptist Church, 13th street, near G, Washington, D. C., on Tuesday evening, January 19th, the President, Hon. John H. B. Latrobe, in the chair. Prayer was offered by Rev. Dr. Tracy, of Boston, and addresses were made by Rev. Doctors Prime and Haight, of New York, and ex-President Roberts of Liberia. The audience was good in point of numbers and respectability, and the able and eloquent speakers set forth the necessity and progress of African Colonization and its claims upon the sympathy and aid of the patriot, philanthropist, and Christian, and highly commended the great work which the Society has already accomplished and which it is hoped it will do for the African race.

The Board of Directors met at the rooms of the Society on the same day at twelve o'clock, and held long and laborious sessions on the succeeding day and evening. The President of the Society presided with his accustomed dignity and ability,

and much interesting and valuable information in regard to the condition and prospects of Liberia was imparted by its able and judicious ex-President, Roberts, who has resided there some forty years. The attendance of Delegates and Life Directors was unusually large, and it is safe to say that no meeting of that body has ever excelled the last in the thoroughness of attention to the various topics of business, and the elevated tone and courtesy with which the doings and discussions of the Board were directed.

Considerable attention was given to the subject of emigration to Liberia, and it was determined that increased care in the selection from those applying for passage be made, so as to secure the most promising class of the people of color, and that those hereafter sent be provided with a more liberal outfit and followed with longer attention and support, if necessary, in their new homes, with a view to make their settlement as successful as it can possibly be made.

The financial condition of the Society was considered with solicitude. Its receipts continue to fall below its necessary expenditures. Hundreds of Christian colored people are contemplating missionary work among their own kindred according to the flesh in Africa. But we assure the friends of this cause that, unless the resources of the Society be increased, the continuance of its operations, for which they look, will be impossible. We invoke, therefore, their prompt and generous aid.

ITEMS OF INTELLIGENCE.

THE CAUSE IN ILLINOIS.—Rev. George S. Inglis, Agent of the American Colonization Society for the State of Illinois, regrets that, owing to business which was in his hands to be disposed of when he received his appointment some three months ago, he has been unable to enter as yet fully upon his work, but expects, Providence permitting, soon to be able to give his entire attention to the noble philanthropic enterprise he has espoused.

EAST AFRICAN SLAVE-TRADE.—A mission from his Highness the Sultan of Zanzibar, accredited to the British Government, has arrived in London. It consists of Sayyid Mahommed bin Salim, and Sayyid Ahmed bin Sulieman, two Arab chiefs of the highest rank at his Highness's Court, and Hajee Mahommed Bakushmir, the confidential secretary of the Sultan, accompanied by nine Arab attendants. The object of the mission is connected with the suppression of the slave-trade on the East coast of Africa.

BEBEY is about fifty miles below Cape Palmas, and twenty miles from Taboo river and station. Several years ago a young Krooman from that place came to Cape Palmas, and after instruction was baptized by Rev. C. C. Hoffman. Afterwards he went to Boston, America, where he spent a year or two. Returning home he got on board a French ship and made his way to Paris. Here he inspired so much confidence that a merchant supplied him with goods to commence trade. M. lately returned home in the monthly steamer. While interested in trade he is very anxious to have a Mission Station begun in his country.—*Cavalla Messenger*.

Receipts of the American Colonization Society,

From the 20th of Dec'r, 1868, to the 20th of Jan'ry, 1869.

MAINE.		berla of a family of emigrants by the Golconda, May, 1868.....	1,000 00
<i>Bangor</i> —Dr. T. U. Coe.....	4 00		
VERMONT.			5,463 06
<i>Burlington</i> —Job Lyman.....	10 00	DISTRICT OF COLUMBIA.	
MASSACHUSETTS.		<i>Washington</i> —Miscellaneous.....	794 06
<i>Fitchburg</i> —Thomas E. Daniels....	100 00	GEORGIA.	
CONNECTICUT.		<i>Augusta</i> —Robert Campbell, Esq.	30 00
<i>Hartford</i> —Mrs. R. Watkinson, by Hon. S. H. Huntington.....	30 00	ILLINOIS.	
By Rev. J. R. Miller (\$263.) J. B. Hosmer, \$30; D. P. Crosby, J. W. Beach, cash; W. B. Burrall, Wm. B. Turner, S. S. Ward, Lucius Barbor, Charles Seymour, cash, each \$10; T. Wadsworth, C. H. Northam, E. B. Watkinson, H. H. Barbour, each \$5.....	140 00	By Rev G. S. Ingalls, (\$23.13.) <i>Berlin, Mercer Co.</i> —Swedish Luth. Church collection, \$13.60; Small Swedish Meth. Church col., \$3; George Knowles, \$1....	17 60
<i>New Haven</i> —T. Bishop, Misses Gerry, A. Heaton, Mrs. E. C. Read, each \$10; T. W. Woolsey, R. I. Ingersoll, W. T. Fellows, cash, each \$5; Mrs. C. A. Ingersoll, \$3; Mrs. Eliza Ives, Mrs. S. A. Stephens, E. B. Bouditch, C. B. Whittlesey, each \$2; Mrs. T. B. Bouditch, cash, each \$1....	73 00	<i>Andover, Henry Co.</i> —Small Swedish Meth. Church col., \$3.33; Miscellaneous, \$2.20.....	5 53
<i>Plantville</i> —Dea. T. Higgins.....	50 00		23 13
	293 00	FOR REPOSITORY.	
NEW YORK.		MAINE — <i>Bangor</i> —Dr. T. U. Coe, for 1869.....	1 00
<i>New York City</i> —Z. Stiles Ely.....	50 00	NEW HAMPSHIRE — <i>Bedford</i> —S. McQueston, for 1868.....	1 00
By Rev. Dr. Orcutt (\$140.) <i>New York City</i> —H. K. Bull \$30, Hiram A. Crane \$10.....	40 00	VERMONT — <i>Burlington</i> —Job Lyman, for 1869, \$1; <i>St. Johnsbury</i> , Elkannah Cobb, for 1869, \$1.....	2 00
<i>Albany</i> —Hon. Erustus Corning...	100 00	MASSACHUSETTS — <i>Medford</i> —Dudley Hall, to January 1, 1869, \$13; <i>Hingham</i> —Morris Fearing, for 1869, \$1.....	14 00
	190 00	NEW YORK — <i>Albany</i> —Royal Woodward, for 1869, \$1; <i>Harlem</i> — H. W. Ripley, for 1869, \$1....	2 00
NEW JERSEY.		MARYLAND — <i>Taneytown</i> —Miss M. Birnie, for 1869.....	1 00
<i>Jersey City</i> —Hon. D. S. Gregory..	25 00	VIRGINIA — <i>Alexandria</i> —Rev. C. Robinson, to January 1, 1870....	2 00
PENNSYLVANIA.		TENNESSEE — <i>Nashville</i> —William Slatter, to January 1, 1871....	2 00
<i>Philadelphia</i> —Legacy, in full, of Hon. Edward Coles, \$4,878,00, less State Collateral Inheritance tax and U. S. tax, \$45,94... 4,463 06	4,463 06	OHIO — <i>Springfield</i> —W. W. Rice, for 1869.....	1 00
Pennsylvania Coloniza'n Socy', by Rev. Thomas S. Malcom, Cor. Sec., and Ass't Treas., for the passage and support in Li-		WISCONSIN — <i>Kenosha</i> —Mrs. Lydia Hanson, for 1869.....	1 00
		Repository.....	27 00
		Legacy.....	4,463 06
		Donations.....	1,675 13
		Miscellaneous.....	794 06
		Total	\$6,950 25

THE

African Repository.

Vol. XLV.]

WASHINGTON, MARCH, 1869.

[No. 3.

· FIFTY-SECOND ANNUAL REPORT OF THE AMERICAN
COLONIZATION SOCIETY.

JANUARY 19, 1869.

OBITUARY.

Since the last Annual Meeting five of the Vice-Presidents of the Society have been removed by death, viz: Hon. JOSEPH R. INGERSOLL, of Pennsylvania, for eighteen years the esteemed President of the Pennsylvania Colonization Society; Hon. WILLIAM C. RIVES, of Virginia, one of our most influential as well as earliest friends; Hon. EDWARD COLES, of Pennsylvania, who, in 1819, emancipated and settled in Illinois the slaves whom he had inherited from his father's estate, and, in 1855, made himself a Life Director of this Society by the contribution of one thousand dollars; Hon. THOMAS H. SEYMOUR, of Connecticut, ever ready and willing to do anything in his power for the welfare of his fellow-men; and Hon. WALTER LOWRIE, of New York, who rendered valuable services as a Manager of the Society during his residence in this city.

Two of the Delegates who attended the meeting of the Board of Directors one year ago, have also ceased from their labors, viz: Hon. GABRIEL P. DISOSWAY, of New York, one of the early supporters of this enterprise, and who witnessed the departure of the first emigrants for Western Africa, and gave the closing months of his life, even to his last day, to the labor of raising funds for the promotion of the cause; and HENRY H. REYNOLDS, Esq., of New York, whose interest in the work of African Colonization was intelligent and abiding, contributing steadily and liberally of his means for its promotion.

It is proper to mention the death of HUGH DAVEY EVANS, Esq., of Maryland, President of the Maryland State Colonization Society, having been officially connected with it since its organization. His most important service in this regard was the formation of a code of laws for Maryland in Liberia, the merits of which are so great that eminent jurists have declared that few States in the American Union but would be benefited by its adoption.

In the removal of these Vice-Presidents and laborers, this Society is bereaved of great public and private worth, and of efficient aid in its work of benevolence and philanthropy.

FINANCES.

The balance in the Treasury, January 1st, 1868, was.....	\$8,425 51
The receipts for the succeeding twelve months have been from	
Donations.....	26,009 99
Legacies.....	16,794 37
Other sources, including \$6,681.25 from sale of invested funds.....	13,836 41
Making a total of.....	65,066 28
The payments have been for the transportation of emigrants from their homes to the port of embarkation and for their support on the voyage and for the first six months after landing in Liberia.....	30,664 54
For repairs and sailing the ship Golconda.....	15,609 92
The Government of Liberia for the care of recaptured Africans, and for salaries of Secretaries and Agents at home and in Liberia; paper and printing the African Repository; taxes and insurance on Colonization Building; counsel fees in litigated Will cases, and postage, printing, and other expenses.....	17,114 17
Making a total of.....	63,388 63
Balance in the Treasury, December 31, 1868.....	1,677 65

During the last three years our Treasury has been enriched with about seventy thousand dollars from the estate of one who had long been a generous friend—the late Eben Fairchild, Esq., of Bridgeport, Connecticut; and within the last few weeks some six thousand dollars, the result of legacies specifically devised by the late Hon. Edward Coles, of Philadelphia, Pennsylvania. These estates are closed—the assistance thus ren-

dered to the great cause, which the testators loved in life, has been most timely and providential.

Appreciating the high purposes for which this Society and Liberia were founded and which they promise to fulfill, Robert Arthington, Esq., of Leeds, England, has lately magnanimously transmitted his contribution of one thousand pounds, (\$6,606.14,) "to be laid out in sending persons to Liberia in whom it is unmistakably evident that they have the highest welfare of Africa at heart." Such liberality shall never be forgotten, and it is hoped may be followed by the liberal and wealthy at home and abroad.

The financial prospects of the Society cannot but be contemplated with solicitude. During the war the expenditures were diminished in consequence of the suspension of emigration to Africa. Thus a fund accumulated, which has been used to meet the increased calls for passage. Within the last three years the Society's outlays have exceeded the receipts by sixty-three thousand dollars. The excess in the Treasury is thereby almost exhausted, and if its income be not speedily and largely augmented the work must be considerably reduced.

EMIGRANTS SENT.

The Golconda, which was mentioned one year ago to have sailed from Charleston, South Carolina, with 312 emigrants, anchored off Monrovia, December 24, 1867, after a pleasant passage of thirty-six days. Visiting Cape Mount and Grand Bassa, and landing the people destined for those points, she left Monrovia, January 26, and arrived at Baltimore, March 10.

The Golconda cleared at Baltimore, April 21, and at Savannah, May 14, on her fourth voyage for Liberia, with four hundred and fifty-one emigrants, the majority of whom were from Georgia, viz: twelve from Savannah, five from Augusta, twenty-five from Sparta, thirty-seven from Marion, and two hundred and four from Columbus; twelve from Mobile and thirty-nine from Eufaula, Alabama; forty-two from Columbus, Mississippi; sixty-five from Ridge, South Carolina; nine from Nashville, Tennessee; and one from Washington, D. C.

They chose as their places of settlement: Monrovia, sixty-nine; Cape Palmas, ninety; and Grand Bassa, two hundred and ninety-two.

Of the avocations, sixty-five of the adult males reported themselves as farmers, eleven carpenters, seven blacksmiths, four shoemakers, four barbers, two house-painters, two confectioners, one plasterer, one bricklayer, one butcher, one gardener, one coppersmith, and one engineer. Sixty-eight could read, and forty could read and write.

Of church communicants forty-four were connected with the Methodist denomination and sixty-two with the Baptist. Five were ministers of the Gospel, one of them being accompanied by two of the deacons and some thirty members of his former congregation.

Many of the farmers and mechanics were supplied with tools. Turning lathes and machinery for grist and saw mills, for which ample water-power abounds in Liberia, were taken by several parties; and no charge was made for the transportation of all such articles. A few took considerable merchandise and cash with them. One man is known to have had eight hundred dollars in gold when he embarked.

Preparations had been made for the passage of as many emigrants as the Golconda could comfortably accommodate, and it was a great disappointment that so many failed when so many wanted to go. A good margin had been reserved for failures. But some from one cause and some from another did not make their appearance, and there was no time left for others to take their places.

It is asserted, by the worthy leader of the expected party of one hundred persons from Halifax, North Carolina, that the letter containing an order for their transportation to Baltimore to embark was "taken from the post office and kept by another man" than him to whom it was addressed, and telegrams sent to him were not delivered until too late to reach the vessel.

A prominent citizen of Sparta, Georgia, wrote, April 29th :

"Four days of election in this State last week has made the black man hope for better things than Liberia. After all the names I had yesterday, professing to be good and true, only twenty-five, little and big, made their appearance and left to-day in the cars for Savannah, and these were beset on all sides, but stood the storm."

Touching the applicants at Mobile, Alabama, the esteemed Agent of the Freedmen's Bureau in that city, states—

“Two-thirds of the people (some of whom had disposed of their furniture) backed out. Great influence was exerted by a number of gentlemen to prevent their departure.”

The *Golconda* dropped anchor off Monrovia, June 19, and touching at Grand Bassa and Cape Palmas to land the emigrants, set sail for Baltimore, where she arrived September 7, having had a pleasant run of thirty-two days from Monrovia.

Two young men from Philadelphia, Pennsylvania, were landed at Grand Bassa, June 30, having reached the coast in a trader, and their six months' support defrayed by the Pennsylvania Colonization Society.

The number of emigrants sent during the year were four hundred and fifty-three, or one hundred and eighty less than in 1867; and the total emigration under the auspices of the Colonization Society and at its expense, twelve thousand nine hundred and ninety five persons.

It was deemed expedient to intermit the customary fall expedition, as there were not sufficient funds in the Treasury or at command to send a suitable company of people in the *Golconda*, and a charter was accepted for her to Liverpool, where she can be coppered and put in order for future service much cheaper than in this country. She cleared from Baltimore September 27, and arrived at Liverpool December 2. Her return is expected in time to start next May on the regular spring voyage for Liberia.

Table showing the number of emigrants and the places where they settled in Liberia by the several trips of the Golconda.

PLACE.	TIME OF SAILING.				TOTAL.
	Nov. 21, 1866.	May 30, 1867.	Nov. 18, 1867.	May 18, 1868.	
Cape Mount.....	155	.....	49	.....	204
Carysburg.....	181	53	.....	.....	234
Sinou.....	206	76	.....	.....	282
Cape Palmas.....	58	60	.....	90	208
Monrovia.....	.....	10	.....	69	79
Grand Bassa.....	.....	122	263	292	677
	600	321	312	451	1684

Of the foregoing emigrants, three hundred and twenty-nine of the male adults were of some fixed industrial pursuit; one hundred and one could read and write, and two hundred and seventeen could read; and four hundred were communicants of the Presbyterian, Baptist, and Methodist denominations—fifteen being licensed Ministers of the Gospel; thus demonstrating our work to be largely missionary in its operation, as we send not merely a few missionaries, but a whole colony of civilized people; and they, too, of the same race, and having a common origin and the same sympathies of those among whom they go.

THE PEOPLE IN THEIR NEW HOMES.

It will be noticed that about three times as many emigrants located at Grand Bassa as at either of the other places named. Our agent there, Mr. Daniel F. Smith, thus reports, under date of October 5, 1868:—

“Since the first company of 122 persons have been off of the Society, they have dispersed in different parts of this county—mostly at Finley—are doing well, and have as fair prospects for future usefulness as any; and, I venture to say, far better than they could possibly have had in the United States. The present condition of this, and the succeeding party of 263, is as good and better than any emigrants, not wealthy, could be expected to find in any country. They continue in the enjoyment of good health, and are busy in cultivating their farms, and making preparations for living. During the session of our last Court of Common Pleas and Quarter Sessions, the Petit Jury was composed almost entirely of these new comers, and they acted with as much propriety and good sense as any of our jurors do. Some might suppose that there would be a general cry, ‘I want to go back,’ but I can report that such is not the case. They seem to be satisfied—at least so they tell me—and they speak very freely to me on the subject.”

Mr. Alexander Herron, an emigrant from Columbus, Georgia, wrote as follows to the Rev. Mr. Cook, of that city, who has since joined him in Grand Bassa County:—

“We do not find it as warm as in America in summer, and as for what you have heard about Liberia, it is all true. It is

a good country, I assure you. You may know that I think so, for there is nothing to induce me to come back to America. I have nothing to discourage me, but everything says come. Our money is in the earth, and all that is required is to work. No person that expects to make a living by labor will fall out with the place. I want you to see some of the Woodfolk family and tell them that this is the place for them. Remember me to all the churches and inquiring friends."

Mr. Henry Pearson thus addressed his son at Sparta, Georgia:—

"The Lord has graciously blessed me thus far in permitting me to reach Cape Palmas, and I am perfectly contented. Say to all my friends, colored and white, that I am not at Cuba, as many said I'd be, but I am safe at Cape Palmas, where I am perfectly free and happy, and living under a Government of my own color. Here I enjoy the sweet blessings of freedom to the highest degree. Here we have churches where we can worship God without fear of disturbance; and schools where our children are taught in the things of wisdom, both spiritual and temporal. Oh! it is a fine country; therefore come and be forever free and happy, and your children after you."

The following are extracts from a letter from Rev. Hardy Ryan, formerly a member of the Mississippi Conference of the Methodist Episcopal Church, addressed to the Rev. J. P. Newman, D. D., and published by him in the *New Orleans Advocate*:—

"I to-day inform you that I am safe at Monrovia. One lone star waves over our happy land—a good country for freedmen. Doctor, my dear brother, I am now a good deal nigher Jerusalem than I was there. Tell my brethren here is a field large for them. I am fifteen miles from the tribe from which my grandfather came out. I am glad to say that I have returned to my native home. I did not come here to forsake my field of labor. I thought I had a good opening to return to preach to my people—where the Gospel is much needed. Oh! that we had a thousand ministers to commence this mighty work! There are two things here to do, one is to civilize, the

other to Christianize. This is a good country for freedmen to live. The ground is rich. Industry and economy, in a few years, will make it the star of the world."

APPLICATIONS FOR SETTLEMENT.

In various parts of the United States numbers continue to look to Liberia, with the double purpose of improving their own condition and aiding in the spread of civilization and Christianity among the natives of Africa. In each case the movement is not influenced by any agency of the Colonization Society, but spontaneous, the result of their own inquiries and reflections.

Since the departure of our last expedition, applications for passage to Liberia have been received from parties residing at or near Portland, Maine; Wilkins, Pennsylvania; Windsor, Roxobel, St. John, and Halifax, North Carolina; Ridge, Mullin's Depot, and Mars' Bluff, South Carolina; Montgomery and Tuscaloosa, Alabama; Columbus and Sharon, Mississippi; Sparta and Columbus, Georgia; and Dover and Nashville, Tennessee.

The following copy of one of these applications, from a colored member of the Legislature of Alabama, is given as showing the motives and the character and promise of usefulness of those applying:

"I write to inquire if there can be transportation furnished for emigrants to Liberia. If so, when will your next vessel sail, and where from? There are several families in the vicinity of this place that desire to go out as soon as possible. I am of the opinion that Africa is the black man's only hope in this world. There is not, to my mind, a shadow of hope for equal rights and justice in this land, and, therefore, no inducement for a colored man who loves freedom and its train of blessings to continue here. I am now ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption; that she may be given to our children as an earthly heritage for succeeding generations. There are among those desiring to emigrate from this section, carpenters, brickmasons, plasterers, farmers, ministers, &c., &c. Nearly all of the children can read, and many of them write legible hands."

An intelligent young man who visited one of the companies above named reports:

"I saw the most of them, and they are a fine lot of hard-working, respectable people, all possessing some handicraft, and, as far as I could judge, strong in their convictions. Their leader is a marvel of energy and zeal. He has over two hundred emigrants, and from the judgment he exercised in selecting them, there is no need of my making remarks."

AFFAIRS IN LIBERIA.

Peace, and agricultural and commercial development, continue to prevail in Liberia. In the last annual message of President Warner it is stated that the revenue for the year ending September 30, was more than one-third greater than that for 1863, with decided prospects of increase.

On the 14th of September, 1867, the House of Representatives, "having carefully assorted and counted the votes polled at the biennial election, held May 7, 1867, for President and Vice-President," declared Rev. James S. Payne and Hon. Joseph T. Gibson to have been elected respectively to those offices.

Mr. Payne was inaugurated President January 6, 1868, and immediately entered on his duties. The new incumbent was born in Richmond, Virginia, in 1819; was taken to Monrovia, when ten years of age, by his father, Rev. David M. Payne; received his education in the colony; entered the Liberia Conference of the Methodist E. Church in 1840; visited this country, and was ordained by Bishop Janes in 1848, and was appointed to prominent positions, until a failure of voice, in 1859, compelled him to desist from the active duties of the ministry.

Mr. Payne is the fourth President of Liberia. A leading purpose of his administration is stated to be to bring about a closer and more friendly intercourse between the citizens of the Republic proper and the more advanced interior tribes, with a view of having the latter incorporated into their political institutions, and form one people with them. This aboriginal population is represented (not having been brought into contact with those deleterious influences to which the Coast tribes

have been subjected) as possessing much national independence and force, fond of agriculture and trade, and as promising most hopeful subjects for the progress of Christian civilization.

THE LIBERIA COLLEGE.

This institution, established in 1851, has now suitable buildings at Monrovia for its needs for some years to come; a library of several thousand volumes, with a fund of five thousand dollars for its increase, and an able faculty, all of African descent and acclimated. Two classes have been conducted through the entire collegiate course, and a Preparatory Department is in active operation.

Schools and seminaries of learning are greatly needed in Liberia. With a population of several thousand civilized inhabitants increased by continual accessions from immigration, and of several hundred thousand natives in the process of civilization, foreign aid is indispensable for their support.

It has been estimated that in the last six years about six millions of dollars have been contributed by one hundred and twenty-five donors toward founding or endowing thirty-two Universities and Colleges and nine Theological Seminaries, all for the benefit of the young men of the United States.

This is well—noble; but will not some of the friends of Liberia secure for themselves the honor of founding and perpetuating the literary institutions of that struggling Republic, thus becoming the benefactors of a benighted race and a vast continent?

The value of Liberia College as an important instrumentality in the diffusion of light and truth, and the encouraging efforts in this country, at this time, of its able and judicious President, Hon. Joseph J. Roberts, were recognized and commended by the American Board of Commissioners for Foreign Missions, at their late annual meeting, as follows:

“It has occurred to your Committee to suggest that, in addition to the educational facilities supplied by the Board, the College of Liberia may become very hopeful in meeting the want so deeply felt by the Missions of educated native pastors. That institution is in need of funds, and it is hoped its worthy President, Roberts, now in this country, will not

be permitted to return without carrying back generous benefactions for the College. In what way can Christians, having the ability, more effectually give an impulse to that institution, and, at the same time, subserve the interests of our Missions in Africa, than by endowing scholarships in the College for native converts preparing for the Ministry?"

WEST AFRICAN TRADE.

To meet the rapidly increasing wants of the trade between England and the West Coast of Africa, THE BRITISH AND AFRICAN STEAMSHIP COMPANY announce that they intend to start, early this year, the Bonny, the first of three steamers from Glasgow and Liverpool to Sierra Leone, Cape Palmas, Cape Coast Castle, Accra, Lagos, Benin, Bonny, Old Calabar, and Fernando Po. These vessels are being specially constructed on the Clyde, and will make the third line of steamers plying between the two continents.

The commercial marine of Liberia is stated to consist of forty-seven vessels, of which four belong at Cape Mount, fifteen at Monrovia, thirteen at Grand Bassa, and fifteen at Cape Palmas. To these have been added the new schooner "James M. Waterbury," dispatched from New York, April 28, 1868, in charge of a colored captain, mate, and crew, to a young and enterprising firm of Liberians at Monrovia.

The Legislatures of the States of Vermont, Pennsylvania, and New Hampshire have recently passed resolutions urging the Federal Government to establish, at an early day, regular steamship mail service with Liberia, as it has with so many other countries. Petitions to Congress have been signed by influential citizens favoring this measure, and also praying for the passage of an act admitting the products of Liberia into the ports of the United States free of duties. This Society memorialized Congress, at its last session, for an appropriation for the transmission of a monthly mail direct from this country to Liberia and back, and for aid to meet the numerous applications for passage to that Republic.

The growth of Liberia and its special relations to this country, the preference of her people for commercial exchange with our citizens, the virgin market to be opened to American

manufactures, and the facilities which would be afforded for emigration, call for such action by the National authorities as will afford direct and regular communication between our ports and those of the daughter Republic in Africa, and will remove that discrimination which compels Liberian products to seek other markets.

OUR WORK.

Before closing this report it may be well to suggest two reasons which should, at this time especially, excite the interest and call forth the liberal contributions of every patriot, philanthropist, and Christian.

FIRST. Conceding the right of the colored people of this country to continue here, and the advantage to the dominant race that they should remain, yet is it not their privilege and for their interest to migrate to their ancestral continent, where they can hope to attain to the full manhood and vigor of an independent national life; to a land apparently reserved for them, and particularly adapted to their capabilities and wants?

SECOND. Do not the dispensations of Providence seem to indicate that Africa is to be rescued from heathen darkness and blessed with the light of Christian civilization mainly, by her own exiled children returning with the arts of civilization and the ordinances of religion? One of the noticeable movements of the day is the growing desire on the part of the most industrious, enterprising, intelligent, and pious of the colored men of the South to remove to Liberia, not only in the hope of improving their own condition, but by the higher and holier motive of doing what they can for the redemption of their fatherland. Shall this country thus pay back to Africa a portion of the great debt due her?

In a work of such magnitude and of such importance, let the friends of the race unite their prayers and continue their efforts until, under the Divine blessing, the waste places of Ethiopia "become fair as Eden, and fruitful as the garden of the Lord."

TREASURER'S REPORT.

Dr. Receipts and Disbursements of the American Colonization Society, for the year 1868. Cr.

Received Donations and Collections	\$26,009 99	Paid Passage and support of Emigrants	\$30,664 54
“ Legacies	13,794 37	“ Sailing expenses and repairs of Golconda	15,609 92
“ Interest on Investments	3,150 58	“ Taxes and Insurance on Colonization Building	786 38
“ Investments realized	6,681 25	“ Paper and Printing “The African Repository”	1,672 00
“ Rents from Colonization Building	2,288 55	“ The Government of Liberia, balance for support of Recaptured Africans	477 42
“ Subscriptions for “The African Repository”	164 35	“ Salaries of Secretaries, Printing Report and Circulars, Stationery, Postages, &c.	7,057 36
“ Earnings of ship Golconda	779 13	“ Salaries and Travelling expenses of Agents and expenses of Litigated Will cases, &c.	6,182 09
“ Passage and expenses of emigrants	302 55	“ Operations in Liberia, including salaries of Agents and Physicians	938 92
“ Sundries	470 00		
Balance on hand January 1, 1868	56,640 77	Disbursements	63,388 63
Receipts	8,425 51	Balance in Treasury, January 1, 1869	1,677 65
Total	65,066 28	Total	65,066 28

The Committee on Accounts have examined the accounts for the year 1868, and found them correctly kept and properly vouched.

WASHINGTON, D. C., January 20, 1869.

JOSEPH S. ROPES,
Chairman.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

The Annual Meeting of the American Colonization Society was held in the First Baptist Church, 13th street, near G, Washington, D. C., on Tuesday evening, January 19, 1869, the President, Hon. John H. B. Latrobe, in the chair.

The Divine blessing was invoked by the Rev. Joseph Tracy, D. D., of Boston.

Addresses were delivered by the Rev. S. Irenæus Prime, D. D., of New York, Hon. Joseph J. Roberts, of Liberia, and the Rev. Benjamin I. Haight, D. D., of New York.

On motion of the Rev. Dr. Maclean, of New Jersey, it was

Resolved, That the thanks of the Society be presented to the gentlemen who have favored us with addresses this evening, and that copies be requested for publication.

The benediction was pronounced by the pastor of the church, Rev. A. D. Gillette, D. D., when the Society adjourned, to meet at their rooms to-morrow at 12 o'clock M.

WEDNESDAY, January 20, 1869.

The American Colonization Society met at their rooms this day pursuant to adjournment, President Latrobe in the chair

The minutes of the last annual meeting and of the meeting held last evening were read and approved.

The Chair appointed the Rev. Drs. Maclean and Abercombie and Hon. D. S. Gregory a Committee to nominate a President and Vice Presidents for the ensuing year.

The Rev. Dr. Maclean, as chairman of the Committee on Nominations, made a report recommending the re-election of the present President and Vice Presidents, and nominating the Hon. William C. Alexander, of New Jersey, Hon. Frederick T. Frelinghuysen, of New Jersey, Rev. S. Irenæus Prime, D. D., of New York, Rev. Benjamin I. Haight, D. D., of New York, and James B. Hosmer, Esq., of Connecticut, as additional Vice Presidents. The Committee also recommended that the year of their first election be hereafter given to each on the records of the Society.

On motion it was

Resolved, That the report be accepted and approved, and that the Society elect the persons nominated by the Committee.

President.

1853. HON. JOHN H. B. LATROBE.

Vice Presidents.

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| 1833. Moses Allen, Esq., New York. | 1854. Rev. Levi Scott, D. D., Delaware. |
| 1836. Rev. James O. Andrew, D. D., Ala. | 1854. Rev. Ralph R. Gurley, D. C. |
| 1838. Hon. Henry A. Foster, New York. | 1854. Rev. Robert Paine, D. D., Mississippi. |
| 1838. Robert Campbell, Esq., Georgia. | 1854. Rev. Rob't J. Breckinridge, D. D., Ky. |
| 1838. Hon. Peter D. Vroom, New Jersey. | 1854. Rev. Thomas A. Morris, D. D., Ohio. |
| 1838. Hon. James Garland, Virginia. | 1854. Henry Stoddard, Esq., Ohio. |
| 1840. Hon. Willard Hall, Delaware. | 1854. Rev. Edward R. Ames, D. D., Md. |
| 1840. Gerard Ralston, Esq., England. | 1854. Rev. James S. C. Finley, Illinois. |
| 1841. Rev. Ebenezer Burgess, D. D., Mass. | 1854. Hon. Edward Bates, Missouri. |
| 1841. Thomas R. Hazard, Esq., R. I. | 1854. Hon. John F. Darby, Missouri. |
| 1843. Hon. Lucius Q. C. Elmer, N. J. | 1854. Rev. Nathan L. Rice, D. D., Missouri. |
| 1845. Rt. Rev. Chas. P. McIlvaine, D. D., O. | 1854. Hon. Joseph B. Crockett, California. |
| 1845. Hon. Joseph R. Underwood, Ky. | 1855. Hon. Henry Dutton, Connecticut. |
| 1848. Rev. Thomas C. Upham, D. D., Me. | 1856. Hon. George F. Patten, Maine. |
| 1848. Hon. Thomas W. Williams, Conn. | 1857. Richard Hoff, Esq., Georgia. |
| 1849. Rev. John Early, D. D., Virginia. | 1859. Henry M. Schieffelin, Esq., N. Y. |
| 1849. Rev. Lovick Pierce, D. D., Georgia. | 1861. Rev. John Maclean, D. D., N. J. |
| 1849. Hon. Robert J. Walker, D. C. | 1861. Richard T. Haines, Esq., N. J. |
| 1850. John Bell, M. D., Pennsylvania. | 1861. Hon. Ichabod Goodwin, N. H. |
| 1851. Rev. Robert Ryland, D. D., Ky. | 1861. Hon. John Bell, Tennessee. |
| 1851. Hon. Frederick P. Stanton, D. C. | 1861. Hon. William E. Dodge, New York. |
| 1853. Hon. Horatio Seymour, New York. | 1862. Robert H. Ives, Esq., Rhode Island. |
| 1853. Hon. George F. Fort, New Jersey. | 1862. Rev. Thomas DeWitt, D. D., N. Y. |
| 1853. Hon. Ralph I. Ingersoll, Conn. | 1866. Hon. James R. Doolittle, Wisconsin. |
| 1853. Rev. Howard Malcom, D. D., Penn. | 1867. Samuel A. Crozer, Esq., Pennsylvania. |
| 1853. Rev. John P. Durbin, D. D., N. Y. | 1869. Hon. William C. Alexander, N. J. |
| 1853. Edward McGehee, Esq., Mississippi. | 1869. Hon. Fred. T. Frelinghuysen, N. J. |
| 1854. Rev. Osmon C. Baker, D. D., N. H. | 1869. Rev. S. Irenæus Prime, D. D., N. Y. |
| 1854. Rev. Edmund S. Janes, D. D., N. Y. | 1869. Rev. Benj. I. Haight, D. D., N. Y. |
| 1854. Rev. Matthew Simpson, D. D., Penn. | 1869. James B. Hosmer, Esq., Conn. |

On motion it was

Resolved, That the Society do now adjourn to meet on the third Tuesday in January, 1870, at 7½ o'clock P. M., at such place as the Executive Committee shall appoint.

Attest,

WM. COPPINGER,
Secretary.

PROCEEDINGS OF THE BOARD OF DIRECTORS.

WASHINGTON, D. C., January 19, 1869.

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

The President, Hon. John H. B. Latrobe, took the chair, and at his request the Rev. Dr. Maclean, of New Jersey, led in prayer.

William Coppinger was appointed Secretary of the Board.

Rev. Drs. Tracy and Maclean and Hon. Peter Parker were appointed a Committee on Credentials.

On motion of the Rev. Dr. Maclean, it was

Resolved, That the Hon. Joseph J. Roberts be invited to sit with us during the deliberations of the Board, and we avail ourselves of this occasion to express our great gratification at seeing the first President of Liberia at this meeting.

The minutes of the last meeting of the Board, January 21, 22, and 23, 1868, were read.

Mr. Coppinger, as Corresponding Secretary of the Society, presented and read the Annual Report of that body. Whereupon, on motion, it was

Resolved, That the Annual Report be accepted, and so much as relates to Foreign Relations, Finance, Auxiliary Societies, Agencies, Accounts, and Emigration be referred to the several Standing Committees in charge of these subjects respectively.

The Annual Statement of the Executive Committee was presented and read by the Corresponding Secretary of the Society. Whereupon, on motion, it was

Resolved, That the Annual Statement and accompanying papers be accepted and referred to the appropriate Standing Committees, and that the Statement be printed with the Minutes of the Board.

ANNUAL STATEMENT OF THE EXECUTIVE COMMITTEE.

EFFORTS TO COLLECT FUNDS.—Early in the year, Dr. Tracy prepared, as requested by the Board, an appeal for funds, which we had printed in the form of a letter and circulated all over the country. We prepared different headings to different classes of persons, viz: One to the people generally; one to clergymen, urging them to preach a sermon and take up a collection;

one to Legislators of the several States, asking them for an appropriation; one to newspapers, accompanied by a paragraph for insertion as editorial. *Eleven thousand* of these circulars were mailed. The newspapers in all parts of the country noticed it favorably, and many of them spoke earnestly on the subject. Many generous and encouraging responses were received, but the grand result did not come up to our hopes.

STATE APPROPRIATIONS.—Special efforts have been made to have the subject brought before the State Legislatures, especially of New Hampshire, Vermont, Connecticut, Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Indiana, and Tennessee. In some of them it was formally introduced, but in only one was an appropriation made. New Jersey gave three thousand dollars, to be paid in three annual payments.

RELIGIOUS BODIES.—The subject has been brought before the various religious bodies, and resolutions passed commending it anew to the churches, especially in its missionary bearings on the welfare of Africa.

PETITIONS TO CONGRESS.—A memorial from the Society was presented to Congress, asking for a contract to carry a monthly mail, in sailing vessels, to Liberia, and one hundred dollars for every person colonized. Efforts have been made with the Committees, to whom the subject was referred, but no action, as yet, has been taken on it. Petitions were also presented from some four thousand colored people, asking Congress to send them to Liberia, or to make an appropriation to enable this Society to do it. But Congress did neither.

SALE OF ILLINOIS LAND.—In order to raise money to defray the expenses of the Spring expedition, we sold our Illinois land, three hundred and twenty acres, for eight thousand dollars, cash. Thus, the donation of Daniel Huey, Esq., the valued friend of the Society, small when made, considered worth enough to constitute him a Life Director, has yielded many fold.

THE NAME OF THE SHIP.—Application was made to Congress to change the name of the "Golconda" into the "Mary Caroline Stevens." Congress took no action on the subject, for reasons assigned by the Hon. Charles O'Neill, of the House, and member of the Committee who had it in charge, "that the Committee on Commerce were not willing to depart from the course which has been followed for years past—not to change the name of any merchant vessel, and hence he had been directed to report adversely to our application."

CLASS OF EMIGRANTS SENT.—Those members of the Board present, who attended either of its sessions during the period of the late war, will doubtless remember with what regret the effects of that mighty contest on the primary object of the Society was considered—the number of persons sent to Liberia in 1861 being 55; in 1862, 65; in 1863, 26; and in 1864, 23, or a total of 169 in four years—and this notwithstanding constant "effort to present to the people of color the benefits offered by their emigration to their own land and Government in Africa."

It will, also, be remembered, that the action of January 18, 1865, and the appropriation of \$10,000 for the transportation to Liberia of some of the residents of Barbados, W. I., were based on the fact of the suspension of emigration by "the free people of color of the United States," and, as stated by the Committee of the Board on that subject, "the urgent want of increased numbers in some of the settlements of that country. Sinou and Cape Palmas, and even Bassa, are particularly in want of increased population, and it is highly desirable that their numbers shall be increased as early and as rapidly as possible."

And it will further be remembered with what gratification the evidence of a revival of emigration among our own people of color was hailed; and that the Executive Committee have each year been enjoined and directed by the Board "to use the means at their command to carry on the work of sending all proper emigrants that shall offer."

The Executive Committee have faithfully endeavored to carry out not only the expressed wishes, but the spirit of the action of the Board of Directors touching this important subject, and they beg to refer to the accompanying Annual Report of the Society, as exhibiting the gratifying fact that of the 1,684 persons sent in our own ship in 1866, 1867, and 1868, an unusually large proportion were communicants of some evangelical denomination, a goodly number could read and write, and the varied and most useful industrial pursuits were well represented. These people were stated, on respectable authority, to be industrious, moral, and intelligent, and to be justly considered as a desirable acquisition to Liberia. Communications from several of the parties themselves were most creditable to the intelligence and Christian sentiments of the writers.

1. The "Golconda," on her first voyage in our service, carried six hundred persons of both sexes and varied ages. They came in about equal numbers, it may be said, from Macon, Georgia, and were recommended by Rev. W. H. Robert, a gentleman of high repute and who manifested the liveliest concern in the movement; from Newberry, South Carolina, not only endorsed but accompanied to the ship by Henry Summer, Esq., a leading lawyer of that place and section; from Columbia, South Carolina, recommended by Miss Gregg, who went with them to Cape Palmas, she being under appointment as a missionary of the Protestant Episcopal Church; and from Knoxville, Tennessee, the party having been raised and brought to the port of embarkation by Rev. H. W. Erskine, then Attorney General of Liberia, who ought to be qualified to pass upon the quality of emigrants offering for his adopted country. The six hundred were in Charleston, South Carolina, from ten days to three weeks before proceeding to sea, and most of this time were on board of the "Golconda," as were Mr. Erskine, Dr. I. H. Snowden, physician at Sinou, and Rev. John Seys, D. D., Minister Resident of the United States to Liberia. Each of these gentlemen had fair opportunity of judging the character of the emigrants, and each of them spoke approvingly of them as promising well for themselves and for Liberia. Dr. Seys said to the Corre-

sponding Secretary of the Society, who, with a view to attend to the dispatch of the people, had taken up his abode on the ship, that they were "vastly superior to those sent before the war."

2. The second expedition of three hundred and twenty-one persons, consisted of one hundred and sixteen from Mullen's Depot, nineteen from Aiken, forty-nine from Newberry, and seventy-two from Charleston, South Carolina; forty-five from Macon and eight from Columbus, Georgia; and twelve from Philadelphia and other points. Those in South Carolina and Georgia were visited—the majority of them twice—by the Corresponding Secretary, and their friends, white and colored, represented them to be industrious, moral, and intelligent. In this connection, Rev. Dr. Wills, of Macon, Georgia, and Henry Sumner, Esq., of Newberry, South Carolina, may be named as responsible authority.

3. Of the three hundred and twelve emigrants by the third trip of our vessel, two hundred and fifty-five were from Columbus, Georgia, they having been previously visited by the Corresponding Secretary and the late Rev. Robert F. Hill, of Liberia. The latter stated that his "little Republic would be blessed if people equal to these would be sent out;" and he showed his faith and convictions in this regard by persuading them to settle at Bassa, where he resided, their preferences being to locate at Sinou, where some of them had near relatives and many more had old acquaintances. Forty-nine others were from Dover, Tennessee, who were brought to Charleston by Rev. J. E. Weir, and who, like Mr. Hill, deemed them too good to go to any other settlement than Cape Mount, where he lived, and which, he said, is "the best place in all Africa." Our revered and experienced Honorary Secretary, Rev. Mr. Gurley, was a passenger in the ship on this voyage, and he speaks of the people as belonging to "the trades and occupations common to the Freedmen of the South," and as of excellent moral and Christian worth.

4. The four hundred and fifty-one emigrants despatched last May in the "Golconda" were recommended: those from Augusta, Georgia, by Robert Campbell, Esq., one of the oldest Vice-Presidents of the Society; from Sparta, Georgia, by Dr. E. M. Pendleton; from Columbus, Georgia, by Mr. L. W. Monroe, a worthy and wealthy man of color, who is preparing to remove to Liberia, and whose eldest son and family were passengers; from Mobile, Alabama, by Major James Gillette, Agent of the Freedman's Bureau; from Ridge, South Carolina, by Rev. E. F. Horne; and from Nashville, Tennessee, by General W. P. Carlin, Commissioner of the Freedman's Bureau of that State.

General R. K. Scott, Commissioner of the Freedman's Bureau of South Carolina, and now Governor of the State, saw many of the emigrants while they were in Charleston, and Rev. M. French, also connected at that time with the Bureau, and who preached to them on the ship, expressed much gratification at their good appearance and deserving character and as promising well for Liberia. All who visited them uttered similar sentiments as to their merits. The Charleston *News* remarked: "As a general thing, the

emigrants were well dressed and appeared to be superior to the common field hands. They were well supplied with money, and many of them took out an abundance of clothes and planting utensils. They were all in high spirits, had evidently studied the subject, and had fully determined to sunder the ties which connected them with this country and seek a new home on African soil."

Rev. Isaac N. Brinkerhoff, Cashier of the Freedman's Savings Bank at Savannah, Georgia, kindly preached on two occasions to the company gathered in that city last Spring, and expressed his most agreeable surprise at their promising bearing, general intelligence, and moral and Christian worth. The same may be said of the late George W. Fahnestock, Esq., formerly a member of the Board of Managers of the Pennsylvania Colonization Society, who spent an afternoon with them at their quarters. The Savannah *Freedman's Standard* said: "These emigrants are intelligent and industrious; all of them of the better class of the colored people."

General O. O. Howard remarked to a sub-Committee of your Committee, in an interview with him last April, "that it pained him to have such worthy people leave the country; that the Society did not get those drawing rations or inmates of the Hospitals, to go to Liberia, but those that could not well be spared—*i. e.*, the very cream of the colored population."

Messrs. Marshall & Son, merchants of long residence and experience at Charleston, South Carolina, and well conversant with the people of color, wrote, October 10, 1868—

"Some thirteen hundred persons, mostly in families, congregated on our wharf in this city in November, 1866, and May and November, 1867; all of them were here for several days, and the larger part of the first company referred to remained nearly two weeks. We noticed that a considerable number of them could write, and more could read; that they bought in our city quantities of nails, tools, farming implements, &c., and that they had immense stores of baggage, including bedding, cooking utensils, and other articles likely to be of service and value to them anywhere. They were well behaved, not causing the slightest complaint from any one; in short, they seemed to be the pick of the very best of the race in goodness, religious zeal, intelligence, and promise of usefulness."

Dr. Thomas R. Clement, Surgeon United States Army, who was in charge of the Freedman's Hospital buildings at Savannah, and most opportunely allowed their use by the company of four hundred and fifty-one emigrants, for nearly three weeks last Spring, in a letter, dated November 6, 1868, remarks—

"I am pleased to state, that the appearance and promise of usefulness of the freed people who sailed from Savannah, Georgia, last May for Liberia, were highly creditable in every particular. They were perfectly orderly, and each seemed to wish to observe every rule for their government. I did not see one, in the least, intoxicated, and yet whiskey could be had on every

corner of the streets. A large number were religious and belonged to some one of the Evangelical churches. Religious services were held daily under the trees in the hospital yard. In a word, they were an intelligent, orderly, sober, and earnest company, and, in my opinion, will be successful in business, without reference to place or community, provided their rights are respected. I might add much more to their credit, but, perhaps, I have said already enough, and will close this brief letter by wishing every success to the Colonization Society, for, truly, theirs is a glorious work."

The Executive Committee, in providing for the emigrants colonized by the "Golconda," have been guided by long experience and an earnest desire to promote their best welfare. The same proportionate quantity of provisions, stores, and medicines have been furnished in each case, the excess with the people being very considerable, in consequence of but six hundred going on the first voyage, when supplies, &c., were laid in for six hundred and fifty; for four hundred, when but three hundred and twenty-one went on the second voyage; for four hundred and fifty, when only three hundred and twelve embarked on the third voyage; and for six hundred, when but four hundred and fifty-one were sent on the fourth and last voyage of our ship.

The supply of medicines on each occasion was made on the basis prepared by the late Dr. James W. Lugenbeel, one of the most conscientious and successful physicians ever in the employ of the Society in Liberia. And in the selection and purchase of the medicines, tools, provisions, and stores, the Committee have had the benefit of the large experience and counsel of Dr. James Hall, who was several years a practicing physician in Liberia, and to whom obligation is especially due for his gratuitous and important services.

The Rev. Dr. Tracy, as Chairman of the Special Committee on Credentials, made a report, which was, on motion, accepted and approved, and the gentlemen named enrolled as Delegates for the year, as follows:

DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1869.

VERMONT.—Gen. John W. Phelps.*

MASSACHUSETTS.—Joseph S. Ropes, Esq.

CONNECTICUT—William S. Charnley, Esq.,* Charles L. Chaplain, Esq.,* Hon. Samuel H. Huntington,* Hon. Henry Barnard,* Rev. William W. Turner,* Rev. J. Aspinwall Hodge,* Heman H. Barbour, Esq.,* Daniel Phillips, Esq.,* James B. Hosmer, Esq.,* Daniel P. Crosby, Esq.,* Charles Seymour, Esq.*

NEW YORK.—Rev. S. Irenæus Prime, D. D., William Tracy, Esq., Rev. Benjamin I. Haight, D. D., Almon Merwin, Esq.,* Moses Allen, Esq.,* Hon. Dudley S. Gregory, Hon. James W. Beekman,* Sidney A. Schieffelin, Esq.,* Wm. B. Wedgwood, Esq.,* Thos. A. Davenport, Esq.,* Isaac T. Smith, Esq.

* Not present.

NEW JERSEY.—Hon. Peter D. Vroom,* Rev. Edward R. Craven, D. D.,* Rev. William H. Steele, D. D.,* Rev. James P. Wilson, D. D.,* Rev. Richard M. Abercrombie, D. D., Rev. Jonathan T. Crane, D. D.,* Rev. J. Kelsey Burr,* Dr. Joseph Cross.

PENNSYLVANIA.—William V. Pettit, Esq.,* Edward D. Marchant, Esq., Rev. William E. Schenck, D. D.,* Rev. Alexander Reed, D. D.,* Rev. Howard Malcom, D. D.,* Robert B. Davidson, Esq.,* Rev. Thomas S. Malcom, James M. Ferguson, Esq., Rev. Samuel E. Appleton,* Rev. John W. Dulles,* Arthur M. Burton, Esq.,* James P. Michellon, Esq.*

LIFE DIRECTORS.

Rev. John B. Pinney, LL.D., Rev. John Maclean, D. D., Rev. Ralph R. Gurley, Dr. James Hall, Rev. John Orcutt, D. D., Rev. Joseph Tracy, D. D.

EXECUTIVE COMMITTEE.

Dr. Harvey Lindsly, William Gunton, Esq., Rev. George W. Samson, D.D., Hon. Peter Parker, Hon. John B. Kerr.

On motion, it was

Resolved, That a Committee be appointed to nominate officers for the ensuing year.

Mr. Gregory, Rev. Dr. Abercrombie, and Mr. Ropes were appointed such Committee, who subsequently reported, through their Chairman, recommending the re-election of the present officers, as follows:

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.

On motion, it was

Resolved, That the Report be accepted and approved, and that the Board elect the persons nominated by the Committee.

The Chair appointed the **STANDING COMMITTEES**, as follows:

FOREIGN RELATIONS.....	{	Rev. John Maclean, D. D.,
		Hon. Peter Parker,
		Rev. Thomas S. Malcom.
FINANCE.....	{	Hon. Dudley S. Gregory,
		Rev. Joseph Tracy, D. D.,
		William Gunton, Esq.

* Not present.

AUXILIARY SOCIETIES	{	Rev. John Orcutt, D. D.,
		Rev. Benjamin I. Haight, D. D.
		Rev. S. Irenæus Prime, D. D.
AGENCIES	{	Hon. Samuel H. Huntington,
		Rev. Richard M. Abercrombie, D. D.,
		Edward D. Marchant, Esq.
ACCOUNTS	{	Joseph S. Ropes, Esq.,
		James M. Ferguson, Esq.,
		Isaac T. Smith, Esq.
EMIGRATION	{	William Tracy, Esq.,
		Rev. George W. Samson, D. D.,
		Dr. Joseph Cross.

On motion, it was

Resolved, That the Board do now adjourn to meet to-morrow morning at ten o'clock.

COLONIZATION ROOMS, *January 20, 1869.*

The Board of Directors met at ten o'clock A. M., pursuant to adjournment, the President in the chair.

Prayer was offered by the Rev. Dr. Haight, of New York.

The minutes of yesterday were read and approved.

The following action was had on motion of Mr. Gregory:

The Board, deeply concerned in the restoration of the health of its Financial Secretary and Treasurer, deprived by sickness from attending the present meeting, request the President and Rev. Drs. Maclean and Tracy and Ex-President Roberts to call on the Rev. William McLain, D. D., and communicate the great confidence of the Board in his services by his re-election, and to express the solicitude of the Society for his recovery.

On motion of the Rev. Dr. Orcutt, it was

Resolved, That the thanks of the Board be given to the Rev. S. Irenæus Prime, D. D., Ex-President Roberts, and Rev. Benjamin I. Haight, D. D., for their very interesting and valuable addresses last evening, and that they be respectively requested to furnish a copy for publication.

Resolved, That the thanks of the Board be tendered to the First Baptist Church for the use of their House of Worship, and to the Choir for their acceptable services.

At the request of the Board, the Rev. Dr. Pinney, who passed the months of September, October, and November last in Liberia, made a detailed statement of what he saw and of his impressions touching the wants of the Republic.

The appointed hour having arrived for the meeting of the Society, the Board took a recess, and at half-past twelve o'clock resumed its session.

Ex-President Roberts, by invitation, addressed the Board in relation to immigration and other leading interests of Liberia.

Dr. James Hall, as Agent for the ship "Golconda," presented and read the following Report, which was, on motion, accepted and referred to the Standing Committee on Accounts:

To the President and Directors of the American Colonization Society:

GENTLEMEN: Your agent has the honor to hand you, herewith, his accounts for the past year, embracing the closing accounts of the third voyage of the ship Golconda, voyage C; the entire accounts of voyage D; together with his account current with the American Colonization Society, as its special agent, in the purchase and shipping of provisions, trade goods, and general outfit for emigrants, under the direction of the Financial Secretary of the Society.

These accounts, together with those heretofore audited and approved by this Board, embrace the operations of your agent for the period of two years, during which time, he has disbursed for the Society somewhat over one hundred and sixty-five thousand dollars. With the summary of the accounts of the ship for four entire voyages before him, he is enabled to furnish some important statistics of the expense of transporting emigrants at the present rate of charges for provisions, material, labor, &c.

First. The comparative expense of emigration by means of a vessel owned and sailed by the Society, or by charter, will be estimated. The word *estimate* is used, but *stated* or *proved* would more definitely express the meaning, for the figures are all taken from the amounts before you, or on file in the office of the Society. Round numbers are generally used, to make the matter more plain and indelible, but in all outlays, they are outside of the figures in the account. In case any question should arise in the mind of any member of the Board as to the accuracy of the estimates, it might be well to instruct the Committee on Accounts to examine and report thereon.

The first cost of the ship as she came in from sea, after an East India voyage, was \$26,000; repairs deemed necessary for, merely, a freighting vessel, \$4,000, making her actual cost, as such, \$30,000. Additional outlay, to fit her for an emigrant ship, as boats, berths, bulk-heads, ventilators, galley, cam-booses, bakery, hatches, privies, water-casks, cans, feeding-utensils, &c., \$5,000; making the round sum of \$35,000. But in making an estimate of interest and depreciation in value of the ship annually, its cost, as a sailing vessel only, should be the base. Therefore, to begin:

Interest on cost, \$30,000, per annum, \$1,800, or for the two years.....	\$3,600
Depreciation in value, per annum, ten per cent. \$3,000, for two years.....	6,000
Entire bills of repair for two years, including first repair.....	12,000
Provisions, water, fuel, &c., for all on board, \$7,545, or say, \$8,000, per voyage....	22,000

Miscellaneous charges, as insurance, port charges, at home and in Liberia, wages of officers and crew, stevedores, &c., \$6,000 per voyage.....	24,000
Charges of entry and clearance at Charleston and Savannah, for sundry repairs, water, &c., &c., not paid by agent, two years.....	3,337
Making the entire cost of emigrants and freight out and home.....	\$80,937
In comparing, the expenses of owning and chartering, all freight and passage-money home should be deducted, which, for the four voyages, amounts to.....	5,605
	<u>\$75,332</u>

Now for the expenses of charter. And in this, entire accuracy cannot be expected, but the lowest possible rate shall form the basis of our estimate.

At the time of the purchase of the *Golconda*, very many ships, of from eight to sixteen hundred tons, were lying idle in New York and Boston, but not one of the tonnage of the *Golconda*, to say nothing of peculiar fitness for our purpose, could be obtained for the voyage *out* only, via. Charleston, for less than \$15,000. One of eight hundred tons, and no rate, not insurable, was offered for \$12,000; and \$16,000 was offered for one of twelve hundred tons, and refused. In fact, no ship of the structure and capacity of the *Golconda* could be chartered for even \$15,000. As the price of provisions, material, wages, and common labor has not lessened for the past two years, your agent does not believe that a ship of one thousand tons could at any time, during that period, have been chartered for less than \$15,000. But, that there may be no question or cavil in the matter, he will assume, that a ship, of the capacity of the *Golconda*, could have been chartered, for four voyages during the past two years, for the average sum of \$12,500 per *voyage out*, all foreign port charges paid by the Society.

At that rate, the four charters at \$12,500 would make.....	\$50,000
Provisions, water, fuel, &c., for emigrants alone, \$6,000 per voyage.....	24,000
Specialities for emigrants on each voyage, before enumerated, allowing one-half saved or realized from sale, \$2,500 each voyage.....	10,000
Interest to date on the several charters, averaging ninety days from execution of charter-party, estimated at.....	3,000
One-half of outlay at Charleston or Savannah for port charges.....	1,668
	<u>\$88,668</u>
From which sum take the entire expense of sailing, as above.....	75,332
Leaves a balance in favor of our actual operations for two years of.....	<u>\$13,336</u>

In the mean time, the Society has had a ship under its own control; enjoys the prestige of having a "Colonization Ship;" a reliable, regular correspondence, under its immediate auspices, has been kept up with Liberia, and the emigrants have enjoyed comforts and conveniences that it would be vain to expect in ordinary chartered ships.

It should be noted, that in this estimate, the salary of your agent is not included, but the ordinary commission of two and a half per cent. on the sum disbursed by him, would more than double his salary, or the same, simply on the outlay for charter and other necessary charges, would more than equal it. Nor has the expense of the extra repairs, retreating, &c., required tri-annually, been taken into the account. The ship being insured, when sold

or lost, it is but fair to calculate the proceeds would meet those extra charges, especially, with the ten per cent. added above, which, if saved and invested, would form a sinking fund with which another vessel could be supplied.

Second. Next comes our estimate of the actual expense of the emigrants out, *per capita*, together with the freight of stores and material for their six months' support in Liberia.

From the gross sum of the two years' expenses of the ship, as above, should be deducted the receipts for freight and passage chargeable, out, \$900, also the surplus stores landed for use of the Society's agent in Liberia, which average about \$1,500 per voyage, making \$6,000 for the four voyages. Deducting the sum of these two items, \$6,900, from the sum above, \$75,332, leaves \$68,432 as the actual net sum for transporting the Society's freight and emigrants for the past two years. The number of emigrants actually sent in the steerage of the ship by the Society is sixteen hundred and eighty-four, making the per capita rate of old and young \$40.64, or, at a rough estimate, as the ages of the emigrants are not at hand, about \$50 per adult, counting two under ten years as one adult. Deducting the freight of the Society, which may be estimated at \$1,800 per voyage, \$7,200 for the four voyages, leaves for passage and feeding of emigrants, with their effects, \$61,222, or a fraction over \$36.35 each, old and young, or say \$45 for the adults.

The expense of feeding the emigrants may be readily estimated. The cost of provisions, water, wood, &c., for all on board, is put down at \$8,000 per voyage. From this deduct \$2,000, estimated as required, for officers and crew, and \$1,500 as the average amount landed as surplus stores, making \$3,500, which leaves for use of emigrants per voyage, \$4,500, or \$18,000 for the four voyages, making the actual cost of provisioning a fraction less than eleven dollars each, old and young. But, it is proper to say, these latter estimates, although believed to be, in the main, correct, may be found to vary in different voyages, or even in a general summary as above; as we cannot come exactly at the cost of provisioning officers and crew, when all hands use the same meats and breadstuffs; and, the quantity of stores landed may also vary materially, depending upon the falling off of emigrants provided for, and the length of the voyage, as provisions and water are always put on board for sixty days out, and a like passage home, of the ship's company and probable passengers. The average of the passage out direct, falling short of forty days, there should be ever a large surplus of stores.

In closing these estimates and summary of expenses, it is proper to remark, that the most rigid economy has been enforced; and your agent feels bound to acknowledge that his efforts, in that way, have been most earnestly and ably seconded by the late master of the ship, Captain Lovett, who, during his entire service, seems to have considered his own interest and convenience secondary to that of the Society and passengers. The ship has been run as close to the wind as possible, consistent with safety—not a sky-sail or studding-sail on board, or gear with which one could be used. Her chand-

lery bills, per voyage, have been very low; and her disbursements on the coast, less than those of the *Mary Caroline Stevens* at any time; in one voyage, falling short of two hundred and fifty dollars, including kroomen's wages and port-charges. And here it may be remarked, that a vessel of her size, in the service of the Society, always light, and often in mere ballast trim, requires less outlay for sails and rigging than one in common freighting business; and can be run with safety, and would be considered insurable, where she would not be so, fully laden. Another thing is to be considered. In the regular business of the Society, leaving port, as she does, after the spring and autumnal equinoxes, and almost at once getting into the middle latitudes, where storms seldom occur, she is little likely to suffer damages from the weather; and when once in the trades, or on the coast, she may be considered, comparatively, as out of danger. Hence the repeated urgency of your agent that she should run uninsured.

Third. As to the present condition and whereabouts of the ship: She is in Liverpool, undergoing repairs for damages incurred in heavy gales on her passage to that port. On her arrival in the port of Baltimore from her last voyage, having run two years, at which period your agent advised the Board, at the time of her purchase, she would require more extended repairs, together with remetaling, he determining to have her thoroughly examined. (It should be remembered, that at the time or before her purchase, he was not allowed to open or bore her, but depended solely on a surface examination of her hull, and the testimony of the carpenter by whom she had been examined and repaired for several years. He reported her "a sound ship for one of her age," and so she stood on the books of the Underwriters.) Your agent entered upon this examination with no little anxiety, as the head caulker had informed him, after she had sailed on her last voyage, that he had found several plank under her stern that gave evidence of decay—not firm enough to bear the stroke of the mallet. He, therefore, ordered her to be thoroughly examined fore and aft on each side, in places most subject to decay. The decayed planks were also stripped from her stern, and pieces were removed amidships on each side, and all proved sound. She was then hoisted on the screw-dock, for the examination of her metal, and inspection by the agents of the Underwriters. The result was a most favorable report; not that "she was a sound ship for one of her age," but "a *sound ship*, and *worthy of confidence*," and so she is now rated in the books of the Underwriters. Her copper, or metal, was pronounced good for one year. One mast was condemned, and replaced by a new one; and the ship was put in good condition for freighting service in every respect, under direction of the inspectors of the port and The American Lloyds.

The Executive Committee had decided not to order her to the coast till Spring, and left it discretionary with the agent to lay her up, till that time or charter her. He decided upon the latter course, and she was taken up for Liverpool, at one thousand five hundred pounds for the voyage out, and subsequently for five hundred pounds home; the sum of which, at the then rate of gold and exchange, would make thirteen thousand seven hundred dollars, of our currency, which, it was thought, would be somewhat remunerative. Previous

to her sailing, however, the rate of gold and exchange declined some ten or eleven per cent., rendering it barely possible to make the voyage a saving one. From the report of the master and your agent's correspondents, Messrs. Brown, Shipley & Co., of Liverpool, to whose counsel he commended the master, in case of difficulty of any kind, it appears, that the actual damage to the ship has been slight, simply a working of the wood ends, forward and aft, in consequence of very severe gales, with a heavy cargo on board. The survey ordered the ship to be remetaled, and the wood ends and butts iron bolted, above her metal, which, by last advices, was being done, and it was expected she would be loaded forthwith for her voyage home. It would be premature to attempt any estimate of the financial results of this voyage. A profit certainly cannot be expected; but it is believed that any outlay over the income from the voyage will be found in the improved condition of the ship, with a new suit of metal, and additional fastenings, new rigging, and canvass.

Whatever may be the expense incurred by repairs here and in Liverpool, provided she returns safely to port, one thing is certain, that the Society will have a good sound ship, in every way fitted for its service; that, barring accidents, may be run for three years at the same expense per annum, as for the two past; and your agent believes, that she will outlast two more suits of metal after the present, in such service as the Society will require of a ship. It is an old adage among those who know best, that the hull timbers of a ship, sound at six years of age, will outlast all upper works that are likely to be put on her; although we cannot hope, that the Golconda will run till she turns to dust bodily, like the "deacon's famous one-horse shay."

It may not be improper to advise the Board that a bill passed the House of Representatives at the last session of Congress, and was only laid over till the present session in the Senate, that some trifling alterations might be made, which, if it becomes a law, will materially increase the expenses of emigration, and render it almost a necessity that the Society should sail its own ship. The special provisions of the bill require that none but a large vessel can be used in transporting steerage emigrants; that the number, in proportion to the space and tonnage, must be materially lessened; bulk-heads, ventilators, and fixtures materially increased; hospitals for male and female passengers, doctors, nurses, stewards, and stewardesses be provided in due proportion. This all proves the necessity of a large ship, specially fitted for transporting steerage passengers; and when taken into consideration, together with the facts before adduced, that emigration can be more economically carried on by sailing our own ship than by charter, it is devoutly to be hoped that the Golconda may long be available for the purpose. Even in case the funds of the Society should not enable it to make more than one voyage a year, it would be, in all respects, better policy to allow her to lie idle the rest of the time, rather than depend on chartering. All of which is most respectfully submitted by your very obedient servant,

JAMES HALL,
Agent for Ship Golconda.

BALTIMORE, *January 14, 1869.*

Mr. Ropes, as Chairman of the Standing Committee on Accounts, presented and read the following Report, which was, on motion, accepted:

The Standing Committee on Accounts Report that they have found the Books of the Society and the Accounts of Dr. Hall, Agent of the ship Golconda, correctly kept and properly vouched, and they recommend that the same be approved.

Mr. Marchant, from the Standing Committee on Agencies, presented and read the following Report, which was, on motion, accepted:

The Standing Committee on Agencies beg leave to offer the following Report: That the Executive Committee of this Society have the subject in charge, and that any further action in the matter should be referred to them.

On motion, it was

Resolved, That the Board do now adjourn, to meet this evening at half-past seven o'clock.

7½ O'CLOCK P. M., January 20, 1869.

The Board met this evening, the President in the chair.

The Report of the Standing Committee on Emigration, presented and read this morning by Mr. Tracy, as Chairman, was taken up, and, after being considered at length, on motion, the Report was accepted and the accompanying resolutions were adopted.

The amendment to Article Fifth of the Constitution, to strike out the words "previous to," and insert in their stead "ending on the day of," proposed and approved at the last meeting, of the Board, was called up, and, on the question being taken, it was unanimously adopted.

On motion, it was

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

The Rev. Dr. Maclean, as Chairman of the Standing Committee on Foreign Relations, reported that no business had occurred to them needing their consideration. On motion the Report was accepted.

The Rev. Dr. Orcutt, as Chairman of the Standing Committee on Auxiliary Societies, presented and read the following Report,

which was, on motion, accepted, and the accompanying resolution was adopted:

The Committee, to whom was referred the subject of Auxiliary Societies, Report: That they perceive with satisfaction the revived and hearty interest now taken by some of these branches of our National Institution in the work which has so long received their support. And so vastly augmented has become the responsibility of the friends of African Colonization, since the desire to emigrate has spread with knowledge of the subject and freedom of choice, that the Parent Society looks with anxiety to its auxiliaries, indulging the earnest desire that they will rally to the duty of the hour and greatly increase their benefactions to this rising and commanding cause. To this end and to assist the American Society in its work, it is of the highest importance that the Auxiliaries should, by full delegations, be represented at the annual meetings. Thus, and thus only, can be secured that intimacy of relationship and thorough understanding of the progress, the wants, and the purposes of colonization enterprise, which is essential to harmony of action and the concentration of all the energies of the friends of the cause.

The many and widely separated parts of the country, where colored men are now residing, indicate the fact that an Auxiliary Society in any State of the Union would find work at its own door, while the renewed devotion to the Union of the whole number of States make the work one of common interest, to which the people of the United States are called by the highest patriotism and enlarged philanthropy. We, therefore, recommend the adoption of the following, viz:

Resolved, That it is of the utmost importance to the successful prosecution of the work, that all the Auxiliaries of this Society should come up to the exigencies of the occasion, by enlarging their contributions and awakening an increased interest in their respective regions; and we recommend the formation of Auxiliary Societies in the States and parts of the country where none now exist, and where it is thought the cause would be thereby promoted.

Mr. Gregory, as Chairman of the Standing Committee on Finance, presented and read a Report, which was, on motion, accepted and approved.

On motion of the Rev. Dr. Samson, it was

Resolved, That the Executive Committee be requested to consider and devise some method of rendering effective aid, in co-operation with the Government of Liberia, in furnishing additional facilities for general education in the settlements of that Republic.

On motion of the Rev. Mr. Malcom, it was

Resolved, That we tender our grateful thanks to Robert Arthington, Esq., of Leeds, England, for his generous gift of £1,000, for the passage and settle-

ment in Liberia of emigrants selected with reference to their fitness, "to promote the regeneration of Africa."

Resolved, That the Board entertain a grateful sense of the valuable aid afforded the Society by the benefactions of their late colleague, the late Hon. Edward Coles, and of his family.

Letters of apology for absence at this meeting were presented from Edward Coles, Esq., Philadelphia, January 16, and Robert B. Davidson, Esq., Philadelphia, January 18, 1869.

On motion of the Rev. Dr. Maclean, it was

Resolved, That the thanks of the Board be tendered to our President for the able and dignified manner with which he has presided on the present occasion.

Resolved, That the thanks of the Board be presented to Mr. Coppinger for the faithful and acceptable manner in which he has performed the duties of Secretary of this meeting.

On motion, it was

Resolved, That after the reading of the minutes of this evening and devotional exercises, the Board adjourn to meet at this place on the third Tuesday in January, 1870, at twelve o'clock m.

The minutes were read and approved.

The Board united in prayer, offered by the Rev. Dr. Samson, and then adjourned.

JOHN H. B. LATROBE,
President.

WM. COPPINGER,
Secretary.

THE ANNUAL REPORT AND MINUTES OF THE BOARD.

We give up the present number of the Repository to the Fifty-Second Annual Report of the Society, and the Proceedings of the Board of Directors, at their session held last month. These afford much information relative to the condition and prospects of the Society and of Liberia. The work in this country, almost suspended during the war, has greatly revived, and there is a growing desire on the part of the intelligent and enterprising people of color of the South to emigrate to a Republic where alone they can fully attain self-government, liberty, and equality. Generous aid is earnestly invited to settle those who have voluntarily chosen to go to Liberia to improve their own condition and to elevate their race

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WASHINGTON, APRIL, 1869.

[No. 4.

ADDRESS OF REV. S. IRENÆUS PRIME, D. D.*

EDITOR OF THE NEW YORK OBSERVER.

It occurs to me, in approaching this great subject, that we are enlarging the area of freedom on the plan that infinite wisdom put into operation in early ages and has employed even down to our times for the advancement of the human race and populating of the globe. When the dispersion of Babel builders scattered colonies abroad, it was but repeating on a broader platform the separation of those who survived the deluge and became colonists of Asia, Europe, and Africa. History, poetry, and fiction, even heathen mythology and vague traditions, have chronicled the planting of colonies on inhospitable shores, the struggles of infant settlements, long years of hardships, when tempests and cold and heat and famine and pestilence and war, discouragements, disasters, treason, desertion, death, all evils dire have rocked in the storm the cradle of infant nations—nations that in the future of their manhood became rivals and foes and perished by each other's hands. The Great Sea separated Carthage and Rome, but they were both colonies, frowning their hate across the waters and thirsting for each other's blood. Rome sent her colonies, like the light of the sun, into all the world, and her people unto the ends of the earth. Her ruins, dug from the soil of every country in Europe, are the dumb but eloquent witnesses of the civilization she carried into Gaul and Britain and through them to the spot where now a new world gathers her sons in the capitol that bears a name more illustrious than Hannibal or Cæsar. Roman law—the science of jurisprudence—by Roman progress round the earth, has made itself a living part of the government of every civilized race of men.

And when God left men in England and on the Continent to become the oppressors of their kind, so as to drive the colonists from Britain and Holland and France to Jamestown and Plymouth and Manhattan, He, the Infinite and Eternal, with

* Delivered at the Fifty-Second Anniversary of the American Colonization Society, held at Washington, D. C., January 19, 1869.

whom a thousand years are but as one day, was only sowing the seed of that glorious harvest which now waves in beauty and abundance from the rock-bound coast of New England to the golden gates of the setting sun.

Colonization was the germ; emigration has fructified and brought it onward. It has been born and nurtured and has grown to be a power in the earth; it reaches across a continent; it opens its arms to the old world, from which it came, and asks the people of all lands to come and find a home.

Where, do you ask, are the tribes who once peopled the forests and the plains now covered with cities and vexed with railways and ploughs? Gone! and another, a better, happier, more useful race dwells on the graves of a departed people.

Such is the order of Providence and nature both, and, perhaps, it will be the order of things in the revolution of cycles that mark the roll of the earth through succeeding ages of time. The population of the globe has steadily advanced in numbers, and will, while barbarism disappears before the advance of civilization. The races that reject God and debase humanity perish upon the approach of the higher order and type of men as the darkness of midnight flies at dawn. Thus the aggregate of human happiness grows on earth. If he who makes two blades of corn grow where one only grew before is a public benefactor, how much higher the benediction conferred by him who makes a mighty nation of intelligent, useful, Christian, happy people live and thrive and rejoice where savage barbarity, misery and sin for untold ages of wretchedness have had their dark and horrid reign.

We plant Christian missions in the islands of the sea, and they cast away their idols to the moles and the bats; but the converted natives, the regenerated people, do not multiply and grow. They are dying out; the murmur of the ocean on their coral shores is the nation's dirge. But another race is coming—is there—is planting and sowing and buying and selling and building, worshipping God, marrying and multiplying, and the islands of the sea are rejoicing in God's law, His law of production, of civilization, of propagating nations.

This process is very simple—silent, indeed, like all the great forces of nature, but like them, also, resistless and inevitable. He who taketh up the isles as a very little thing, who guides the destinies of nations and individuals, and sees the end from the beginning, manages the course of empire with infinite skill and works stupendous results.

There lies, a few days' sail to the east of us, a land in the shadow of death. Centuries of darkness and despair have brooded over its inhabitants, who have obeyed the law of depraved humanity in going onward and downward in misery

and sin, without the restraining influence of education or religion. The sun shines there as on us, but there is no healing in his beams. The moon and stars look as lovingly on the mountains and rivers

“Where Afric’s sunny fountains
Roll down their golden sands;”

but moon and starlight is cold and brings no life to souls that are dead in sin. There man has gone down in the scale of being toward brutes that devour each other, till human life has ceased to be worth a straw and blood is cheaper than water. The mind staggers under the thought that there is a land, a continent, where the death of a chieftain is the signal for the sacrifice of scores of his fellow-men on his sepulchre! that there is a spot on this planet of ours where a woman is slaughtered more frequently than a calf, and so utterly extinct is the love of life and the principle of hope in the human breast, that the victim bleeds without a sigh and lies down to die as cheerfully as to a night’s repose.

Now, the point we make is just here and this, that such a land is over against us and at our doors. Go down to the sea-coast at summer time and listen to the sighing and mourning of the ocean as it breaks at your feet; you call it, and, perhaps, it is, the murmur of the sea; but it is more—those waves are freighted with the groans of a wretched race of your fellow-men, writhing and shrieking under the agonies of despair.

Why is not our land to-day like that? Our colonists were not Christians, all of them nor most of them. They were, in no sense, missionaries of the Gospel. They came to buy and sell and get gain, to find gold, to better their temporal state. The law that brought them here was the same that sends our colored friends to Africa; they could do better here than in Europe; our friends can do better there than here, and they go for themselves to have a fair chance, to be men, equal and noble, erect in the majesty of manhood, with the destinies of a Republic and a continent in their hands; its honorable responsibilities on their shoulders; its future to make and its rewards to win and wear.

Going there they carry with them the principles and the example of Christian civilization. They are a light and power on the margin of a continent that is now the habitation of cruelty. We need not send statesmen, or philosophers, or preachers. We send civilized men and women of good moral character, and plant them there, and they are the germ of the seed that is to spring up into a tree, whose leaves are to heal the wounds of bleeding Africa and whose branches are to be the sheltering arms of a redeemed and blessed race. This was the result of colonization in Greece, in Italy, in England, in

America. It will be in Africa; and the day of her redemption, thank God, is drawing nigh.

But this is only an incidental result of your mighty scheme. I think angels would like to have a hand even in this. Our work is with the people of color here, to give them a settlement there, for their own good, *if they want to go!* That is the idea: "with their own consent;" there is no compulsion about it; they can stay here if they like it better; there is no pressure, no constraint, not so much as there was on the sailor who was asked if they were really compelled to go to prayers on the Cunard steamer on Sunday: "Why, no," he said, "not exactly *compelled*; but if we don't go they stop our grog." No; there is not so much as this; for their grog is more likely to be stopped if they go to Africa. But if they want to go, here we are to help them with a God bless you, and a free passage, and six months' support, and a farm of their own, and a chance to be men of substance and influence and usefulness and honor, and to have a hand in the salvation of fatherland from pagan abomination and its exaltation to its place among the civilized races of the world.

And I ask, in the name of liberty—that dear, old, glorious, and greatly abused word—I ask, in the name of liberty and humanity and of God, the Father of us all, if an American-born citizen, whose liberty was just now bought for him, at the cost of half a million of white men's lives and a debt of \$3,000,000,000, has not the right of going where he pleases and staying there? We have settled that principle with Britain and Germany. Have we not, also, settled it for ourselves? If the Ethiopian cannot change his skin, may he not, at least, change his spots? If he does not like one spot, may he not go to another? And rights and duties are reciprocal, never conflicting. If it is his right and privilege to go, it is our duty and privilege to help him. There was no lack of Emigrant Aid Societies to help men to go to bleeding Kansas when she stretched forth her hands for aid. I found Emigrant Aid Societies in Germany and Switzerland and Ireland. It is the noblest philanthropy that helps those who help themselves. And when the fire from Heaven has entered into the soul of an African in any part of the world, and he is longing to return to the land of his sires to kindle the flame of pure worship on altars long since cold and fallen, there is the man-whom I would take by the hand and lead him to the ship and say: "This is the way to save thyself and thy fatherland; go, and the Lord be with thee!"

Coming home from Egypt some years ago across the Mediterranean sea, I was on shipboard with a hundred negro boys, who had been bought in the interior of Africa and brought

down the Nile to Cairo and Alexandria, and were now being taken to Italy by their purchasers. Who and for what? They were bought by Roman Catholic missionaries, who were taking them to Italy to teach them the Christian religion, that they might return to Africa and convert their countrymen. A mistaken charity, perhaps; not the wisest way to do good, but well meant and noble in its purpose. It is a better way this of ours, that takes these men and women, whose fathers and mothers were torn from Africa, and sends them back with knowledge of the arts of civilized life, and the way of higher life through Christ, who is the way, the truth, and the life Himself. These are the instruments by which other lands have been enlightened; they may be the salvation of Africa.

I would not put the pressure of a straw upon any man to change his country or his clime. I go in for the largest liberty of choice, and claim it for myself and my colored friends. They are rational and intelligent; if they are not, we do not want them for colonists; but with reason and knowledge, they are not blind to the inevitable facts of the future that stare them in the face as to the destiny of this continent of ours. It is for the Anglo-Saxon race. The Celtic, the Teutonic, the Chinese, any or all races may come here; but they come into the American crucible, melting them all into one, and the Anglo-Saxon, the dominant power in the country and the world, is to be the ruling force in the land. It requires no prejudice of color to make one believe that no such amalgam can be or should be with the African race. Its effects are too palpable in the laws of race to permit them to be ignored or despised; and it is the last and lowest prejudice that shuts the mind against the evidence, and promises to the African what he never can have in Europe or America.

Mr. President, when will philanthropy rise to the grandeur of its origin?—the divine love of man; love of the human race; love that worketh no ill to his neighbor; love that knows no bounds of continent, country, or color; love that recognizes every man as a brother, for whom every brother is bound to labor and pray. Such philanthropy, broad as the world and boundless as the sea, abjures that policy that forbids labor to go where it can do the best for itself; that would forever keep the poor poor, that the rich may be richer; that would doom a whole race of free colored people to a life of menial toil and to wasting generations of dependence, when God in his wonder-working Providence has brought them up out of the wilderness, opened the way for them through the Red Sea of blood, and shown to them, as from Pisgah's summit, the promised land, where every man may be a sovereign, an independent

freehold farmer, with competence, comfort, and usefulness which is the highest glory and the chief end of man.

I see in this assembly a venerable man, who gave the vigor of his youth and early manhood and the wisdom of his riper years to this scheme of Christian philanthropy, and whose name will be enrolled with Mills and Ashmun, as one whose life has been nobly given to African Colonization. A year ago, for the third time, he went to Liberia to see the rising fortunes of the youthful empire, planted and watered there by him and his associates in this glorious work. I hold in my hand and will read a few of the words of welcome to our illustrious Gurley by a colored colonist, speaking for himself and his colored brethren there—

“Among the early and tried friends of Liberia the name of Ralph R. Gurley stands prominent, and we, venerable and reverend sir, say, in the fullness of our hearts, we *thank you*. The palms that have sprung up in every direction and yield rivers of oil, that invite the merchant fleet of legitimate traders that you see in our harbors, *thank you*. No longer do the hell-hounds of the devil—the slave-traders—infest our coasts and strip Africa of her sons and daughters; no more do the tribes on this coast shudder to see a white man. Their smiling faces *thank you*. Slave barracoons are no more to be seen; they are numbered with the things that have passed. But churches of the living God, with their steeples pointing heavenward, houses of respectable dimensions and architectural by construction, that would not disgrace any city of christendom, rise up and *thank you*. Schools and colleges, halls of justice, and executive mansion and departments, swell the number and cry aloud *we thank you*. The influx of emigrants, who hail this as the promised land, and the Ethiopian in the far interior, as they catch the sound from us and our children, will continue to cry *we thank you*.”

That is eloquence, negro eloquence, exulting in freedom, intelligence, and power. It speaks of a rising race, with the destinies of empire in its hand!

O, sir, how bitter the selfishness that meets the African and scoffs at his aspirations for a home and name on his ancestral shores and among his fathers' sepulchres, and bids him stay here and work out his uncertain destiny, the bone of contention between the dogs of party, picked and gnawed in turns by both, and abandoned to the chances of a future always against the weak and in favor of the strong!

There is a higher, nobler, sweeter love than this. It was born of God: It made Jesus our brother, partaker of our humanity, and the redeemer of mankind, giving Himself an example and

sacrifice for the Jew and the gentile, the Asian and African, for you and me. It is radiant with light divine and warm with angelic fire. It saith to the sons and daughters of that land of palms: stay here, if you will, and work out for yourselves the old, old problem, a life-struggle for a living on the earth; but if you come with us, we will do you good; we will show you a better way; we have a land of liberty, *Liberia* is its tuneful name, your fatherland, all yours, with its schools, its college, its halls of legislation, its seats of power, its happy homes, where plenty crowns the board, and joy dwells a constant guest with peace.

This is the work of the Society we serve and celebrate to-night. It is a God-like work; it blesses two continents; it is the almoner of mercies to those who go and those to whom they go; it is pure philanthropy, blessing those who give and those who receive; it is good, only good—owned of God, with its record on earth and on high.

ADDRESS OF HON. JOSEPH J. ROBERTS.*

EX-PRESIDENT OF THE REPUBLIC OF LIBERIA.

Mr. President: An annual meeting of the American Colonization Society can never fail, I presume, to be an occasion of deep interest to the friends of an enterprise so eminently philanthropic in all its purposes, and particularly grand in its design to introduce the blessings of civilization and Christianity into the waste places of long-neglected and deeply-degraded Africa. On these occasions, while the attention of the managers of the affairs of the Society is specially drawn to a review of the labors and results of the year immediately preceding, and to the adoption of additional measures deemed desirable or necessary to the further prosecution of the undertaking, the minds of its patrons instinctively revert to the great objects originally contemplated by the enterprise, and a review of the progress that has been made in their definite accomplishment. And in turning their thoughts to these on the present occasion, I think there can be no question that, notwithstanding the stern opposition encountered from certain quarters, in consequence of a total misapprehension of the true policy and objects of the Christian promoters of African Colonization, and the embarrassments and discouragements which have occasionally arisen from other causes during the progress of the enterprise, the friends of the cause have great reason to-day for congratulation and thankfulness at the wonderful

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success which has so far attended their efforts—a success, I dare say, far beyond the most sanguine expectation of those distinguished philanthropists who first gave form and impulse to a scheme which, though surrounded by many difficulties and apprehensions, they hoped and believed would, under Divine Providence, eventuate in good and great results to a people they earnestly desired to benefit.

The scheme of African Colonization is the offspring of a great Christian idea, which more than half a century ago fixed itself in the minds of Drs. Finley and Thornton, Gen. Charles Fenton Mercer, Elias B. Caldwell, Francis S. Key, and other kindred spirits, who deeply deplored the oppression to which the people of color were subjected in this country, and feeling profoundly impressed with the importance of devising some plan by which the condition of a part of this people might be immediately and radically changed, and in such a way as to create a reflex influence which would produce a salutary effect upon—as then existed—the abominable institution of American slavery. Hence the organization of the American Colonization Society, which you, Mr. President, and the Board of Directors here present to-day, represent. Those pure and disinterested men, with a wise forethought which penetrated far into the future, contemplated with earnest solicitude the accomplishment of designs in respect to Africa, no less gigantic in their proportions than important in their results; and it is not surprising that irresolute minds questioned the ability of any mere private association to fulfill so great an undertaking.

The programme of the founders of the American Colonization Society, as I have always understood it, and which, as far as I know, has not been departed from, was: 1st. To establish on the shores of Africa an asylum where such of her scattered children, as might choose to avail themselves of it, would find a free and happy home; and in this connection they would fairly test the capacity of the African for self-government and the maintenance of free political institutions. 2d. That through the instrumentality of a colony thus established, composed of men who had themselves been the victims of cruel servitude, additional facilities would be afforded for the extirpation of the slave trade, then rampant, with all its attendant horrors, at nearly every prominent point along that Western Coast. 3d. By means of Christian settlements, in the midst of that barbarous people, to introduce the blessings of civilization and Christianity among the heathen tribes of that degraded land.

These were grand conceptions, embracing nothing less than the founding of an empire with negro nationality, and the redemption of a continent from pagan superstition and idolatry. Of course, a work of such magnitude required large material

resources and suitable men as emigrants, to conduct it in a manner promising successful results. We can, therefore, readily imagine the serious misgivings which must have weighed heavily on the minds of those good men, when they engaged in an enterprise necessarily involving, in all its details, so many apprehensions as to the future. But they were men of great faith and energy, fully imbued with the spirit of their mission in behalf of humanity and religion, and therefore hesitated not to commit the success of their undertaking to the direction and support of an all-wise Providence.

But it is not my purpose on this occasion to trace the history of the American Colonization Society, either in regard to the opposition it has encountered, or the sympathy and care by which it has been fostered and sustained during its long years of agency in promoting the civil, social, and religious interests of Africa. The work of colonizing a people, under the most favorable auspices, has always been attended with many difficulties and discouragements; and in the case of this Society, dependent entirely upon voluntary, individual contributions for the means of prosecuting its enterprise, and also considering the remoteness of the country to which its efforts were directed, it could not be otherwise than that its progress in colonizing would be slow and peculiarly difficult. Nevertheless, with unfaltering perseverance, the Society has pursued its course, and has already effected an amount of good that entitles it to the confidence and generous support of the Christian public. And yet, even now it is sometimes asked: What has African Colonization accomplished? Have the labors, the sacrifices, and the means which have been expended produced such results as should satisfy the public mind of its practical utility and probable ultimate success? These questions, to be sure, may not be regarded as impertinent on the part of those who are really ignorant of the history of African Colonization, and of what has actually been accomplished under the auspices of the American Colonization Society. And as these questions have been put to me more than once during my present visit to the United States, I don't know that I can do better than to avail myself of this occasion to present a brief statement of the rise and progress of Liberia under the auspices of this Society, and then I shall be content to allow those, who seem to be in doubt as to the utility of African Colonization, to settle the question in their own minds as to whether the Colonization enterprise is entitled to their confidence and support or not.

As soon as practicable after the formal organization of the American Colonization Society, and the necessary preliminary arrangements towards planting a colony in Western Africa had been concluded, steps were taken for sending forward

the first company of emigrants to organize a new civil society on that distant, barbarous coast. Therefore, early in the year 1820, eighty-six persons, from the States of Pennsylvania, Virginia, Maryland, and New York, assembled in the city of New York for the purpose of embarking upon this new and perilous enterprise. It was a profoundly anxious time, no less with the patrons of the Society than with the emigrants. The friends of the Society were deeply concerned in regard to the suitability of the men about to be employed in so great an undertaking, and where so much depended upon the adaptability of the materials thus engaged for the foundation of a new civil and political superstructure. Doubtless their hopes and their fears were about equally balanced. On the part of the emigrants, as often related to me by Rev. Elijah Johnson, the most prominent individual of the company, their feelings were greatly excited by conflicting emotions, which swayed to and fro between the present and the future. They were about severing all the ties of early associations, and many of them leaving comfortable homes for a far-off land, wholly unbroken by civilization and presenting but few attractions—other than liberty dwelt there. They, therefore, resolved to flee a country which repudiated their manhood and closed against them every avenue to political preferment, and with their lives in their hands they determined to brave not only the perils of the sea, but every other danger and inconvenience consequent upon settling in a new and heathen country, where they might establish for themselves and their children, and peradventure for future generations, a home, under governmental institutions, free from all the trammels of unequal law and unholy prejudices. These were true men, stout of heart and firm of purpose, and in the sequel proved themselves equal to the responsibilities they had assumed, and fulfilled the most sanguine expectations of their patrons and friends.

Our Christian pioneers—like the Pilgrim Fathers just two hundred years before, when about to embark from Delft Haven in search of a more desirable home in the new world—by solemn and appropriate religious services, committed themselves and their cause to the protecting care of Almighty God; and, having completed all their arrangements for the voyage, sailed from New York on board the good ship "Elizabeth," on the 6th day of February, 1820, and in due time were landed on the coast of Africa at the British colony of Sierra Leone. For obvious reasons, it was not contemplated to incorporate these emigrants with the inhabitants of this British colony; and, therefore, early measures were taken to remove them to Sherbro Island, about one hundred and twenty miles south of Sierra Leone, where it was proposed to purchase lands from

the native chiefs and organize a settlement, with the view of carrying out the original plans of the Society. This location, however, proved to be exceedingly insalubrious, and in a short time many of the settlers were prostrated by disease. Having encountered here many difficulties and hardships, and finding their numbers greatly reduced by death, the place was abandoned and the survivors removed to Fourah Bay, within the precincts of Sierra Leone. This first attempt was, of course, discouraging, but the emigrants faltered not in their purpose; and being joined at Fourah Bay, in March, 1822, by another company of pioneers, a second effort was determined upon at Cape Mesurado, which had, in the meantime, been selected and purchased by Captain Stockton and Doctor Ayres—a location much more commanding and eligible than the first, and I have often thought the very place of all others on that coast designed by Providence as the starting point of our settlers. And in January, 1822, the colonists landed and occupied a little island, comprising about three acres of land, near the entrance of the Mesurado river. This island, during its occupancy by the colonists, was the scene of many stirring incidents, and several, as appeared to the colonists, providential deliverances; wherefore, in commemoration of these, it bears the name of "Providence Island."

They had been but a short time on this island, when the foreign slave dealers, who were then conducting a large business in slaves at the Cape, became convinced of the danger to which their trade was exposed through the influence of the colonists, incited the natives to hostilities against the new comers; and, without any previous intimation, they found themselves cut off from all communication with the main land, whence they drew their only supply of fresh water. In this emergency they were providentially relieved by the kindness of a friendly chief, who conveyed to them stealthily at night a sufficient quantity of water to supply their pressing demands; and this he continued for several weeks. At this critical juncture their public warehouse, with nearly all their stores of provisions and merchandise, was consumed by fire, and their utter ruin seemed now inevitable. But a remarkable incident, occurring a few days after, greatly contributed to their relief, and, possibly, saved the little settlement from total destruction. A Spanish slave schooner, in charge of an English prize crew, bound to Sierra Leone, was unaccountably stranded in the harbor but a short distance from the island; and the commanding officer, having saved a large portion of the ship's stores, readily supplied the colonists with several articles pressingly needed to replenish their almost exhausted means of subsistence.

After a while, through the intervention of a friendly chief, a partial reconciliation with the natives was effected, and the colonists availed themselves of the opportunity, April 25th, to gain a lodgment on Cape Mesurado, where they placed themselves as speedily as possible in the best state of defence that their means would allow. The natives, however, urged on by the slavers, appeared still threatening in their demeanor. The Society's agents, under the conflicting aspect of things, became hopelessly discouraged, and proposed the abandonment of the enterprise, and the return of the emigrants to the United States. But our old hero, Elijah Johnson, was not so moved, and, remembering something of the history of the difficulties and hardships of the early settlers of Plymouth and Jamestown, and feeling that by perseverance and patient endurance they also might succeed, answered: "No; I have been two years searching for a home in Africa, and I have found it, and I shall stay here." In this determination the whole company, as though moved by some divine impulse, heartily concurred. Nevertheless, their situation was extremely perilous, the natives had again suspended all intercourse with them; leaving them in a painful state of apprehension and suspense. They knew, however, in whom they trusted, and upon whose strength they might rely. The arrival in the harbor, pending this uncertainty, of a British man-of-war was particularly opportune, and doubtless delayed an attack upon the settlement which, as was afterwards learned, had been concerted. The commander had an interview with the chiefs, and strongly remonstrated against their course towards the settlers. They listened sullenly, and replied evasively. The commander then tendered to the colonists a small force of marines to aid in their defence in case of need, and at the same time suggested the cession of a few feet of ground on which to erect a British flag during his sojourn; but this, Elijah Johnson, then in charge of the colony, declined for the reason, as he stated, "that it might cost more to pull down that flag than to whip the natives." However, the services of the marines were not brought into requisition. Thus matters continued, when, on the 9th of August, the hearts of the settlers were cheered by the arrival of another small company of emigrants with the intrepid and self-sacrificing Jehudi Ashmun, who entered immediately on the duties of his office as agent of the American Colonization Society. Mr. Ashmun, having carefully surveyed the situation, pushed forward with great energy the defences of the settlement, and, in the meantime, exerted every possible effort to reconcile the natives. The slavers, however, becoming more intent upon the purpose of ridding themselves of neighbors so inimical to their traffic, assembled a council of chiefs, and, by

most inhuman artifices, so excited their cupidity as to induce King George, chief king of the Dey tribe, to declare his intention of sacking and burning the settlement.

Intelligence of this declaration, and of the preparations being made for carrying it into effect, reached the settlers through a friendly native, who, at great personal hazard, found the means of advising them from time to time of what was going on. Our brave pioneers, with breathless anxiety, awaited the impending struggle, when, at early dawn, on the morning of the 11th of November, about eight hundred warriors, with deafening whoops, fell upon them with great fury. They were met, however, with steady firmness, and repulsed with considerable loss. The colonists again breathed freely in the hope that their most serious troubles were now fully ended. But not so: King George, with great secrecy, collected another and greatly augmented force, intending to surprise the settlement on all sides, and thus make the settlers an easy prey. Happily for them, their good fortune in this extremity failed them not. Bob Grey, an influential chief of Grand Bassa, whom King George had attempted to enlist in his second attack, and who knew all his plans, conveyed to Mr. Ashmun timely information of all George's arrangements, and even named the day on which the attack would likely be made. Now, another very serious embarrassment presented itself. In the last fight the settlers had expended a large portion of their ammunition, especially powder; and how and where to obtain an additional supply of this needed article were questions of the deepest concern. No trading vessel had visited the harbor for some time; and despair began to dispel hope, when relief came in a very remarkable manner. During night, while an English trading vessel was passing the Cape, the attention of the master was attracted by frequent reports of musketry on shore, which seemed to him singular at so late an hour, and wishing to learn the cause, turned and entered the harbor; and in the morning ascertained that the natives had been indulging through the night a grand war dance—usual on occasions when preparing for war. Unobserved by the natives, a sufficient supply of powder was obtained from this vessel.

The dreaded time, as advised by Bob Grey, having arrived, sure enough, during the night of the 1st of December, 1822, the native troops occupied positions on three sides of the settlement, as they supposed, unobserved; and in the gray of morning rushed, like so many demons, upon the almost defenceless stockade. But the colonists, with unflinching courage, notwithstanding the fearful odds against them, defended themselves bravely; and after a desperate conflict of several hours, found themselves again wonderfully preserved. I say wonderfully, because on

this occasion the colonists seem to have exerted superhuman strength and powers of endurance, for there were only thirty-five effective men opposed to a host of not less than fifteen hundred native troops. Some of the soul-stirring incidents and acts of real heroism on that memorable day would, I presume, if mentioned here, scarcely be credited.

A day of thanksgiving was proclaimed, which the colonists strictly observed in prayer and praise to Almighty God for His wonderful deliverance.

But King George and his slave-trading prompters were not yet satisfied. He again consulted his "gree-greecs," and being reassured of success, he determined on another attempt; and to place success this time beyond peradventure, he would employ a force sufficiently large to overwhelm and destroy the colony, without the possibility of escape. With this view, he sought to engage the services of King Boatswain, of Boporo, the most powerful and dreaded chieftain in all that region. At his invitation, King Boatswain, with a large retinue of warriors, made a visit to King George, which was protracted several days, causing the colonists extreme anxiety. King George, however, could present no just grounds of complaint against the colonists; therefore Boatswain not only condemned his unprovoked enmity towards them, but, in very decided terms, announced his determination to protect them in their new home. King Boatswain then called on Mr. Ashmun, informed him of the result of his interview with King George, and assured him of his friendship.

Neither Mr. Ashmun nor King George mistrusted King Boatswain's sincerity, and very soon a good understanding was established with all the surrounding tribes. Now was settled definitely the question of a permanent asylum. Liberia was established. Emigration increased; intercourse and trade with the natives also increased; new settlements were formed; and in a few years the colony assumed an importance which secured to it several important immunities.

Yet many hardships and serious embarrassments had to be encountered. The unhealthiness of the climate was a formidable enemy; and the slave-traders along the coast ceased not their tamperings with the native chiefs to incite them to acts of hostility against the colony.

But the time arrived when the colonists found themselves in a situation sufficiently advanced, not only to frustrate the machinations of these fiendish plotters, but to put in execution also their own long-cherished purpose of doing all in their power to extirpate a traffic which, aside from the extreme cruelties of the middle passage, had, for many, many years afflicted Africa with all the attendant consequences of war,

rapine, and murder. On the execution of this purpose the colonists entered with a hearty good will; and, besides efficient service rendered from time to time to foreign cruisers then employed in suppressing the slave trade on that coast, the slave barracoons at Mamma Town, Little Cape Mount, Little Bassa, New Cesters, and Trade Town were demolished, and thousands of slaves liberated, solely by the power of the little Commonwealth; and there was no relaxation of this purpose until every slaver had been expelled from the whole line of coast now comprehended within the territorial jurisdiction of Liberia.

During these years, all that related to the public welfare and general progress of the colony received proper attention. The Society's agents devoted themselves assiduously to the Governmental interests of the colony, and the colonists to their respective industrial pursuits, with a zeal and activity truly commendable.

As immigration increased, new points of the coast were selected and occupied. Settlements were formed at Junk river, Grand Bassa, Sinoe, and Cape Palmas; and soon a lucrative legitimate trade began to develop itself between the colonists and the natives.

In the meantime, the religious and educational interests of the people were not only *not* neglected, but every possible means were employed to extend and improve these; and it is with feelings of profound gratitude I allude to the fact that Liberia is to-day greatly indebted to the several Missionary Societies of the United States for the timely and efficient efforts made in behalf of colonists and natives to advance these essential interests; and I shall hope that these Societies will continue their Christian efforts until Africa, poor degraded Africa, shall be wholly redeemed from her present state of cruel barbarism.

Under the fostering care and political guidance of the American Colonization Society, Liberia continued to advance in all her important interests. Her territorial limits increased by purchases from native chiefs, who were glad to place themselves and their people under the protection of the Colonial Government. A profitable trade, in African products, along the Liberian coast, soon attracted the attention of enterprising merchants in Europe and in the United States; foreign vessels made frequent visits to Liberian ports; and for many years this commercial intercourse was reciprocally remunerative and harmonious. But the time came when certain British traders repudiated the right of the Colonial Government to require of them the payment of custom duties on merchandize landed at points where, for centuries, they alleged, British merchants had been accustomed to trade; and also claimed to have purchased from the natives, with the perpetual right of free trade, certain

tracts of land, for trading purposes, before the territories embracing said tracts were purchased and brought within the jurisdiction of Liberia. The Government of course declined to recognize these demands as paramount to its political authority, and therefore continued to enforce its revenue laws. These traders invoked the interference of British naval officers serving on the coast; these officers, after unavailing remonstrances, submitted the question to the British Government; that Government demanded a full concession of the immunities claimed by British subjects. A long and perplexing correspondence ensued between British naval officers, acting under special instructions from their Government, and the Colonial authorities. Her Majesty's Government maintained that, as the American Colonization Society, composed of mere private individuals, possessed no political power, and of consequence could delegate no such power to others; and as the levying of imposts is the prerogative of a sovereign power only, and as Liberia had no recognized national existence, she must, therefore, desist from all interruptions to the free intercourse of British commerce. And the Liberian authorities were given distinctly to understand that this decision would be enforced by the British navy.

Under this emphatic announcement but one alternative remained open to the colonists, and this involved questions of the gravest importance, which awakened in Liberia, as well as on the part of its friends in this country, most serious reflections. For two years or more the subject was under constant and earnest consideration; when, in January, 1846, the American Colonization Society, by a formal vote, recommended that the colonists "take into their own hands the whole work of self-government, and publish to the world a declaration of their true character as a sovereign, independent State." The following October, the colonists also voted to dissolve their political connection with the Society, and to assume the entire responsibility of Government with independent, sovereign power. A Constitution, adapted to the new order of things, having been adopted by delegates assembled in Convention for the purpose, July 26, 1847, and duly ratified by the people the following September, the Government was thus reorganized, and entered, with some misgivings to be sure, upon its new career and increased responsibilities.

Its recognition by other Powers now claimed the earliest attention, and without delay measures were taken to this end by soliciting of foreign Governments an interchange of friendly national relations. And, within a year after the new organization, England, France, Prussia, and Belgium had acknowledged the independence of the new Republic; and shortly afterwards

treaties of friendship, amity, and commerce were concluded with the two former.

In the meantime the domestic affairs of the country had progressed as satisfactorily as might reasonably be expected. Several matters of dispute between native chiefs were adjusted and settled; public improvements were extended; agriculture and commerce increased; and the people had steadily advanced in all the essentials of civilized life.

Nevertheless, in the midst of this evident progress, many difficulties and embarrassments had to be met and overcome. Occasional predatory incursions of the natives had to be checked and sometimes severely punished by the military power of the Government; and foreign traders also, particularly British, caused the Government much trouble and annoyance. But, in the order of a beneficent Providence, all were successfully accomplished, and the majesty of the laws eventually maintained.

From the beginning, the people of Liberia, with a commendable zeal and firmness, pursued a steady purpose towards the fulfillment of the great objects of their mission to Africa. They have established on her shores an asylum free from political oppression, and from all the disabilities of an unholy prejudice; they have aided essentially in extirpating the slave-trade from the whole line of her Western Coast; they have introduced the blessings of civilization and Christianity among her heathen population; and I may also assume that by their entire freedom from all insubordination or disregard of lawful authority, and by their successful diplomacy with England, France, and Spain, on matters involving very perplexing international questions, they have indicated some ability, at least, for self-government and the management of their own public affairs. And just here—as I find that exceptions are pretty generally taken in this country to the exclusion of whites from all participation in the Government of Liberia—I may remark that this provision in the organic law of the Republic was not prompted by any feelings of prejudice against white men, but was desirable more especially for the reason that the colonists would retain in their own hands the whole control of the Government until they should fully demonstrate the problem as to their ability to conduct the affairs of a State. And, Mr. President, this, I suppose, may now be accounted as settled. The Republic of Liberia is now a fixed fact, with all the elements of free institutions and self-government; embracing within her territorial limits, at the present time, about six hundred miles of sea coast, and an interior over which she may readily acquire an almost unlimited jurisdiction whenever she shall be prepared to occupy it. Within her political juris-

diction is a population of not less than six hundred thousand souls. Of this number about fifteen thousand emigrated from the United States and other civilized countries; about four thousand recaptured Africans, and the remainder aboriginal inhabitants; and of these, hundreds have been hopefully Christianized, and many have become, in their civilized habits, so assimilated to the Americo-Liberians that a stranger would not readily on the streets discriminate between them.

In the four counties of the Republic are thirteen flourishing civilized towns and villages, with their churches, schoolhouses, and comfortable dwellings; many of these constructed of stone and brick, and not only imposing in their external structure, but actually possessing all the necessary comforts and many of the conveniences of modern times; and reflect much credit upon the industry and enterprise of their occupants.

The developments of agriculture and commerce are no less conspicuous. The agricultural settlements, especially along the banks of the rivers, present most encouraging prospects. Besides an increased and steadily increasing production of all minor articles, sugar and coffee (to the growth of which the climate and soil are admirably adapted) are being extensively cultivated; and large quantities of both are now annually exported to foreign markets.

Commerce has more astonishingly increased. I can remember when not more than thirty or forty tons of palm-oil, and perhaps as many tons of cam-wood, could be collected in a year, for export, along the whole line of coast now embraced in Liberia. The last year, though I have not at hand the official statistics, I may safely say, not less than six hundred tons of cam-wood, twelve hundred tons of palm-oil, and two hundred tons of palm-kernels were included in the exports of the Republic. And these articles of commercial enterprise and wealth are capable of being increased to almost any extent.

Ship building for the coast-wise trade has become quite a business in each of the counties. Last year three *Liberian* vessels, of foreign build, were despatched for Liverpool with full cargoes of palm-oil, cam-wood, and ivory.

I could heartily wish that the cause of civilization and Christianity among the aboriginal tribes of that country, had advanced with equally rapid strides as that of commerce; nevertheless, much real good has been accomplished in that direction also. Devoted missionaries from the United States have labored earnestly, many of them even sacrificing their lives in efforts to promote the Christian welfare of that people. Among the Americo-Liberians their Christian civilization has always been an object of deep solicitude. And it is a source of peculiar satisfaction to know that the Christian efforts in their behalf

have not been fruitless. It is no uncommon thing even now, and at all times a most pleasing spectacle, to see so many of these people, once the blind victims of heathenish superstition and idolatry, bowing side by side with their Americo-Liberian brethren at the same Christian altar, and worshipping the only true God. Nay, even more, there are now native Christian ministers and teachers in Liberia who are laboring successfully in the cause of Christ. Most of these native ministers and teachers, members respectively of the several Christian denominations, are men of seemingly deep piety, and very respectable acquirements and talents. If time permitted, I might particularize several of these, as well as other native converts, who, as citizens of the Republic, have distinguished themselves for usefulness, not only in the ordinary walks of life, but also in official positions under the Government. I may, however, allude to a single case; that of a native gentleman, who, about twenty-five years ago, then a heathen lad, was admitted into a Methodist mission school at Monrovia, where he received the first impressions of civilization, and acquired the rudiments of an English education; and who is now an acceptable member of the Liberia Annual Conference, and an influential member of the Legislature of the Republic. And yet, Mr. President, there are those who inquire, What has African Colonization accomplished? Well, my own conviction, confirmed by many years' experience in nearly all that relates to Colonization and Liberia, is, that African Colonization has accomplished a work unparalleled, as far as my knowledge goes, by anything in the history of modern times.

I rejoice to meet here to-night so many distinguished Christian philanthropists who, for these many years, have devoted much of their time and substance to this noble enterprise; and I may be pardoned, I trust, in expressing the sincere satisfaction it affords me in seeing present at this meeting that old-devoted, and self-sacrificing friend of Africa and of African Colonization, the Rev. R. R. Gurley, who, by his burning eloquence, in the days of his early manhood, and at times when this great enterprise seemed to languish under depressing discouragements, would stir the hearts of Christians in its behalf, and kindle there a flame of generous benevolence which would give new life and energy to the great undertaking; and, still more, not content to rely wholly on the testimony of others in regard to the actual condition of the infant colony, and to satisfy himself more fully as to its future prospects, he visited Liberia several times, and on two occasions was enabled to render important service to the little Commonwealth. I am happy to say that the people of Liberia to-day entertain towards our good friend, Mr. Gurley, sentiments of the highest

regard and esteem; and, I may also add, towards this Society, feelings of profound gratitude. But, Mr. President, I was about to say that these long and tried friends of African colonization entertain no doubts as to the immense benefits conferred upon Africa through the instrumentality of this Society, and who can now look back with profound satisfaction upon the cheering results of their individual efforts in the cause of God and humanity.

So much then for the past and the present of Liberia. So far God has graciously vouchsafed to her on occasions of threatened danger and extreme peril, deliverances which no human forethought or mere human power could possibly have averted or rescued her from. He has wonderfully sustained and prospered all her essential interests. What, then, may we not hope and reasonably expect as to the future? My own convictions are that Heaven has great things in store for Africa, to be conferred doubtless through the instrumentality of Liberia.

While Liberia is emphatically the offspring of American benevolence and Christian philanthropy, and while the friends of African colonization have great reason to be proud of its achievements, it is no less clear in my mind that the Colonization enterprize was conceived in accordance with a Divine purpose, looking to the redemption and elevation of a people long enchained in the shackles of cruel barbarism. And, if this be so, Liberia is evidently designed to a glorious future; and that it is so, her past history seems clearly to indicate, for we find there so many evidences of Divine favor we are forced to the conclusion that Providence has not done so much for nothing. And besides, in the ordinary course of human affairs, there seems to me no reason whatever why Liberia may not continue to prosper, and go on to distinguish herself in all that adorns civil society and tends to national greatness.

The country possesses certainly all the natural advantages common to most other countries, and in the means of animal subsistence, perhaps, superior to any other. I am aware that this beneficence of nature may be regarded as a very questionable advantage, as it tends greatly to promote indolent habits. But this, I may safely say, no country in the world better remunerates labor, and especially the labors of the husbandman, than Liberia.

The interior presents a country inviting in all its aspects; a fine rolling country, abounding in streams and rivulets; forests of timber in great variety, abundance, and usefulness; and I have no doubt quite salubrious, being free from the miasmatic influences of the mangrove swamps near the coast.

The commercial resources of Liberia, even at the present time, though scarcely commenced to be developed, are of suffi-

cient importance to induce foreigners, American and European, to locate in the Republic for the purposes of trade. And I verily believe the agricultural and commercial sources of wealth in Western and Central Africa are far beyond the most carefully studied speculations of those even who are best acquainted with the nature and capacity of the country. The development of these will continue to progress, and must, in the very nature of things, secure to Liberia great commercial importance; and this will bring her citizens into such business relations with the peoples of other portions of the world as will insure to them that consideration which wealth, learning, and moral worth never fail to inspire.

With what rapidity Liberia shall progress in her future career is a question involving several considerations; and, doubtless, the most important among these is a strict adherence by her people to the principles of true Christianity, and a firm reliance on Him who disposes all things according to His own will. Of course, much also depends upon additional help from the United States to aid in advancing still more rapidly the civilizing and Christianizing her present aboriginal population, and so prepare them for greater usefulness as citizens of the Republic; and this work shall go on penetrating into the interior until other heathen tribes shall be brought within the scope of Christian civilization and incorporated in the Republic, thus forming an African nationality that will command the respect of the civilized world. All this I believe to be entirely practicable. I believe Heaven designs that Africa shall be redeemed; that the light of the Gospel of Christ shall shine there; that her great natural resources shall be developed; that she shall take rank with other States and Empires; that she shall have a literature and a history. Is there any reason why all this may not come to pass? I trow not. Liberia has already made rapid strides—now in treaty relations with thirteen foreign Powers, including the United States. Then, surely, we have every reason to hope and believe that a kind Providence will continue to watch over all her interests, and that her future career will be equally progressive.

I know, Mr. President, you believe the Divine decree, that "Ethiopia shall stretch out her hands unto God;" doubtless all Christians believe this. Would, then, that Christians throughout these United States, and, indeed, all Christendom, fully appreciated the responsibility they are under to aid in the fulfillment of this inspired prophecy; then, surely, this Society, under whose auspices so much is being done towards the furtherance of that grand event, could not fail to receive that sympathy and support necessary to the efficient prosecution of an enterprise which promises so much real good to Africa.

From the Eastern Argus, (Portland, Maine.)

AFRICAN COLONIZATION.—OBJECTIONS CONSIDERED.

The plan of planting colonies of colored men on the coast of Africa, for suppressing the slave trade, and spreading a Christian civilization on that continent, was a noble conception, encircling in its wide and benevolent embrace a nation of slaves and a continent of heathen. Many who formerly stood aloof from this enterprise, or warmly opposed it, are now ready to acknowledge the hand of God in providing such an asylum for the exigencies of the present hour.

But there are some who still object to colonizing the freedmen, and think they have reason in their objections. Let us examine—

1st. It must be admitted that Colonization is practicable. This is proved by its results.

2d. It is beneficent. It gives land and the franchise to those who go to Liberia, freeing them from the oppression of *caste*, and placing them under the influence of the great moral motives which form the characters of other men. If you plant a flower or a kernel of corn under a wide-spreading tree, it will have a partial but never a *perfect* growth. And it is morally as certain that the black men of our country will never develop their highest type of manhood while under the shadow of a dominant race.

Also the following admissions, I think, will be readily made, viz :

1st. That Colonization was a *necessity* as a means of destroying the slave trade in Liberia.

2d. It was a necessity for giving to the African race a nationality of their own.

3d. A necessity as furnishing protection to missionary labors.

4th. A necessity as furnishing a receptacle for recaptured slaves.

There is not, morally or historically, any objection to the *principle* of colonization. For colonization has ever been the means by which God has diffused his richest blessings from country to country. In ancient time, it was colonies from Egypt that carried arts and letters to Phœnicia; Phœnician colonies carried arts and letters into Greece; Grecian colonies carried arts, letters, and civilization into the Roman Empire; and Roman colonies carried these same blessings into Britain to our Saxon progenitors, and British colonies brought arts, letters, and civilization to America; and now God calls us to complete the circle of light around the world, by sending colonies of colored men to carry arts, learning, and civilization back to Africa.

As there can be no objection to the *principle* of colonization, so there can be none to the *practice*. The chief objection to colonizing the freedmen that we have heard is this: Some say *we want them here to work*. This objection is purely selfish. It ignores entirely the well-being of the black man, and of his race in Africa. The objection has not the merit of originality. It is the very objection of the tyrant Pharaoh, who, when the Lord said to him "Let my people go, that they may serve me in the wilderness," said no; I will not let them go. I want them here to work—to make brick.

The principle involved in this objection is the very root and source of slavery. It was because white men wanted the negro to work that they stole him from his country. It was because we wanted the negro to work that we have kept him in slavery for two hundred years.

Will this objection stand the test of a Christian morality? Let us be just to this long-suffering race. We owe them a debt that we shall never pay. They have contributed largely to our national wealth. Let us show our appreciation of their fidelity, by generous aid to those who have chosen to go to the African Republic to improve their own condition and to bless their race.

J. K. CONVERSE,
Agent of Colonization Society.

From the (New York) Christian Intelligence.

LIBERIA AND MISSIONS.

The Republic of Liberia, including its aboriginal inhabitants, contains a population of not less than five hundred thousand people, blessed in some degree with the light of Christian civilization, where sixty years ago heathenism reigned supreme.

Within the limits of the Republic, three Missionary Boards of the United States have for many years annually expended in their mission work some \$50,000.

The Protestant Episcopal Board has appropriated nearly \$26,000 to that field for the present year. Under its supervision, Bishop Payne reports nine church buildings, and five commodious school-houses; twenty-five teachers and catechists, sixteen of whom are natives; five hundred and thirty-nine day scholars, two hundred and fifty-three of whom are natives; seven hundred and ninety-six Sunday-school scholars, about two hundred and fifty of whom are natives; ten colored ministers, seven of whom are natives; and six candidates for orders.

Bishop Roberts, of the M. E. Church of Liberia, reports fifteen ministers connected with the Conference; six assistants; thirty-two local preachers; thirty Sunday-schools, with one hundred and seventy teachers; nine common schools at the

expense of the Mission, and two seminaries; the Mission being composed entirely of colored persons.

The Presbyterian Board reports, in their mission work in Liberia, eight preachers and five teachers, all colored but one. Of these it is said: "Their work is at first among the American Liberians, but its ultimate bearings and its greatest scope will be among the native Africans within the limits and within reach of Liberia. Of this native population, some persons are even now brought under Christian instruction in connection with the Liberian churches and missions." Of the cause of education, they say: "It is as yet the day of small things in Liberia, so far as education is concerned; a beginning has been made, but much remains to be done. A good day-school in Monrovia, taught by Mr. James, is still conducted with efficiency, though the health of its respected teacher has become greatly weakened by his residence of over thirty years in Monrovia. The number of scholars in the school is fifty-seven. Day-schools are also taught at Kentucky, with twenty-four scholars; Marshall and Sinou—the returns from the two latter have not been received."

Favorable mention is also made of the "Alexander High School," near Harrisburg, under the care of Mr. Boeklen, as follows: "This school will prove to be of great service to the cause of education and religion in Liberia."

Such reliable testimony as is here given in regard to mission work in Liberia is sufficient, it would seem, to satisfy the Christian community that Liberia is not forsaken of God.

But in the literary aspects of the Republic the *Liberia College* holds a high position. With its honored president and able professors, nothing is wanted but funds and students to make it an institution of great value to that young nation, and to that vast continent. And all that is necessary to secure a competency of students is the means to sustain them through a course of study.

Do persons, therefore, desire to promote the cause of education in Liberia? Let them give to her College or to her schools already established, by sustaining the Mission Boards. Do they desire to respond to her call for more colonists from the United States? Let them contribute to the American Colonization Society.

JOHN ORCUTT,

Secretary American Colonization Society.

From the North-Western Presbyterian.

THE AMERICAN COLONIZATION SOCIETY.

This Society lately celebrated, in Washington, D. C., its *fifty-second* anniversary. Ex-President Roberts, of Liberia, was

present, and gave some very interesting information relative to the colony; or rather nation, as it now is. The business of the Society, almost suspended during the war, has greatly revived. There is a growing desire on the part of the colored people of the South to emigrate.

This Society is helping greatly to make manifest what are the susceptibilities of the negro. His present condition in Africa, where he has for all the centuries of his being been manifesting his nature, shows what that nature is and what it can effect. His incapability of self-development, beyond the condition of a rude savage, is made fully manifest. There we see him as he is of himself. He is ignorant, degraded, and without hope. Left to himself, there is no possibility of his elevation.

In the southern United States we have seen his susceptibilities when held in bondage by a civilized and Christian people. His elevation there, above his native condition in Africa, is wonderful. Whether he had attained, in intelligence, morality, and religion, the acme which was possible in that condition, we shall never know as a fact. The condition has been dissolved, never to be reconstructed, and that experiment is ended. He was, however, still improving, and the inference is fair that he would have arisen still higher.

The nation, in Liberia, is now showing what are the capacities of the race for self-government, and for mental, moral, and religious growth, when enjoying by themselves all the influences which belong to literature, science, and revealed religion. They have an open Bible, a free Christianity, books, and schools. They have our example. They have transplanted all our institutions, and entire and unmolested freedom in their heritage. In all this they have the fairest opportunity which can be afforded to a people to show their capabilities.

Another and a new experiment, also favorable to the testing of the colored man's capabilities, is now in progress in the United States. He has attained freedom; and he is mingling with the noblest branch of the human family, in a land where that branch, as to its masses, is the most advanced in excellences—civil, social, and religious. If susceptibility belongs to his nature, he cannot but improve; and whatever he may have, that susceptibility will be shown in one or the other, or in both, of the conditions last named; that is, in Liberia and in the United States.

Philanthropists, hence, cannot but look with intense interest at these experiments as exhibiting the nature, character, powers, capacities, and susceptibilities of the negro. Good men favor them, both contributing money to their aid and praying for their success.

AFRICAN DUTY.

We want every educated African to look beyond himself—beyond his own narrow personal interests; and, while not disregarding or neglecting these, which are essential, to consider himself as engaged in laying also a portion of the strong foundation of a superb future edifice—**THE CHRISTIAN CIVILIZATION OF HIS COUNTRY AND HIS RACE.** That edifice has to be erected, and Africans must be God's workmen for building it, because this is in the ordinary course of His appointments. All that has been effected hitherto by missionary labor—for it must be always remembered that nearly all the education that exists in Africa is the direct or indirect result of Christian missionary labor—has been to lay some few stones in the foundation of that great future edifice. Many more have to be placed before the courses of that foundation can be completed, and it is the duty of every educated African to be a zealous co-laborer in hastening that completion. A new year has dawned upon us; let each one now ask himself, "What have I that I have not received?" through what men call the chance, of rescue, or birth, that placed mine and me within the sphere of those Christian influences which have descended upon the coasts of Africa, and which have elevated me to the possession of freedom, light, and knowledge, while so many tens of millions of my race are still fast bound in the darkness and ignorance of heathen barbarism and superstition. We call upon all to do this; but we know, by the records of the past, that not all will do it, and that most probably only a few will do it; and that even of those few yet fewer still will be the number of those happy ones who resolve earnestly to do, as well as to think about their duty; happy ones, because the man who thus reflects, resolves, and acts must and will be a happy man. He may have his trials and tribulations like other men; but he will feel ennobled by the consideration that he is engaged in a great and holy cause, the laborers in which always find blessings in their paths. A real earnest African spirit for Africa, among educated Africans, is indispensable to the progress of Christian civilization.—*London African Times*.

From the Presbyterian.

DEATH OF MR. B. V. R. JAMES.

Departed this life on the 9th day of January, at twenty minutes past twelve o'clock, A. M., at his late residence in Monrovia, Liberia, **BENJAMIN VAN RENSSELAER JAMES**, who was born at Elizabethtown, Essex county, New York, aged fifty-four years, eight months and eighteen days. He lived and died in the hope of a blessed immortality through the atoning merits of our Saviour Jesus Christ. He was a mis-

sionary of the American Board of Foreign Missions, from 1832 to 1844, on the Western coast of Africa; and from 1844 to 1869 of the Board of Foreign Missions of the Presbyterian Church. He was a ruling elder of the Presbyterian church at *Monrovia*, and other places on the coast, thirty-two years. He has held no less prominent positions in the service of his country. He was successively Representative, and at his death the Treasurer, of the Republic of Liberia. He was a man universally loved, honored, and respected by all who knew him, both at home and abroad, as a faithful, earnest, and devoted Christian, a kind and affectionate husband, a loving and tender father, a good neighbor, and a true lover of his country and its best interests.

DEATH OF WILLIAM ROPES, ESQ.

Another eminent friend of our cause has been called to his reward. WILLIAM ROPES, Esq., President of the Massachusetts Colonization Society since 1854, died at his residence in Boston, early on Thursday morning, March 11, in the eighty-fifth year of his age.

Mr. Ropes was an early friend of African Colonization, having taken a leading part in sending out the "Vine," which sailed from Boston for Liberia in 1826. His residence for several years in St. Petersburg, and afterwards in London, for commercial purposes, interrupted his labors for us; but since his return from Europe, in 1842, they have been constant and cordial.

As a merchant, perhaps no one in Boston stood higher. He was often called upon to preside at their public meetings, and, at their united request, the flags in the harbor were displayed at half-mast during his funeral.

It is impossible to prepare, in season for this number of the Repository, a suitable notice of his character and multifarious usefulness. Meanwhile, the following from the *Boston Courier* is, perhaps, the best expression yet given of the general estimate of his worth:

WILLIAM ROPES.—Although Mr. Ropes had long outlived his fourscore years and ten, his strength seemed unabated, his faculties unimpaired, and his vigorous frame and active mind encouraged the hope that many years might be added to his useful life. But he is gone, and our community is called upon to mourn the loss of one of its best and noblest citizens. He

was, indeed, a great and good man, and few have lived amongst us whose memory will be more tenderly cherished by the large circle who knew and loved him.

For sixty years at the head of a commercial house whose transactions, if chiefly with the Baltic, encircled the globe, he was one of those thoroughly-accomplished and sagacious merchant princes who have made Boston what it is. In early life he had visited the Indies, and later passed many years at St. Petersburg, where, as well as in England, a branch of his house was established; but for the last quarter of a century he has been engaged in the front rank of business men in the pursuits of trade at home. His extensive information, methodical habits, broad views, and courageous enterprise commanded success; while his spotless name, his just and elevated character, with a generous readiness to promote the welfare of others and of the public, inspired confidence and secured respect.

He was a model merchant, one of that good old school whose best examples, distinguished alike for integrity and refinement, should be remembered for the benefit of all who aspire to a like pre-eminence. Certainly, no class deserves or enjoys a higher consideration. And as we recall the roll of honored names which have passed away from our exchange, no career seems better worth the ambition of a well-regulated mind than that of such Boston merchants as Mr. Ropes.

And yet, to those who knew him intimately, his high qualities as a merchant were subordinate to his character as a man. It was in social and domestic circles, as a father and a friend, as the personification of all Christian graces, that he shone. Few equalled, none surpassed, him in holy harmonies of character and life. His walk was close with God. His faith and love, his humble trust, his unhesitating response when opportunity presented to even the least of claims, whatever the inconvenience or cost, indicated the spirit that shaped and guided him. He gave largely, not of his means alone, but of his sympathy and time, and the numerous societies for benevolent objects of which he was a member, will greatly miss the efficiency and wisdom he displayed as their associate.

But it is useless to mourn. Divine mercy has placed a limit to human life. It was his privilege to continue on in the possession of health and strength up to its last verge, and then passed from its enjoyments, with little or no pain, to what is beyond. If any one was ever fitted for that state, as conceived from revelation and faith, it was this good old man, in whom childlike simplicity and trust were the fruits of fullness of knowledge and purity of life. We shall miss for a time here his majestic presence, his benign and beaming countenance, his friendly grasp; but it is pleasant to think the society of heaven is composed of such as him.

1862—GONE—1869.

My eye has casually fallen on a pamphlet barely seven years' old, "The Forty-fifth Annual Report of the American Colonization Society," bearing date January 21, 1862. I open it, and find a page containing the name of the Society's "Officers," President and Vice-Presidents, one hundred and two names in all.

Rarely have I been impressed by scanning as many names on a single page. They represent every State in the Union, and most of the great Christian brotherhoods. President Day and Prof. Silliman of Yale College, represented the Congregationalists; Bishops Meade and McIlvaine the Protestant Episcopal; Chief Justice Hornblower of New Jersey, the Presbyterian; Drs. Bethune and DeWitt, and Theodore Frelinghuysen the Reformed; Bishops Simpson and Janes the Methodist; Dr. Malcom the Baptist; Edward Everett and Thomas Corwin the North; Gen. Cocke and William C. Rives the South. Indeed it is an illustrious display of names, and one of which our nation may be proud.

But what impressed me most deeply was the fact of the changes wrought in that catalogue by death. See what illustrious men have passed away within that short period. Among others may be named Gen. J. H. Cocke, Wm. C. Rives, and Bishop Meade, of Virginia; President Day and Prof. Silliman, of Connecticut; Edward Everett, of Massachusetts; Chief Justice Hornblower, Theodore Frelinghuysen, General Darcy, Commodore Stockton, and General Winfield Scott, of New Jersey; Thomas Corwin and Samuel F. Vinton, of Ohio; Dr. Bethune of New York, Solomon Sturges of Illinois, Joseph A. Wright of Indiana, J. J. Crittenden of Kentucky, and others, in all over forty of our great men in seven years from the list of a single Society's Vice Presidents in 1862. It is, a solemn and thrilling statement. And this is one view of life. Each year presents its drafts on the living, and these cannot be dishonored. Death receives its dues.--*Rev. J. F. Tuttle, D. D., in the Evangelist.*

ANXIETY OF NATIVE AFRICANS FOR EDUCATION.

In a letter from Rev. Alexander Crummell, dated at Caldwell, Liberia, November —, 1868, after speaking of his own school, he says:

"The anxiety of the natives for schooling cannot be exaggerated—all through the country they are asking for schools

and letters. If we had the *means* we could establish a hundred schools among the natives within a month, and derive a very considerable portion of their support from the natives themselves. And these native children have a great capacity. One of my school boys is a Kroo boy, the equal of the foremost of my scholars in every branch, and spurred on by an eagerness for learning which is like a flame. Alas! how neglected have these natives been by us Liberians. But, thank God, this neglect can no longer be continued. Never more in the future will any man or party be tolerated here who dares to show despite or contempt for these benighted people. Never have I seen such a revolution in public sentiment as has taken place in this country within the last eighteen months. All of our foremost, best educated, most enlightened men now come forward and demand a better treatment and a high cultivation of our aboriginal population. Much of this we owe to the sagacity and the persistence of ex-President Daniel B. Warner. The crowning act of his administration was visiting native chiefs and announcing oneness and brotherhood with them, and organizing schools for Congoes and natives."

TOUR AMONG WEST-AFRICAN MAHOMMEDANS.

In a letter of recent date from Professor Blyden, of Liberia College, at Monrovia, we learn that it was his purpose to start, in the course of a few days, on an extended tour into the Mandingo country, to visit especially the Moslem towns east of the African Republic. The learned Professor remarks—

"I have nearly every week visitors from distant regions, earnest professors of Islam, and they urge me to come out and see their country. I am now about to avail myself of their invitation.

I wrote a note in Arabic some days ago to the Imaum of Boporah, informing him of my intention to visit his town and other Moslem towns beyond, and requesting him to send me some boys to assist me in taking out some books, &c. He promptly replied, sending his own son as bearer of the communication, attended by a number of carriers.

President Payne has given me letters to the powerful kings

and chiefs, whom I may visit in the interior. I may go beyond Misadu, the large capital of the Mandingoes, and reach Kankan, an important town, a week's journey beyond, through which Caille passed forty years ago.

Professors Freeman and Johnson, who are deeply interested in this work, have promised to take charge of my classes in the College till I return."

At a meeting of the Presbytery of West Africa, held at Clay-Ashland, Liberia, December 10-13, 1868, the following preamble and resolution, proposed by Rev. Thomas H. Amos, were unanimously adopted :

This Presbytery, having heard the Report of Rev. E. W. Blyden, in relation to his labors among the Mohammedans, and the gratifying opening that seems to be presented among that people, do

Resolve, That we most heartily express our sympathy in this work, and do recommend Mr. Blyden and his labors to the patronage and Christian benevolence of the members of the Presbyterian Church in the United States and in Liberia, and to all benevolent associations having for their object the spread of the Gospel of our blessed Lord and Saviour."

ITEMS OF INTELLIGENCE.

PRESIDENT ROBERTS lately visited the scenes of his childhood in Virginia. In an address at Petersburg, the 9th February, he remarked that on that day just forty-three years ago, in the very spot on which he was then standing, he had made a public profession of religion; and that on the 9th of February, forty years ago, he had sailed from Hampton Roads for Liberia.

CAPE PALMAS BOARD OF TRADE.—The merchants and traders of Cape Palmas have formed the Cape Palmas Board of Trade, the objects of which are the protection and development of the interior and coastwise trades and the interests of its members therewith connected. The annual meetings of this Association for the election of its officers take place in the month of October of each year. The following are the present officers: John W. Cooper, President; Jos. T. Gibson and Jas. W. Dossen, Vice Presidents; R. S. McGill, Treasurer; W. F. Nelson, Recording Secretary; Ellis A. Potter, Corresponding Secretary; Chas. H. Harmon, D. R. Fletcher, Jas. W. Ashton, and Jas. B. Dennis, Directors.

OPENING OF THE CAVALLA RIVER.—This important river, coming from the far interior to Cape Palmas, and in which much of the wealth of Liberia lies, was lately ascended by Colonel Cooper, with thirty men, "to open the river." Mr. W. R. Brown, Agent for the firm of Dolloner, Potter & Co., of New York,

instigated this meeting, and gave two hundred dollars towards the expenses. We hope the river will now be kept open always, for it has been the practice of the Hiddiah tribes, who are living on the river, to close it at their own pleasure, though they do not number over one hundred men. This they have done by preventing canoes from coming down and going up the river.

LAUNCH OF THE STEAMSHIP BONNY.—On Wednesday afternoon, December 17, there was launched from the shipbuilding yard of Messrs. Randolph, Elder & Co., a screw steamer of 1,300 tons burden, with engines of 250 horse power on the builders patent principle, built for the BRITISH AND AFRICAN STEAM NAVIGATION COMPANY. The vessel was gracefully christened the Bonny, by Miss Brash, of Leith, daughter of one of the owners. The Bonny is the pioneer of a new line of steamers intended to trade between Glasgow, Liverpool, and the principal ports of the West Coast of Africa. After a most successful launch, the company present adjourned to the model room of the builders, where the usual toasts were proposed, "Success to the Bonny," coupled with the name of Captain Lowrie, being responded to by him in an appropriate speech. The Bonny will have all the recent improvements, and will be fitted up in a comfortable manner for a limited number of passengers.—*The African Times.*

Receipts of the American Colonization Society,

From the 20th of February to the 20th of March, 1869.

MAINE.		OHIO.	
Mitot—James E. Washburn, to const. Rev. ELIJAH JONES a Life Member.....	\$30 00	By Rev. B. O. Plimpton, (\$20.)	
		Painesville—Mrs. O. M. Good, \$10;	15 00
		Harry Woodworth, \$5.....	5 00
		Ashabula—D. W. Gary.....	20 00
VERMONT.		FOR REPOSITORY.	
By Rev. Dr. Orcutt, (\$100.)		NEW HAMPSHIRE— <i>East Lampster</i> —Reuben Rounely, for 1869.	1 00
Verdennes—"A Friend of the Cause".....	100 00	CONNECTICUT— <i>Buckingham</i> —Mrs. P. S. Wells, to May 1, 1870, \$1;	
		Rev. J. Ordway, for 1869, \$1.....	2 00
NEW YORK.		PENNSYLVANIA— <i>Philadelphia</i> —	
By Rev. Dr. Orcutt, (\$950.)		Eli K. Price, Esq., to June 1, 1869, by Rev. Thos. S. Malcom	1 00
New York City—Hon. D. S. Gregory, \$200; Ambrose K. Ely, C. H. McCormick, John Steward, Mrs. C. L. Spencer, each \$100; James Suydam, James Brown, each \$50; Rev. Benj. I. Haight, D. D., Rev. S. Irenæus Prime, D. D., each \$40; James Fraser, Jas. C. Holden, David Thompson, Anson Phelps Stokes, ea. \$25; John Sniffen, Jr., Wm. Black, ea. \$20; CHARLES S. GLOVER, \$30, to const. himself a Life Member.....	950 00	MARYLAND— <i>Baltimore</i> —Mrs. H. Patterson, for 1869.....	1 00
		NORTH CAROLINA— <i>Charlotte</i> —E. H. Gough, for 1869.....	1 00
NEW JERSEY.		OHIO— <i>Springfield</i> —Mrs. Louisa Mullikin, to Jan. 1, 1870, by Rev. Robert McMillan.....	2 00
By Rev. Dr. Orcutt, (\$20.)		MISSOURI— <i>Jeffersonville</i> —Mrs. C. How, for 1869, by Rev. Robert McMillan, \$1; St. Louis—Mrs. M. M. Alexander, for 1869, by Rev. Dr. Orcutt, \$1.....	2 00
Jamesburg—Miss H. Schenck	20 00	Repository	10 00
PENNSYLVANIA.		Donations.....	1,180 00
New Castle—Mrs. M. A. McMillan, by Rev. Robert McMillan.....	10 00	Miscellaneous.....	270 15
DISTRICT OF COLUMBIA.		Total.....	\$1,410 15
Washington—Miscellaneous.....	270 15		

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WASHINGTON, MAY, 1869.

[No. 5.

ARABIC-SPEAKING NEGRO MOHAMMEDANS IN AFRICA.

BY PROFESSOR GEORGE E. POST, M. D., BEIRUT, SYRIA.

[Some months since an Arabic letter from West Africa, on its way to missionaries in Syria, reached the Missionary House, through President Roberts, of Liberia College, and Dr. Tracy, Secretary of the Massachusetts Colonization Society. Mr. Roberts wrote, (May 21, 1868:) "In the latter part of January last, we had a very interesting visit at the College from a learned, I am told, Mandingo priest, named Karfae, accompanied by ten of his pupils. * * I gave them several Arabic books, with which they seemed greatly pleased. Professor Blyden had met Karfae a few days before at Vonsua, a native village about fourteen miles interior of Monrovia, and on that occasion obtained from him a plan, drawn from memory, of the temple at Mecca; and, after his visit to the College, he got another document, containing a description of the distances from Vonsua to Musudu, etc. This latter paper was written more particularly in reply to the circular of our friends in Syria, pasted in the Arabic books sent through you, sometime since, to the College for distribution. The manuscripts, Professor Blyden handed to me, for the purpose of their transmission to Syria." These manuscripts were shown to Dr. Post, of the Syria Protestant College, then in this country; and, after his return to Syria, he sent the following article, respecting the Arabic-speaking Africans, of whom this "learned Mandingo priest" is one. Both Professor Blyden, of the Liberia College, and Dr. Post, made translations of the Arabic letter. In reply to the circular pasted in the books from Syria, the writer gives the names of several of their "learned men"—of "Vonsua," "Bokoma," (Boporah,) "Bakladu," and other places; states: "We are of one religion, and that is the religion of Mohammed;" says: "Whosoever believes in our prophet shall enter heaven, but whosoever does not believe in our prophet shall dwell in hell-fire;" but calls the persons addressed "people of the books," and invites them thus: "Come to us with

the books which are among you, and your paper, and we will write to you."—ED.]

In the year 1819, John Louis Taylor, of North Carolina, wrote to Francis S. Key, of Georgetown, D. C., (the author of the "Star Spangled Banner")—

"SIR: The inclosed letter, in the Arabic character, was written by an African slave, the property of a very respectable gentleman of this State. The man, whose adopted name is *Moreau*, is believed to have been powerfully connected in his own country, and to have received a very uncommon education, having been put under some Mohammedan priests for that purpose. He is said to have the manners and principles and feelings of a well-bred gentleman; and it is pleasant to add that his merits are appreciated by his worthy master, who treats him with unbounded confidence and indulgence.

"*Moreau* is strongly attached to his master by gratitude, as well for the kindness of his behavior to him as for the deplorable state from which he relieved him when he first became his owner. On this account chiefly, but in some degree from the apprehension that his patrimonial and domestic rights may have been usurped in his absence, he is unwilling to return to his native country; but I have some reason to think he might be prevailed on to accompany a colony, should his services be deemed useful to the Colonization Society.

"I should be much gratified if you could indicate to me in what manner I could procure an Arabic Bible for his use, as I think it probable that a person of his enlargement of mind could not well peruse it without perceiving its authenticity and divine origia. His greatest delight, at present, is in hearing the Koran read to him in English; but it is with much difficulty he is made to understand it, and the little he does gather he probably owes to his familiarity with the original. Many persons were desirous of procuring a translation of the inclosed letter, which I hope to obtain by your assistance. The gentleman to whom it was addressed is wholly ignorant of its contents. I have others in my possession, but the one selected is the best and neatest display of penmanship."

The Arabic letter, and the original of Mr. Taylor's, have been preserved in the Library of Andover Theological Seminary, where the writer of this article saw them during the summer of 1867. The Arabic letter is a bombastic collection of sentences from the Koran, and at the end of it is a drawing, rudely executed, possibly an attempt at the plan of some building which *Moreau* had seen in his own country, followed by some cabalistic sentences, not clearly intelligible to me during the cursory examination which I then made of them. There

occurs, however, in that letter, one sentence in Arabic, from which it would appear that this slave was taken from a town called Kaba, in a province called Bewir, in Africa.

The subsequent history of this man is very interesting, as also some details of his previous history, which I obtained from Mr. Hathaway, of Brooklyn, late of North Carolina. It appears that Moreau was first sold in Charleston, South Carolina, to a master who ill-used him, so that he made his escape into North Carolina, where he was apprehended and confined in the county jail, from which he was sold into the possession of General Owen, a humane man, who treated him as mentioned in Mr. Taylor's letter. The desired Bible in Arabic was furnished through Mr. Key, and Moreau proceeded to study it with care. In time it produced its full effect on his mind, so that he was led to profess his faith in Christ. One peculiarity, however, marked him from the time of his acquaintance with Scripture. It was his dislike to be questioned as to his early history. Mr. Hathaway frequently asked him to give him some account of this matter, whereat he was accustomed at once to take his hat and wish him good morning.

Toward the time of his death, which took place two or three years since, his mistress gave him a blank book, requesting him to write an account of his life. He kept it for some time, and at length returned it to her, filled with Arabic writing. After his death it was sent to an Arabic scholar, who sent it back, saying that it was a collection of passages of Scripture, put together with no definite link of connection. This book was shown to me, in the autumn of 1868, by Dr. Budington, of Brooklyn. I found it to contain the pith of the scheme of redemption, in a series of Scripture passages from the Old and New Testaments, and on the last two pages the following appeal to his kindred, whom he names. The names are all pure Arabic, differing from those which occur in the letter referred to at the head of this article:

"Salaams to all who believe on the Lord Jesus Christ. I have given my soul to Jesus the Son of God. O, my countrymen Bundah, and Phootoor, and Phootdalik, give salaams to Mohammed Said and Makr Said,* and all the rest. Come, come, come, come to Jesus the Son of God, and ye shall find rest to your souls in the day of judgment. Come, come, come, come, come, come to Jesus, the Son of the living God. He shall enter Paradise forever. Amen." •

This remarkable personage and his story were known to many individuals, but have not been published in full detail, so far as I know. In 1863, however, Mr. Dwight, Secretary of

*Several names are omitted here.

the Ethnological Society of New York, informed Rev. Daniel Bliss, D. D., President of the Syria Protestant College, that there was a slave in North Carolina who was familiar with the Arabic language. He told him some of the above particulars, and showed him some Arabic manuscripts from the pen of the slave. The existence of one such man had led Mr. Dwight to suspect the fact of a prevalence of the Moslem faith, and Arabic language and culture, in the region from which he came. As a result of this conversation, Dr. Bliss offered to send Arabic Bibles to Liberia, to be circulated in the interior, and wrote to Beirut, where the principal press for printing Arabic books is in operation, and requested the missionaries of the American Board to send on a case of books, including Bibles, in the Arabic tongue, for the purpose indicated. He further requested that a slip of paper be pasted in the fly-leaf of each of these books, containing a request to all who read or spoke the Arabic tongue, and under whose notice these books might fall, to give their own names, and those of their villages and tribes, and the learned men in them, and their works, and any other particulars they might please; also an intimation of their desire, if they had any, to receive books and instruction. These books were sent and distributed among the Arabic-speaking tribes who frequent the borders of Liberia. The letter referred to at the head of this article is one of the replies which came to this document.

In the spring of 1866, Professor Blyden, of the Liberia College, being deeply interested in the fact of the existence of this element in the population of Western Africa, visited Syria, and spent the summer in the study of Arabic, and in observing the facilities which might be afforded to students from Liberia in acquiring this difficult tongue, and preparing for missionary effort in Africa. While in Abeih he showed the writer of this article several Arabic manuscripts, the work of natives of the interior of Africa, some of them creditable in style and penmanship, indicating a considerable amount of familiarity with that classic and beautiful tongue. Since his return to Liberia he has been laboring among these Moslems, and has sent for a fresh supply of Bibles and educational books to use among the Mandingoes of the interior.

The sum of our present knowledge is briefly this: There exist near the borders of Liberia, and thence an indefinite distance inland, villages and tribes of negroes who speak, read, and write Arabic. Dr. Livingstone speaks of being among friendly Arabs near the Zambesi. He travels with Arabic interpreters all through Central and Southern Africa. These tribes would appear to be superior in culture and civilization to surrounding peoples. They profess the religion of Moham-

med, shorn of much of its bigotry and intolerance. They are spreading this religion, by preaching and conquest, through an unknown but vast region of the interior of that mysterious continent. The way is open for evangelizing them through the Arabic language, by means of men who should be trained for the purpose in an Arabic department of the Liberia College. Such a department does not exist, but should be created by the enlightened liberality of friends of the negro and his evangelization.

It may be that a process is going on in Central Africa similar to that by which the many languages and races of the Græco-Roman empire were all merged into one, and made susceptible of evangelization through the Greek tongue. If, indeed, it be the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, erroneous and imperfect though they be, we shall recognize the wisdom and foresight which thus prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in *many barbarous languages*, incapable of expressing the finer forms of thought, and denoting the separation of the people into many hostile tribes, quite forbidding the freedom of travel and commercial intercourse, and the progress of Christian missions.—*Missionary Herald*.

LIGHT BREAKING UPON AFRICA.

The missionary work is already much farther advanced in Africa than the Christian public generally suppose, and the last four years are rich in promise. The Church Missionary Society, and the Wesleyans of England, have won some of their richest victories for Christ in this quarter of the field. From Sierra Leone, where the native churches have now attained their majority, under the fostering care of the first of the above-named societies, for two thousand miles of coast, reaching to the Gaboon, missionary stations have taken the place of the slave factories; and, instead of the smoke of burning villages, and the cries of the wretched victims of murder and rapine, the voice of prayer and praise goes up from Christian congregations, gathered by tens of thousands, from peaceful homes, that bear witness to the benign influences of the gospel. Fifteen thousand communicants in Christian churches, the arts and usages of civilized life taking the place of the superstitions and degradations of fetishism, proclaim the success of the missionary effort. Arabic Bibles have been introduced, through Liberia, into the heart of the continent. Missionaries

of the United Presbyterian Church, from this country, who have begun a good work in Egypt, will take Arabic Bibles and pass them up the Nile a thousand miles, to German missionaries, who will send them on to meet those coming from the West.

The Abyssinian expedition has taught the barbarous tribes of the interior to have a wholesome fear of trespassing upon the rights of civilized men; and the Amharic version of the Scriptures, made as a literary exploit, may yet be the means of reviving one of the oldest churches of the world, now sunk, almost hopelessly, in formalism and spiritual death.

The southern portion of the continent, for a thousand miles to the north of the Cape of Good Hope, has been traversed by the heralds of the cross. English, Scotch, German, French, and American missionaries are there, engaged vigorously in the common work. A church gathered by the Wesleyans a year or two since, sent to England for a pastor, pledging him his support, and made their words good by raising a year's salary in advance. More than twenty thousand communicants attest the value of the efforts made to reach the benighted tribes of South Africa. The progress in civilization among the Bassutos, with whom French Protestants had labored, was so marked as to stir the envy and jealousy of the slaveholding Dutch of the Orange Free State, who swept a portion of the country with fire and sword; but English protection, it is hoped, will now secure them from further molestation, and the full power of the gospel shall yet be witnessed among this people. One small tribe among the Zulus, where the missionaries of the Board are laboring, has "sixty American plows," writes Mrs. Lloyd, "oxen unnumbered; and they plow with oxen, instead of women, and draw wood with them, instead of bringing it on women's heads." Another has eighty plows, symbols of the civilization yet to be.

Two or three events have recently occurred, of no little moment in their prospective influence. Three years since, six young men left their homes, seven hundred miles to the northward, and came to Natal in quest of labor. They came half raked, ignorant, degraded heathen; they have just returned, devoted to the cause of Christ, taking with them the Scriptures and other books, and such implements of industry as they could carry a forty days' journey. The two months before they left were devoted to the study of the Scriptures, and the gathering up of such information as might be of use to their people. "We go," said they, "intending to spend our lives for Christ. We do not do so expecting to escape trouble, persecution, and suffering. We know our countrymen too well for this; but all these things we are willing to bear for Christ's

sake." What may not be hoped from these men, and others in training to follow them?

The second event referred to is the uncovering of gold mines on the Zambesi, about eight hundred miles to the north-west of Natal, not far from the region of these divinely-prepared missionaries, though among a different people. The most striking fact in this is, that the tribes of the mining district speak a language so nearly identical with that of the Zulus, that the Scriptures and other religious works, only now just ready, may have free circulation among them. Thus is God leading the way of His people, and bidding them go forward, no longer lingering upon the border, but pressing into the heart of the continent. And is not the breaking of the bonds of the colored race, not in this country alone, but round the world, another step in the great work? Is He not thus preparing a people to serve Him? The evangelization of every nation must, in the main, be the work of its own sons.—*Ibid.*

LIBERIA AND THE INTERIOR TRIBES.

The Rev. G. W. Gibson, of Monrovia, calls attention to the new and important aspect to the missionary work caused by the rapidly-increasing intercourse between Liberia proper and the more advanced interior tribes.

The rapidly-increasing intercourse between Liberia proper and the more advanced interior tribes, the efforts that the present administration is making to exert a peaceful influence upon the thrifty Mandingo and other distant tribes, with a view of having them incorporated into our political institutions, and form one people with us, gives a new and most important aspect to the missionary work in this country. Fields of operation entirely new are being opened up, and these, too, among tribes that have not been brought in contact with those deleterious influences to which the coast tribes have been subjected. I am satisfied that, without abandoning the coast, our great and most successful missionary work is to be among the interior people.

Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the *African*, results will prove it to be merely preparatory to a Christian civilization. In this country, and almost immediately in our vicinity, it has recovered millions from paganism, without, I think, having such a grasp upon the minds of the masses as to lead them obstinately to cling to it in preference to Christianity, with its superior advantages. The same feelings which led them to abandon their former religion for the Moslem

will, no doubt, lead them still farther, and induce them to embrace ours, when properly presented.

I express this opinion the more readily from several interviews I have had lately with prominent parties connected with some of these tribes. One of these interviews took place week before last. The party was from Musadu, a celebrated Mandingo town at a distance of eighteen days' travel from Monrovia. After giving a description of his town, (which must be very large,) its numerous horses, asses, cattle, gold, silver, and ivory, the habits of the people and mode of worship, he invited me to come and open a school. On inquiring if his people would permit me to preach Christ, he assured me that I would not be molested, that perfect protection would be given me. He further stated that, while the Koran taught them to believe that there is but one God, yet he thought that, when we were to explain to them the grounds upon which we believe that Jesus is the Son of God, they would be likely to receive the doctrine. This he expressed with an air of sincerity that I could not but appreciate. He met with a cordial reception by the President, and was glad to learn that commissioners will be sent to Musadu in the dry season, and a closer and more friendly intercourse opened between our government and his people.

I am collecting all the information I can with regard to these people, and the prospects of missionary work among them, and hope, before a great while, to be able to give some important and reliable statement in reference to what may be done. So far, I have not the least doubt that God is opening up a vast field in the interior, which He will soon bid us go forth and occupy.—*The Spirit of Missions.*

THE GOOD WORK RESUMED IN LIBERIA.

On the 19th of January last, the Executive Committee of the Missionary Union, after correspondence with Rev. J. T. Richardson, of Monrovia, Liberia, Corresponding Secretary of the "Liberia Baptist Missionary Union," appointed four brethren, long time residents in that country, missionaries of the Union, to labor, one of them, brother Richardson, among the natives near Virginia; the other three, Jacob W. Vonbrunn, W. F. Gibson, and M. Herndon, among the Bassas, the tribe for which Crocker, Clark, and others laid down their lives. These are all colored men, accustomed to the climate, familiar with the habits of the people, and of good report among their brethren. At least one of them, Vonbrunn, was formerly an assistant missionary of the Union, and will be remembered with interest by many of our people.

One hundred pounds sterling have already been sent forward, and it is hoped that by our next annual meeting we shall be able to present a report of work actually commenced. Let funds for this mission now flow into the treasury, while prayers ascend to God for His blessing.—*Baptist Missionary Magazine.*

THE LUTHERAN MISSION, ST. PAUL'S RIVER.

BY REV. J. KISTLER.

It has been some time since anything has been said in our papers relative to the *condition* of the African or Muhlenberg Mission. Having been placed in the care of an energetic, pious, practical man, Mr. D. Kelly, I felt confident that it would in every respect, with the exception of the educational department, move forward. I am happy to know and say that my hopes and expectations have been more than realized. Even in the educational department, judging from the improvement in the letters received from the children, progress has been made. For two years Brother Kelly has diligently cultivated the little vine, planted by the pious and energetic Officer, and fostered by the care and prayers of the church.

Before I left the mission it was an earnest and important question as to what arrangements I should or could make for its future well-being. I finally determined to employ Brother Kelly, whom I knew to be an upright, Christian gentleman. Rules for his government, for the government of the teachers, matron, and the farmer were prepared, and I am gratified to know that these rules have as nearly as possible been observed.

Our children, numbering at present about forty at the mission, have all been indentured to it by the Liberian Government. I receive letters quite frequently from the temporary Superintendent and from the children, from which I infer that Brother Kelly has labored earnestly to promote the interests of the Mission, both pecuniarily and spiritually. At least one interesting work of grace was reported to me, during which quite a number of the members of the Mission as well as citizens of the surrounding country, were brought into the fold of Christ. The Sabbath school has met regularly, and Brother Kelly has as regularly preached or lectured. The school has been regularly taught also by one of the missionary boys and one of the girls. The farming department and the cultivation of our excellent coffee-orchard have also been faithfully attended to.

Brother Carnell, who spent several days with me before embarking for the Mission, will therefore find many things at the Mission which will have a tendency to cheer his heart.

LIBERIA METHODIST MISSION.

Among the first colonists which were sent to Liberia, Africa, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor and turned her prow homeward, they stood on the beach and watched her fading from their view in the distance, and when she was gone one said, *Let us pray*; and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting, and at the close one said, "What shall we do for preachers?" The conclusion was to send home to the church and ask her to send them preachers. Could the church refuse? Bishop Hedding appointed Rev. M. B. Cox with others to go to our brethren in Africa. Those who saw Brother Cox preparing for his departure in 1832 will need no exhortation or argument to convince them that *he was called of God to this great work*. A little incident will characterize the whole.

Brother A. Cummings met Brother Cox in Philadelphia, and said to him, "Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?" The divine fire flashed from the eyes of the missionary, his lips quivered, and he said: "I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa is redeemed." To a brother minister who said to him, "You will die in Africa," he answered, "If I die in Africa you must come and write my epitaph." "And what shall I write?" said he; to which he replied, "*Though a thousand fall, let Africa be redeemed!*" He went to Africa and soon died. In the missionary cemetery in Monrovia there lies by Brother Cox eleven of the thousand, and yet the children of the church are ready to go, serve, and die there.

The African mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south, say six hundred miles, and from the sea on the west into the interior, from ten to more than thirty miles at one point. Within its limits are one hundred and forty thousand native Africans accessible to the mission. It exists as one of our regular Annual Conferences, with its own Missionary Bishop, (Bishop Roberts;) is divided into four Presiding Elders' districts, and each of these into circuits and stations.

It is remarkable that the number of members in the church steadily increases, while the number of effective ministers steadily decreases by death, and we see no reliable source of supply. We will trust in God and go forward.

The following is a tabular view of the mission in 1868, in which, please remember, there is not a single white person:

Bishop Roberts, with fourteen members, compose the Conference.....	15
Assistants.....	6
Local Preachers.....	32
Members, 1,645; Probationers, 185.....	1,830
Increase.....	131
Sunday schools.....	30
Teachers.....	170
Scholars.....	1,240
Common schools at expense of Mission.....	9
Seminaries.....	2

[*Missionary Advocate.*]

LIBERIA EPISCOPAL MISSION.

On the 4th of July last, Bishop Payne completed the thirty-first year of his labors in Africa. Concerning this event the Rev. Mr. Auer, in a recent letter, makes the following observations: "Thirty-one years ago Bishop Payne landed in Africa the first time. Then this place (Cavalla Station) was bush, where the people said devils lived; and now it looks like a garden. There is a substantial church, two large school houses, with nearly one hundred scholars, and our mission-house, the Bishop's residence, all surrounded by palm-trees and flowers. Then there were over twenty devil priests in town; now they have one, and he is little respected, while here are over one hundred Christians, who rejoice in the God of their salvation; and the voice of prayer and praise is heard in every corner morning and evening."

The Rev. Mr. Auer arrived safely in Africa on the 12th of January last. He spent the first month in visiting the schools of the different stations, and in endeavoring to inspire both teachers and scholars with new zeal and enterprise in their work.

On the 9th of March he organized the "Hoffman Institute," or training school, in the boys' school-house at Cavalla, with twelve students. Four hundred dollars is appropriated for the support of this school—aside from the teachers' salary—out of which sum the pupils are boarded and clothed. Although the strictest economy is practised—the pupils being required to do their own washing, ironing, and mending, and to engage in farm work—yet Mr. Auer finds it impossible to maintain this number on so small a sum. The Committee had hoped, before this date, to have commenced the building for this institution, but the limited means at their command has rendered it impossible. In view of the great importance of training up a native ministry, this institution ought by all means to be liberally sustained.

In addition to other work, Mr. Auer has inaugurated a system of street schools with good success. This open-air teaching is intended to reach the multitudes of neglected children in the native villages, who are entirely without instruction and not sufficiently clad to attend the schools of the mission. On the 1st of July the mission schools closed, and Mr. Auer spent the vacation in visiting destitute towns for the purpose of establishing schools. At Fishtown and Half-Grahway he arranged for school-houses to be built, to cost fifty dollars each, furnished for the purpose by Sunday schools in this country. These are to accommodate fifty scholars each, and one of them is to contain a small vestry room and diminutive chancel, to serve the double purpose of church and school. Thus for the sum of one hundred dollars, two school-houses are provided, in which hundreds of native children, in days to come, are to receive a Christian education.

Miss Gregg's health having failed, the Orphan Asylum at Cape Palmas has been placed in the charge of Mrs. Cassell, a Liberian woman of experience and efficiency, assisted by Mr. Paulus and Miss Savery, who was appointed last year, and accompanied Bishop Payne on his return. This institution was founded by the Rev. Mr. Hoffman, of blessed memory, and was a favorite object of his interest and toil. Until within a few years since it was supported by a Society in Philadelphia, organized for that purpose. At their request the Foreign Committee assumed the charge of it, on the condition that the means for its support should continue to be furnished as formerly.

Subsequently that Society was dissolved, and for the past few years the entire responsibility of sustaining the institution has devolved upon this Committee; during which time the special contributions for its support have fallen over three thousand dollars short of meeting its current expenses; which fact has seriously added to the present pecuniary embarrassment.

Miss Scott continues, with her usual efficiency, in charge of the Mission school at Cavalla. Miss Gregg, having recovered her health, has taken charge of a school at Rocktown.

The Rev. S. D. Ferguson, having been admitted to the order of Priests, has taken full charge of St. Mark's church, Cape Palmas, and has the supervision of the High-school at Mt. Vaughan, assisted in the latter by Mr. Joseph Elliott, a candidate for orders.

The Rev. Samuel Seton has been admitted to Priest's orders, and taken full charge of the church at Hoffman station. It is an encouraging feature of the work that the ranks of the Liberian and native ministry are being thus augmented.

The Rev. Mr. Gibson, of Trinity church, Monrovia, has been

successful in leading the people of the native villages to attend the public services in the church. In addition to the duties of his parish, he spends two hours a day in teaching native schools.

The Rev. Mr. Crummell, at Caldwell, is greatly encouraged in his work, both in his parish and in his Mission stations at Virginia and New-Georgia. He finds valuable assistance in his schools in the services of his own son. He has organized two Bible-classes, which are well attended and promise good results. A Mission Sunday school, about a mile from his church, through the liberality of a friend in New York, has been provided with a comfortable chapel, in which Mr. Crummell states that he expects also to hold services on Sunday evenings.

The Rev. Mr. Russell, at Clay-Ashland, in addition to other duties, has also been doing an important work among the Mohammedans of his neighborhood.

The Rev. Mr. Wilcox, at Bassa, has prosecuted his work with great energy, though to much disadvantage. He holds three and four services on Sunday. His Sunday schools and day schools are in a prosperous condition. His people are struggling hard to build a church. They are exerting themselves to their utmost, but are in need of from three to five thousand dollars to enable them to accomplish this purpose.

Soon after Easter Mr. Wilcox made a tour of exploration of seventy-five miles down the coast, by the kindness and courtesy of Captain Crusoe, of the schooner *Edina*. On this journey he visited a number of important trading towns, in which no missionary had ever been, and no ray of Gospel light had ever shined, and where the utmost degradation prevailed. He was everywhere kindly received, and his teaching and preaching were attentively and gladly listened to, and the people seemed anxious that missionaries should be sent to them and schools established among them.

Stations—22; in four Liberian counties containing a population of 200,000. *Missionaries*—11; assistants, 23; communicants, 454. *Baptisms*—50; confirmations, 64. *Candidates for Orders*—6; Teachers and Catechists, 25. *Day Scholars*—539; Sunday School Scholars, 796.—*Annual Report*.

LIBERIA AND CORISCO PRESBYTERIAN MISSIONS.

The missionary work in Liberia has had a chequered history. In 1833, the Rev. John B. Pinney, the present Secretary of the New York Colonization Society, arrived at Monrovia as the first missionary of our Church. Since that time, some who were sent out labored for a little while and were compelled to return; others were called away by death. More than once the Mission has been suspended. But as often as this took place

it was again resumed, until it now embraces eight stations, which are occupied by six ministers, one licentiate and several teachers. At most of the stations are organized churches. The present laborers are all colored. There is much work to do in that country for Christ, and beyond it a vast heathen population. Men like Mr. B. V. R. James, who has done a good work for his people, are needed.

Corisco is a small island fifty-five miles north of the equator, and less than twenty miles from the mainland. It was selected in 1850. Heathenism, in its darker shades, is seen on the island and the mainland; yet the grace of God has reached many hearts. Two churches have been organized. An interesting work of grace began under the labors of Rev. George Paull, at Benita, and has continued under his successor. Thirty persons are in the catechumen class as candidates for church privileges. The schools have proved a great good. Mr. and Mrs. Menaul and Miss Nassau arrived at the island last March, and are in active service. Mr. and Mrs. Clark returned to the United States for their health in the spring. The mission needs immediate reinforcement. The work has some features of special interest.—*Foreign Missionary.*

CORISCO MISSION.

BY REV. J. MENAUL.

1st. *The Climate.*—The climate of this part of Africa is delightful; it is one perpetual spring and summer blended together. Almost every tree in the forest and jungle or brush is a flowering tree or shrub. Many of the finest trees are in all the stages of fructification at the same time, throughout the year, while nearly all the fruit trees bear two crops each year. In fact, "every prospect pleases and only man is vile." While the climate and the gifts of nature are so delightful, to look upon, they are by no means so congenial to the white man; this he feels before he has lived many months in Africa. Here we all feel feverish and weak nearly all the time, and, when unduly exposed, we expect, and are seldom disappointed, an active attack of fever, which attack, however, can be arrested by quinine, if taken in time. I do not mind fever now any more than I used to mind a cold or headache; whenever I feel it coming I commence taking quinine, and keep on till I feel the fever is gone. So I say to my friends at Princeton, Do not dread coming to Africa because of fever. If God has a work for you to do here, the fever will not kill you till your work is done; then you are ready to go, and care not by what messenger your summons is sent.

2d. *The Soil.*—On the continent itself the soil is generally

good. The islands and along the coast is generally sandy and not very fertile; but every place produces abundance of vegetation and native products.

3d. The People.—In stature the people are about the ordinary height. They are a well-proportioned, intelligent-looking, shrewd, and rather a well-favored race. There is scarcely any need for any one to work here. A few days' work plants mervonda and plantains enough for a whole year. This is done by the women, for it is a disgrace for a man to do such work; so that laziness is the predominating character of the people, and the (at least one) great obstacle to the progress of the Gospel, and to the stability of church members. The people (except missionaries) are without any definite form of religion. They have no images, but believe in a god, (Anyambã,) and also in future rewards and punishment. To tell a man to go to punishment is an offence not to be forgotten for years. The people are really charm or fetich worshippers. Charms are constantly worn on and about the body; in the houses they take the place of the old heathen "household gods;" in the field they stand guarding the ripening plantains; by sea they thwart the wiles of Neptune, &c. Any material does for a charm; shells, nuts, teeth of animals, fish-bones, pieces of wood, &c. Anything is made a charm by simply using it for that purpose. All along this coast the people are on the decrease, owing chiefly to licentiousness, and this to a fearful and shameful extent. Polygamy and all its trains of ills exist along all this coast. Dark is the mantle whose sable folds cover the daughters of benighted Africa. To think of these things makes the Christian's heart sulk, and makes him, in the bitterness of his soul, cry, O God! send salvation to Africa; let Ethiopia stretch forth her hands unto the true God.

4th. Religious Prospects.—Looking at Africa as a people ruined by the fall, there is the same hope for it that there is for any other part of the world. Sin has reduced all the lost sons of Adam to the same level. There is no difference between Jew and Gentile, black or white; they all stand condemned before God. Looking at the source from whence her salvation *must* come, there is as much hope for Africa as for any other people. Patience and perseverance are needed both by the missionary and the Church, (and especially by the former,) in the evangelization of Africa. This is a work in which we must not weary in well doing. The mountain which is to be removed is a large one. Let the Church not be surprised if her few, very few, weak men be a long time completing the task. God works by means, and we do not expect the work to be done till the means are employed. Africa has been sinking for centuries; we cannot expect her to rise in a few years. But while

we see signs of her rising, and have God's Word for it, that she will stretch forth her hands unto God, let us not fail to use the means (men, money, prayer) for her salvation. The day of her redemption has dawned, and the light is increasing every day. Glorious things are not only spoken of her, but are being realized, even in this Mission.

5th. The Present Condition of the Mission.—The present finds us full of hope, and many reasons for deep gratitude and thanks to God for what He has done, and is still doing, for us. Our little band of Christians are faithful. Their number has been increased by the return of wanderers from the fold; and ere long we hope it will be again strengthened by the addition, both of backsliders and many coming for the first time. There are in all about forty preparing to unite with the church. A large part of the New Testament is translated into the Benga language, some of the Old Testament, together with the catechisms, hymns, &c.; and the work of translating is still going on. Every opportunity is offered to the youth and grown-up persons to learn to read and become acquainted with civilization in general. The mission is now turning its attention to the overcoming of the two evils I have mentioned. To obviate the former, the Christians are advised to live in their own towns, make their own laws, &c., and so be distinct from the heathen. But this has its difficulties. One such town, however, does exist on the mainland, where Ibia, our native licentiate, is stationed, and where he presides. To obviate the second evil mentioned, the Mission has authorized the erection of a saw mill, which we hope soon to see in operation.

Our force at present is small, and needs reinforcement very much. We are but four in number, and two of these four may have to go home to recruit their health, even before other missionaries could get here. The field is broad and long, the laborers are very few. If these two have to go home before others come out, then what are we to do? In place of occupying the open fields around us, we will have to abandon those already occupied and flourishing. Instead of advancing we will have to recede.

Brethren, I would not ask any one of you to come to Africa. God asks you. Africa asks you. All I say is, if God has asked you do not refuse. If He has appointed you to this work, then He will bless you in it, and prosper His cause in your hands. We wait patiently to hear whom the Lord has chosen. I hope there will be several who will respond to the call of Ethiopia.

May the Lord of the harvest put it in the hearts of wise and faithful servants to give themselves to this work; and may God in great mercy and love visit this dark land of Africa in floods of Divine grace to the salvation of this whole people!

AMERICAN BOARD MISSION AT THE GABOON.

Mr. and Mrs. Preston have been released from their connection with the Board. The two brethren on the ground and their wives, though not strong and sometimes seriously unwell, have toiled on faithfully and hopefully during another year, confident that the work at the Gaboon is not to be in vain, though the blessing long waited for is not yet given. Good congregations and hopeful indications on the part of individual "inquirers" have been noticed from time to time, but too often all apparent penitence and goodness have soon passed away, and it has been found necessary to cut off from the church quite a number of those who were members.—*Missionary Herald*.

MENDI MISSION—ITS HISTORY.

FROM REV. JOHN WHITE.

We wish to present some facts concerning its present condition, and offer a plea for its future.

First. Emphatic testimony should be borne that the Mendi Mission is not a failure. When the condition of the country, at the time that Mr. Raymond, with his Amistad captives arrived in Africa, is contrasted with its present condition, no candid mind can for a moment doubt that it has accomplished much, and been an incalculable blessing. The condition of the people both on the coast and in the inland towns was then most pitiable and wretched. In the midst of frightful commotions and petty wars, the bitter fruits of the slave trade, and with everything like social order in a chaotic state, the good work was begun. From the first it had to contend with difficulties of an unusual character. The jealousies of mercenary traders, who followed in the wake of the slave agents; the still more bitter enmity of all who aided and abetted the slave traffic; the wretched demoralization of a people for ages the victims of oppression, tyranny, and fraud, were some of the peculiar and powerful obstacles to be overcome. Then, in addition, the open and avowed position of the Mission in regard to peace, temperance, and other social questions, arrayed against it all whose interests and feelings combined to keep the country in darkness and degradation. But it has stood for more than a score of years, and still stands, bearing its testimony and scattering broadcast the word of life.

Among the fruits and results of Christian effort the following may be noticed. The war spirit which was once so prevalent has been greatly subdued. Many of the strongholds of superstition, hoary with age, have been broken down. Increased and general attention is given to trade and the arts of

peace. Under British rule the revenue of the Sherbro alone now amounts to more than \$50,000 annually.

Thousands of the people in all parts of the country have heard something of the Gospel. Many a savage warrior from the interior who has come to the coast to trade has been told of the one only Saviour, and gone home wondering at the new and strange truths which he has heard. Many a casual traveller has gone to a native christian, Nicodemus like, and sat for hours listening to the sweet story of the cross, and then returned home to repeat the wonderful news to his people. The ultimate results the revealments of eternity alone will declare. In more than one or two instances aged chiefs on their death beds have struggled amid the darkness for some rays of light, and at last, discarding their "country fashions," have tried to lift their dying eyes to Jesus.

But to speak of more tangible results. Between three and four thousand have received the elements of a Christian education. The Mendi language has been reduced to a written form, so that now the people are beginning to have religious truth in their own tongue.

Concerning the number of those whom we have reason to hope have been truly converted we cannot positively speak. A comparatively large number in connection with the different Mission churches have at different times been received. Some of these have died giving evidence of their faith and love; others, and by far the largest number, are scattered in different parts of the country, and little is known concerning them. It is to be hoped that some of them, however, are trying to go forward despite the peculiar and powerful temptations to which they are exposed. The number of members in the church at Good Hope, the only church organization in the Mission at present, is somewhat less than forty.

For some years past, owing chiefly to a lack of laborers, but little visible progress has been made. Some missionaries have fallen at their posts victims to the climate, others have been compelled to return to America, and of the few who now remain connected with the Mission some have grown gray in the service, and can hardly be expected to be able to bear the burden much longer. Loud and earnestly have they called for help, and yet, as far as we know, none have responded saying, "send us." But two solitary missionaries are at present left on the ground to bear the arduous responsibilities of the whole work.

Amid so much weakness and trial it is cheering to note the evidence of the Saviour's special presence at the principal station, Good Hope. During quiet yet blessed seasons of refreshing, enjoyed some months since, a few young men were hap-

pily converted, and during the months of July and August there were evident tokens of the Holy Spirit's presence. The congregations were larger than ever before; the prayer meetings were of deep and tearful interest, and the inquiry meetings were largely attended by old and young, many of whom with tearful eyes besought the missionary to tell them "what they should do to be saved."

The last communion season, held the first Sabbath of September, was a day never to be forgotten by the good people at Good Hope. Six young persons (two young women and four young men) were publicly baptized and received into the little church. Others are expected to join at the next communion season. But here again the saddening fact comes up that this little church, these precious lambs, need a missionary's care. Who shall lead them on in the green pastures and by the still waters? God of Missions, plead Thine own cause, and raise up faithful laborers! The harvest truly is great, but the laborers are few. O! friends, pray the Lord of the harvest to send forth laborers into His harvest.

THE MISSIONARY.

BY REV. N. BROWN, OF ASSAM.

My soul is not at rest. There comes a strange
 And secret whisper to my spirit, like
 A dream of night, that tells me I am on
 Enchanted ground. Why live I here? The vows
 Of God are on me, and I may not stop
 To play with shadows, or pluck earthly flowers,
 Till I my work have done, and rendered up
 Account. The voice of my departed Lord,
 "Go, teach all nations," from the eastern world,
 Comes on the night air and awakes my ear.

And I will go. I may no longer doubt
 To give up all my friends and idol hopes,
 And every tender tie that binds my heart
 To thee, my country! Why should I regard
 Earth's little store of borrowed sweets? I sure
 Have had enough of bitter in my cup,
 To show that never was it His design
 Who placed me here that I should live in ease,
 Or drink at pleasure's fountain.

Henceforth then—

It matters not if storm and sunshine be
 My earthly lot—bitter or sweet my cup,
 I only pray, "God, fit me for the work;
 God, make me holy, and my spirit nerve
 For the stern hour of strife." Let me but know
 There is an arm unseen that holds me up,
 An eye that kindly watches all my path,
 Till I my weary pilgrimage have done—
 Let me but know I have a Friend that waits
 To welcome me to glory—and I joy
 To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
 In unattended agony, beneath
 The cocoa's shade, or lift my dying eyes
 From Afric's burning sands, it will be sweet
 That I have toiled for other worlds than this.
 I know that I shall feel happier than to die
 On softer bed. And if I should reach heaven—
 If one that has so deeply, darkly sinned—
 If one whom ruin and revolt have held
 With such a fearful grasp—if one for whom
 Satan hath struggled as he hath for me,
 Should reach that blessed shore—O then
 This heart will glow with gratitude and love!
 And through the ages of eternal years,
 Thus saved, my spirit never shall repent
 That toil and suffering once were mine below.

[*Northern Christian Advocate.*

LEGAL MATTERS IN WESTERN AFRICA.

The Rev. Mr. Auer, in a communication on the customs of the African tribes, says:

There are regular "sessions" for the adjustment of difficulties and the punishment of crime, either whenever a case comes to the notice of the judges or whenever those worthies please; for they make a case, if so disposed, or delay a real one, if they can make something by it. Thefts and minor offences are judged by the magistrates of a town; graver matters of more general import by chiefs and kings, with their respective counsellors. The judges are open to bribery, (to both parties at once,) and they like to protract a case, and make it as intricate as possible. In most cases both defendant and plaintiff are ~~losing~~ ^{losing} the suit, the other for having ~~making~~ ^{making} and expert

grandeess sit under a shady tree in a half circle, surrounded by their officers, attendants, and a crowd of interested and uninterested spectators. There are regular beadles, constables, criers, messengers, guards, attendants, (holding umbrellas, swords, pipes, whips, fans, &c.,) often, also, interpreters. Ashantee chiefs always use the latter; the addresses are made to them and they repeat them to the chiefs, (who usually understand as many languages as any man.) It looks grand and takes twice the time, that's all. The case is stated in a lengthy speech, and by a third person, or by the plaintiff himself, always beginning as far back as memory goes, and entering into the most minute details, explaining an explanation by another explanation. But time is nothing to judge or jury. Every speaker takes hold of a long black shaft; when his turn comes he that holds the staff is alone entitled "to the floor," and standing in the midst of the circle, makes the most of his time, his tongue, eyes, hands, and the whole body; no lack of "natural gesturing," nor of polite shrewdness and spicy native wit; oftentimes remarkably interesting addresses are made, adorned with many proverbs, parables, and reminiscences from mythology. Punishment consists in a heavy fine, sometimes with whipping, or in death. Prisoners are either handcuffed or fastened to a block of wood or a tree. Natives have no prisons.

When there is not enough direct or circumstantial evidence *ordeals* are resorted to. A suspected person has to drink a poisonous decoction, (sassa wood;) if his stomach refuses it, innocency of heart is at once established; but if the poison takes effect the person is guilty, and either left to the influence of the poison or instantly put to death. *Necromancy* is resorted to when a person is supposed to have died by foul means. Who is the "witch" or the murderer? No one knows better than the dead man; *he* therefore must decide. Some men carry the corpse through the town on their heads, passing house by house. The corpse holds them fast at the murderer's residence; they cannot pass it, but are drawn towards it with irresistible force. That house then is levelled to the ground and the owner cruelly killed by the mob. If the victim should be of royal blood, he has the privilege of killing himself.

A man may, in order to check the avenger, or by way of "appeal," *swear an oath* by his legs, his head, or by a chief or king, and even by a god or its priest. When an oath is made on another person the process of the law is arrested and the responsibility turns from the accused to the patron he invoked. But to that patron he belongs from that time. If he is a chief or king powerful enough to face all opposition, the matter is dropped and the man safe as long as he keeps within that protection; often, however, the merit of the case is investigated,

and some justice done, if the party is found guilty. Such an oath is equivalent to "laying hold on the horns of the altar," or fleeing to a city of refuge.

A person may have cause to hate another without being able to avenge himself with any justice; he has the right "to kill himself on his enemy;" that is, he commits suicide with the express understanding that a certain person has brought him to it. The individual thus implicated, however innocent, must commit suicide too, or the "family" will kill him or her. For instance, a young man wished to marry a girl, but she refused, (ladies of royal blood are free to choose,) the unhappy lad killed himself and the girl had to do the same. Another one was fighting on the street; a friend separated the parties, and held this one in his arms to keep him quiet. That same evening the wrestler shot himself "on him who prevented him." A missionary's opportune presence in the town saved the other man's life and soul too; for he had to flee to the missionary station, and subsequently became a Christian.

There is no end of injustice and cruelty. The missionary has to contend with enormous difficulties; but the Word of God will master them, and the end is that one by one the cruel laws and customs will disappear, and peace and prosperity begin to show themselves.

From the Missionary Herald.

DISCOVERIES OF GOLD IN SOUTH AFRICA.

As many readers of the Herald have doubtless seen allusions recently in the public papers, to expectations awakened in South Africa by the finding of gold, they may be interested in the following extracts from a letter from Mr. Tyler, at Esidumbini, one hundred and forty miles west of Port Natal:

"Doubtless you have heard of the gold mines lately discovered in this part of the world. They lie adjacent to the country of the Matebele, a tribe under Mosilekatzi, (or Umgilikazi, as he is more frequently called,) to which chief a part of the first band of American missionaries for South Africa were originally sent. It is thought by many here, that the short road to wealth is by the 'diggings,' and parties are forming to go thither. Some suppose this place to be the veritable 'Ophir' of Scriptures, from which Solomon obtained gold, ivory, and peacocks, and there is some reason for favoring this opinion. The question is an interesting one, and doubtless great light will soon be thrown upon the subject. Bruce, in his travels to discover the source of the Nile, alluded to traditions which go to swell the evidence that the gold of Solomon was procured in this part

of Africa. The history of the Portuguese, who have for centuries occupied the Southeastern coast, leads us to conclude that they once obtained gold in considerable quantities from the natives who worked the mines. De Gama, a Portuguese mariner, who first sighted Natal, in 1497, is said to have gone to Sofala, (the nearest port, I believe, to the gold digging,) to have erected a fort there, conquered the whole of the Eastern Coast, and taken home, among the spoils, a large bar of gold. Bloody wars ensued, and the natives have maintained undisputed dominion over all the gold-bearing regions; and the Portuguese, finding that the slave trade would yield them greater profits, abandoned the search for gold, and, in 1517, with the sanction of the Pope, commenced the abominable traffic which they have carried on to the present day. If these South African gold fields prove extensive and valuable, and there should be a 'rush' to them, as there was years ago to California and Australia, it is easy to see that Natal will be affected, in a commercial point of view. On account of climate, good roads, and other advantages, this colony will undoubtedly be selected as the starting point for the gold-seekers.

But there is another view, and one of deeper interest to the friends of African missions, connected with this gold discovery. May we not hope that the time has come in which God is about to open up a highway for His blessed word to the interior of this benighted continent? To *my* mind it is an interesting and delightful fact, that the large Matebele tribe, whose northern boundary is the Zambezi river, were originally Zulus; and now speak the same dialect which we use here in Natal, and in which the New Testament and other books have been printed. Rev. John Moffat, son of the well known Robert Moffat, who labored for years in the Matebela country, lately informed me that the books which I sent him from Natal were the best adapted for teaching that people. Do we not see here a vast and most interesting field opening for Christian enterprise? Is not Ethiopia stretching forth her hands unto God? Is it not the design of Providence that Natal shall be the base of operations for the grand Christian army to be sent into the interior of Africa? And is it not a matter of gratitude and joy that the supplies of divine truth are here, *ready and waiting*? Shall we not hope and pray that men may be found who will be as anxious to enrich, *spiritually*, the benighted Africans, as others are to gain here, for themselves, earthly riches?"

Mr. Grout, of Umvoti, a few days later, alluded to the same subject, as follows: "It turns out that the country where Mosilekatzi is has gold mines; and company after company have gone, or are fitting out to go, to the Victoria diggings, in Central Africa, eight hundred miles from Natal. For the last

two or three weeks a man has been washing the sands of Umtwalumi river, on which Mr. Wilder's station stands, and from the mouth upwards, in several places, he has washed out gold, in small pieces as yet, and not many pieces, but he is following the river upwards, and expects to find the source of the gold in the rocks. As it is a river of only some thirty-five miles in length, he may soon find it.

With such facts as now stated, without contradiction, and with any amount of samples to prove the assertions, we need have no doubt that civilized men will soon be scattered all over South Africa, in such numbers as to protect themselves; for those interior diggings may be reached from the West Coast, from the Cape, and through Natal; Natal, no doubt, being the best route.

Gold seeking and gold finding are in many respects great evils; but they diffuse population, they extend civilization and a knowledge of the arts. Men go, whether we will or not, and some good follows, as does much evil also. Persons in the interior are at work clearing out an old hole, some twenty-five feet deep, dug so long ago that nobody has any recollection of it; and there is evidence enough that people long ago dug gold there."

RESEARCHES IN SOUTH AFRICA.

Dr. Fritsch deserves an honorable place among the German travellers who have recently done so much to extend our knowledge of the earth. If the scope of his researches has been less extensive than in the case of Barth and Bastian, and if the subject of his investigations lacks novelty in comparison with theirs, he has the merit of equal diligence, and the recommendation of a much less ponderous method of treatment, and a more attractive style. The present work, indeed, but imperfectly represents the extent of his inquiries, as he has had the discretion to withhold the mass of scientific detail which could only confuse the general reader. His ethnographical observations will form the subject of a separate work, and the details of medicine and zoology have already made their appearance in various scientific journals. The volume as we have it is a circumstantial but agreeable narrative of various expeditions, in the course of which the author traversed the greater part of the Cape Colony, the Dutch Free States, and Natal. The last-named colony is his favorite, and he seems to presage a brilliant future for it. It is one of those few fortunate regions which are equally favorable to European constitutions and to tropical products. Want of labor is the great obstacle to its prosperity at present, and the consequent introduction of Indian coolies promises to lead to a singular mixture of races.

The Cape Colony finds less favor with the traveller, who seems to think it within the bounds of possibility that the country may be gradually becoming a desert. At all events, the great uncertainty and unequal distribution of rain are most serious obstacles to agriculture, and the probable destiny of the country is to be an enormous sheepwalk. Dr. Fritsch speaks very favorably of the English settlers, and declares that the colony would have merely vegetated without them. The retreat of the Dutch Boers into the independent republics which they have established in the interior he regards as occasioned by no oppression, but simply by their inability to exist alongside of the more enterprising race. The abolition of slavery by the English, and their humane regulations for the protection of the natives, were highly offensive to the Boers. The work is beautifully and profusely illustrated with colored plates after sketches and woodcuts taken from photographs, both of which give a lively idea of the very characteristic scenery of South Africa.—*Saturday Review*.

LIBERIAN ITEMS OF INTELLIGENCE.

We clip the following paragraphs of intelligence from the *Cavalla Messenger* of Liberia:

NAVIGATION OF THE CAVALLA.--Natives from the Tebo tribe and others come down occasionally to bring rice, of which they report an abundance in the interior; but feuds between parties along the banks of the river obstruct intercourse. The resources of this most important river in Liberia will never be half developed until a small steamboat, owned and managed by Liberian citizens, shall be placed and kept on it.

THE RAINS, slow in coming, have been alike slow in departing about Cape Palmas this year. It has resulted that "the season," though late, has been very good; and all who have had industry and faith to entrust their seed to mother earth have the promise of abundant increase.

GOOD MOVEMENT.--The Grebo Christian young men at Cape Palmas and parts adjacent have formed a Society for mutual relief. They have had their first anniversary. We hope and expect for so good an institution a larger income next year.

AGRICULTURE IN MARYLAND COUNTY is making progress. New emigrants are settling on beautiful rolling and fertile land beyond Mount Tubman, four miles in the country. We long to see the time when the people here shall prove the fruitfulness and faithfulness of mother earth.

TOUR TWO HUNDRED MILES INTERIOR.--The Native Catechist, T. C. Brownell, has accomplished a visit to Gedeye, or

Mount Caffa, two hundred miles interior. This mountain has been known to geographers from ancient times, and is put down on the old maps as Mount Caffa. All residents on the Grain Coast hear of it, from native parties, as the region of mystery. Here reside *Kwi* (demons) of wondrous power. Here is the path up which spirits of the dead pass to their last home. Here, on the mountain top, is a region so cold that no one can venture on it. Beyond is a great lake. Of this latter fact there is no doubt; and, from our information, there should be as little doubt that the branch of the Niger, crossed by Mungo Park, flowing from the South-West, takes its rise in this lake.

There is no question also that this mountain abounds in iron of a superior quality. The natives everywhere use it for making swords, ornamental chains, and rings. The coldness of the mountains is a conclusive fact of their elevation. And in connection with the existence of the great lake beyond, it is almost certain that they are the highest points of the range, dividing the comparatively short rivers of the Grain Coast from the Niger, the great artery of Central Africa.

Brownell's success shows the great importance of Bohlen Station as a radiating missionary centre, and of the country around the head of steam-navigation on the Cavalla for commercial purposes. With a small steamer on the Cavalla we may reach, in a few hours, a comparatively healthy region, corresponding in a great measure with that occupied by the German mission at Akropong, in the rear of the Gold Coast, and a point of indefinite missionary expansion.

NEW BUILDINGS IN HARPER begin to appear, and more will shortly be erected. Mr. James Adams has nearly completed a fine stone house on Maryland avenue. Hon. J. T. Gibson and Rev. S. D. Ferguson are building good houses, partly of brick made by the former. Mr. W. F. Nelson, who lately began business in a very spirited style, proposes shortly to put up one or two good houses; while we notice that materials are steadily accumulating for Col. J. W. Cooper's new hotel. We hope shortly to hear that some substantial dwellings are going up in the country also.

THE LIBERIAN WAR-CUTTER *LIBERIA* sailed from Cape Palmas on the 24th ult., with the Vice President, Hon. J. T. Gibson, and Senators and Representatives for the approaching Legislature, to meet at Monrovia.

THE WAR STEAMER *CANANDAIGUA* touched at Cape Palmas the 4th ult.; two days previous she was at Monrovia. From Cape Palmas the *Canandaigua* would proceed, *via* South America and the West Indies, to the United States.

IMPORTANT ELEMENT FOR CHRISTIAN CIVILIZATION.—In the United States are six hundred thousand descendants of Africans' communicants in various Christian denominations; more than all the converts of all Protestant missions in all pagan lands! If God shall incline this population gradually to return and possess the West Coast of their fatherland, what an impulse will be given to the regeneration of Africa!

THE FEMALE SEWING-SOCIETY AT CAVALLA, composed of native females of the Christian village there, in October realized, from articles made up by them, sixteen dollars. It is true that most of the materials were furnished gratuitously by kind friends in the United States; but success here shows what might be done by well-directed effort elsewhere.

THE HOFFMAN RIVER, Cape Palmas, though small, has been opened, and is used by the farmers in the neighborhood of Tubman Town to convey their produce to Harper. This is a great convenience, and will facilitate very much the growth of the agricultural village now being built at the head of navigation.

CONFIRMATION.—In St. Mark's church, Cape Palmas, January 3d, fourteen persons were confirmed. In the church of the Epiphany, Cavalla, Septuagesima Sunday, ten persons were confirmed. The record shows that there have been confirmed in the Mission in all six hundred and forty-three persons, distributed as follows: In St. Mark's and St. James', Cape Palmas and Hoffman Station, (about two-thirds at the former,) two hundred and seventy-six; church of the Epiphany, Cavalla, one hundred and eighty-three; Trinity church, Monrovia, fifty-four; St. Peter's, Caldwell, twenty-three; Grace church, Clay-Ashland, twenty-eight; St. James', Crozerville, fourteen; St. Andrew's church, Bassa, thirty; St. Paul's church, Sinoe, twenty-six; St. Paul's church, Rocktown, nine. It thus appears that, of six hundred and forty-three persons confirmed, four hundred and sixty-eight have been from the churches at Cape Palmas, Maryland county, and one hundred and seventy-five from seven churches in the three upper counties.

THE FRENCH AT BEREBY.—Bereby is about sixty miles below Cape Palmas, and is one of the most important trading points to Liberian traders on the Coast. It abounds in rice, corn, palm oil; and it is reported that gold is found in its neighborhood. Recently the French have been visiting the place, engaging more and more in trade. They have within a few weeks past made some treaty or purchase of territory, raised the French flag, and sent out from France a house to be erected at the place.

THE NEW EMIGRANTS by the Golconda are doing well. Like sensible men, they have gone to work, and not set down to listen to frightful stories about the "fever," and to wait for it.

SIR ARTHUR KENNEDY, Governor of Her Britannic Majesty's colonies on the West Coast of Africa, visited Cape Palmas, in the Government steamer, the last week in the old year, and remained until January 1st. His chief object probably was to meet the mail. He called on the Superintendent, Hon. C. Harmon, and salutes were exchanged between the Government and Liberian authorities. The Governor, with Commander Andrew of the steamer, called at the Orphan Asylum and Hospital. The Governor expressed much pleasure at seeing these Institutions, as well as admiration of Cape Palmas.

RECENT BEREAVEMENTS.

The death of Hon. EDWARD BATES, which occurred at St. Louis, on the 25th of March, is received with expressions of general regret. He was born at Belmont, Virginia, September 4, 1793; removed to St. Louis and commenced the practice of law in 1816; was elected to Congress in 1826; in 1853 was elected Judge of the Land Court of St. Louis; and was United States Attorney General in President Lincoln's Cabinet from 1861 to 1864. Mr. BATES always evinced much interest in the welfare of the people of color. He was for several years the valued President of the Missouri Colonization Society, and a Vice President of the American Colonization Society since January 18, 1854.

Many circles of Christian enterprise have suffered a severe loss in the death at Philadelphia, on the 30th of March, of DANIEL L. COLLIER, Esq., an esteemed manager of the Pennsylvania Colonization Society. Mr. COLLIER was born at Litchfield, Connecticut, in the year 1796. In 1817 he removed to Steubenville, Ohio, where he soon engaged in the practice of the law, in which he continued nearly forty years. Mr. COLLIER removed to Philadelphia in 1859, and since that date devoted his time chiefly to the institutions of benevolence and religion. He was a man of great gentleness and kindness of manner, united with invincible firmness for what he believed to be right.

LATEST NEWS FROM LIBERIA.

Letters from Monrovia, as late as March 12th, report that the last company of emigrants by the Golconda "are still doing well; there have been no deaths among them since November 1st." The general election to take place on the first Tuesday in May was exciting much interest. Rev. James S. Payne, the present incumbent, and Hon. Edward J. Roye, a successful merchant and prominent citizen of Monrovia, were the candidates for President, and Dr-

James S. Smith, of Bassa, and Hon. Joseph T. Gibson, now occupying that station, were the candidates for Vice-President. A correspondent states that "it is doubtful which will succeed. Mr. Roye promises to make our paper money good as gold, and this increases the number of his supporters. Mr. Payne has not been able to do it, and the masses seem to prefer Mr. Roye for President."

DARKNESS LIFTING FROM AFRICA.

The present number of the Repository shows that the work of missions progresses, and that the spirit of grace is in Western Africa, affording abundant cause for gratitude and hope.

Experience thus far goes to prove that whites cannot endure that climate, and the importance of supplying workmen especially fitted for permanent residence in that country. And may it not be a part of the plan of an all-wise Providence that the Gospel should be borne to Africa mainly through the instrumentality of her descendants in our midst, hundreds of whom are contemplating removal to Liberia?

We would not have other fields abandoned or the energies now engaged in their cultivation at all diverted. We only claim for this an inclosure in the vineyard of the Lord. If our efforts for the heathen should be in the ratio of their wants—if depth of ignorance and misery enter at all in our inquiries after duty—Africa, with her hundred and fifty millions pleading in blood, calls for our sympathies, our prayers, and our material substance. The work is a great one; the sacrifices must be great. Extensive fields of enterprise are to be explored; advantages for manufacture, commerce, and agriculture are to be sought out; schools and churches are to be built. That land is to be possessed if there is any truth in inspiration. If there is any fidelity in God's servants, it should be possessed by us. Let us hasten, then, to redeem our cruelties to Africa. For the spoiling of her beauty let us make her wilderness bud and blossom like a rose. For the destruction of her peace let us take to her the consolations of the Gospel, the glad tidings of peace. For the gold of her shores, incorruptible treasures which neither moth nor rust can corrupt. For her children taken by violence, let us send to her missionaries of the cross, sons and daughters of God. If we have poisoned her fountains of life, let us open to her wells of salvation, thus giving her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

EDUCATION IN LIBERIA.

The Executive Committee of the American Colonization Society earnestly invite the active co-operation and liberal aid of the friends of Africa and of Education to the important work of promoting education in Liberia. The Committee are not prepared to make an appropriation for that purpose, both on account of the smallness of the amount in the

Treasury, and because its funds, with the exception of a single legacy, has been given for other purposes, and must be used according to the intent of the donors.

In this, the Society does not depart from its original and constant policy, but only adapts its action to the exigency of the time. From the beginning, it was our design, not merely to settle colored people in Africa, but to plant a colony there, which should have in itself all the necessary elements of national well-being. Among these it was seen and understood that the means of education were indispensable. Without schools of various grades and a college, the work of the Society would be incomplete; for, without these, the colony would not have within itself the necessary means of a permanent and healthy growth.

In this department, Missionary Societies early came to our aid. The first was the African Missionary Society in Richmond, Va., whose missionary, Rev. Lott Cary, was already on the ground when Cape Mesurado was first occupied. Then came the Baptist missionary, the Rev. Calvin Holton, in 1826; and, about the same time, four missionaries from a Society in Switzerland, and afterwards Baptist, Methodist, Presbyterian, and Episcopalian Missionary Boards entered into the work. All these missions opened and conducted primary schools, and three of them high schools. In a few years their primary schools were nearly or quite as numerous as the civilized population required, so that there was little for the Society to do, and the laws of the Republic, for establishing a system of common schools, went into operation but very partially. The service rendered by these mission-schools has been of inestimable value, but they are not adequate to the present exigencies of the nation; still less can they meet the exigencies which must soon result from increased emigration.

The necessity of increased facilities for higher education led the Society, at the meeting of its Directors in January, 1850, to sanction the project for the establishment of Liberia College, and to pledge its co-operation to the utmost extent of its ability. In March of that year, a Board of Trustees was incorporated to receive, hold and manage the necessary funds. In December, the Legislature of Liberia, by joint resolution of its two Houses, approved the design, promised a liberal charter for the College, suitable and sufficient land for its buildings, and such other patronage and aid as the Government should be able to afford; and at its next session, December, 1851, passed an act establishing the College and granting the promised charter. After many discouragements and unavoidable delays, the College Buildings were completed, and formally dedicated January 23, 1862. For the first year, only a preparatory school was in operation. February 2, 1863, the first academical year commenced with seven undergraduates. The Legislature appropriated five hundred dollars for a preparatory department, and has continued its appropriations to the present time.

The College has its own Board of Trustees, carefully selected from among the most competent citizens of the Republic; an able Faculty, all of whom are Liberians; a valuable Library of some four thousand volumes; a mineralogical cabinet of nearly one thousand specimens,

the greater part of which were selected with special reference to its use; and a small but well-chosen philosophical apparatus. Its first class, of three, graduated December 10, 1867. It has now, according to the latest information, ten undergraduates, and twenty in the preparatory department.

There are two principal reasons why the number of students is not greater: The first may astonish some, but will be readily understood by all who are acquainted with the histories of new colleges in new countries. The need of the services of men of some liberal education is such that students are called away, to engage in business or in public service, before completing their course. Even the preparatory department gives a better education than can be obtained elsewhere. The second reason will be obvious to all: In that new country, where there is almost no inherited wealth, few parents are able to meet the expense of maintaining their sons in college, and very few are able to maintain them through the whole course. The first of these causes can be removed only by the increase of the number of liberally educated men, till the supply shall equal the demand. The second may be removed by pecuniary aid to such as need it.

There is already some provision from Societies in the United States for pecuniary aid to students preparing for the Christian ministry, or other departments of missionary labor; but aid is also needed for students preparing for other forms of useful activity requiring a liberal education, and especially for natives, the sons of native chiefs, head men, and others who are desirous of education, but unable to meet the expense. The importance of giving a liberal Christian education to such young men need not be argued. For such uses, the authorities of the College ought to have at their disposal an income of from two to three thousand dollars a year. A smaller income would be useful in proportion to its amount, and a larger may be needed at some future time; but three thousand a year would meet all present demands of that character. For many conclusive reasons, this income should be at the disposal of the College, and not of any Board or Society in this country.

Provision must also be made for the salaries of the Faculty and other necessary expenses of the College. For these uses, an income of about five thousand dollars is needed, of which one thousand is provided already, leaving four thousand to be supplied. An endowment of one hundred thousand dollars, well invested, would secure the efficiency of the College for an indefinite time to come. Till that, or a large part of it, can be obtained, the College must be enabled to meet its annual expenses from other sources. By sustaining the College, a supply of competent teachers will be secured for schools of all the necessary grades.

In view of such facts, the Society asks donations for the promotion of education in Liberia. In the application of them, the will of the donors, when expressed, will be strictly observed. But it should be remembered that restrictions on the application of funds are apt to embarrass the administration of them, and diminish their usefulness. They are most efficient for good when left free to be applied as exigencies may require.

Receipts of the American Colonization Society,

From the 20th of March to the 20th of April, 1869.

MAINE.		PENNSYLVANIA.	
<i>South Berwick</i> —Cong Church and Parish, by Dea. John Plumer.....	\$21 24	<i>Philadelphia</i> —B. H. Bartol.....	50 00
NEW HAMPSHIRE.		By Rev. G. S. Inglis, (\$10.)	10 00
<i>Plainfield</i> —Rev. Jacob Scales, \$3; J. K. Johnson, \$2, by Rev. J. Scales.....	5 00	<i>Eric</i> —Mrs. Jane Inglis Black.....	\$60 00
By Rev. J. K. Converse, (\$36 67.)		DISTRICT OF COLUMBIA.	
<i>Claremont</i> —Miss E. Sprague, \$5; G. W. Farewell, Mrs. Ruth Rice, each \$2; R. W. Farewell, John L. Farewell, Mrs. Dunn, Mrs. Tenney, ea. \$1; Collec'n Methodist Church, \$12; Collec'n Congregational Church, \$1 67.....	26 67	<i>Washington</i> —Miscellaneous.....	1,000 00
<i>West Lebanon</i> —Rev. J. H. Edwards.....	10 00	KENTUCKY.	
	\$41 67	<i>Burlington</i> —James M. Preston....	30 00
VERMONT.		ILLINOIS.	
<i>St. Johnsbury</i> —Mrs. A. F. Kidder By Rev. J. K. Converse, (104.)	3 00	By Rev. G. S. Inglis, (\$32 05.)	
<i>Windsor</i> —L. J. McIndoe, \$30; Allen Gardner, E. G. Lampson, ea. \$10; Henry Gardner, H. Harlow, ea. \$5; Deacon E. Cleveland, \$3; Para Skinner, M. Hubbard, D. McIndoe, J. A. Pollard, W. Stuart, ea. \$1.....	68 00	<i>Andover</i> —Sw. Luth. Ch., collection, \$17 30; Mrs. J. W. Florence, \$5; John A. Larson, M. Erson, ea. \$2; Matt. Knowles, Chas. Hoofian, A. Anderson, Wm. Boltenstorn, Mrs. Melissa Denton, ea. \$1; Henry Johnson, 75 cents.....	32 05
<i>Acuteville</i> —Rev. S. S. Arnold, Miss A. B. Haskell, Charlotte J. Haskell, ea. \$5; A. A. Hitchcock, William Cobb, ea. \$2; Oliver A. Gage, Belle Morse, E. P. Many, ea. \$1; Other Individuals, \$3.....	25 00	FOR REPOSITORY.	
<i>Castleton</i> —Add'l. Mr. Guernsey	5 00	NEW HAMPSHIRE — <i>Chester</i> —Miss Emily J. Haseltine, for 1869, \$1; <i>Manchester</i> —Hon. C. A. Morrison, for 1869, by Rev. J. K. Converse, \$1.....	2 00
<i>West Rutland</i> —B. F. Blanchard.....	5 00	VERMONT — <i>Northfield</i> —Rev. W. S. Hazen, for 1869.....	1 00
<i>Woodstock</i> —Mrs. Dana.....	1 00	CONNECTICUT — <i>Buckingham</i> —Miss F. A. Hills, for 1869, by Mrs. P. S. Wells.....	1 00
	\$107 00	NEW YORK — <i>Cuba</i> —Rev. James Thompson, to Oct. 1, 1869, \$1; <i>Constock's Landing</i> —Barlow L. Rowe, to April 1, 1870, \$1.....	2 00
MASSACHUSETTS.		NEW JERSEY — <i>Hackettstown</i> —Abr. R. Day, for 1869, \$1; <i>Trenton</i> —John S. Chambers, for 1869, \$1.....	2 00
<i>Lowell</i> —Dr. L. Keese.....	100 00	NORTH CAROLINA — <i>Windsor</i> —Elansey Hogard, to June 1, 1870.....	1 00
CONNECTICUT.		TENNESSEE — <i>Shelbyville</i> —Hon. Lewis Tillman, for 1869, \$1; <i>Waynesboro</i> —George McLain, for 1869, \$1; <i>Clyton</i> —John Montague, for 1869, \$1; <i>Philadelphia</i> —Solomon Bogart, for 1869, \$1; James Nelson, for 1869, \$1.....	5 00
<i>Hartford</i> —Jas. B. Hosmer, Esq....	500 00	OHIO — <i>Cedarville</i> —H. H. McMullan, to Oct. 1, 1869, \$1; Mrs. M. Dallas, to April 1, 1870, \$1.....	2 00
NEW YORK.		ILLINOIS — <i>McLeansboro</i> —Rev. John Huston, to July 1, 1869.....	6 00
By Rev. Dr. Orcutt, (\$232 43.)		IOWA — <i>Cresco</i> —Rev. J. Rambo, to April 1, 1870.....	1 00
<i>New York City</i> —Jonathan Sturges, \$50; Chas. N. Talbot, \$30; John A. Stewart, Rich'd Irwin, Edmund Penfold, ea. \$25; Miss Oothout, Aug. W. Sexton, ea. \$20; Mrs. Oothout, James D. Oliver, ea. \$10; "Beekman Hill M. E. Church," \$12 43; Cash \$5.	232 43	Repository.....	23 50
NEW JERSEY.		Donations.....	1,155 84
By Rev. Dr. Orcutt, (\$31 45.)		Miscellaneous.....	1,000 00
<i>Trenton</i> —P. P. Dunn.....	5 00		
<i>Burlington</i> —Richard T. Mott.....	5 00		
<i>Masuchen</i> —Reformed Church, \$10 45; Presbyterian Church, \$11.....	21 45		
	\$31 45	Total	32,263 34

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[No. 6.

THE NEGRO IN ANCIENT HISTORY.*

BY REV. EDWARD W. BLYDEN, PROFESSOR IN LIBERIA COLLEGE, WEST AFRICA.

Presuming that no believer in the Bible will admit that the negro had his origin at the head waters of the Nile, on the banks of the Gambia, or in the neighborhood of the Zaire, we should like to inquire by what chasm is he separated from other descendants of Noah, who originated the great works of antiquity, so that with any truth it can be said that "if all that negroes of all generations have ever done were to be obliterated from recollection forever the world would lose no great truth, no profitable art, no exemplary form of life. The loss of all that is African would offer no memorable deduction from anything but the earth's black catalogue of crimes."† In singular contrast with the disparaging statements of the naval officer, Volney, the great French Oriental traveler and distinguished linguist, after visiting the wonders of Egypt and Ethiopia, exclaims, as if in mournful indignation, "How are we astonished when we reflect that to the race of negroes, at present our slaves and the objects of our extreme contempt, we owe our arts and sciences, and even the very use of speech!" And we do not see how, with the records of the past accessible to us, it is possible to escape from the conclusions of Volney. If it cannot be shown that the negro race was separated by a wide and unapproachable interval from the founders of Babylon and Nineveh, the builders of Babel and the Pyramids, then we claim for them a participation in those ancient works of science and art, and that not merely on the indefinite ground of a common humanity, but on the ground of close and direct relationship.

Let us turn to the tenth chapter of Genesis, and consider the ethnographic allusions therein contained, receiving them in their own grand and catholic spirit. And we the more

* From the *Methodist Quarterly Review*. This is, so far as we know, the first article in any Quarterly written by a hand claiming a pure Ethiopic lineage.

† Commander Foote, "Africa and the American Flag," p. 207.

readily make our appeal to this remarkable portion of Holy Writ, because it has "extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries." Sir Henry Rawlinson says of this chapter: "The Toldoth Beni Noah (the Hebrew title of the chapter) is undoubtedly *the most authentic* record we possess for the affiliation of those branches of the human race which sprang from the triple stock of the Noachidæ." And again: "We must be cautious in drawing direct ethnological inferences from the linguistic indications of a very early age. It would be far *safer*, at any rate, in these early times, to follow the general scheme of ethnic affiliation which is given in the tenth chapter of Genesis."*

From the second to the fifth verse of this chapter we have the account of the descendants of Japheth and their places of residence, but we are told nothing of their *doings* or their *productions*. From the twenty-first verse to the end of the chapter we have the account of the descendants of Shem and of their "dwelling." Nothing is said of their *works*. But how different the account of the descendants of Cush, the eldest son of Ham, contained from the seventh to the twelfth verse. We read: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord. . . . And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Asshur, (marginal reading,) and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."

We have adopted the marginal reading in our English Bible, which represents Nimrod as having founded Nineveh, in addition to the other great works which he executed. This reading is supported by authorities, both Jewish and Christian, which cannot be set aside. The author of "Foundations of History," without, perhaps, a due consideration of the original, affirms that Asshur was "one of the sons of Shem!" thus despoiling the descendants of Ham of the glory of having "builded" Nineveh. And to confirm this view he tells us that "Micah speaks of the land of Asshur and the land of Nimrod as two distinct countries." We have searched in vain for the passage in which the Prophet makes such a representation. The verse to which this author directs us (Micah v: 6) is unfortunate for this theory. It is plain from the closing of the verse that the conjunction "*and*," in the first clause, is not the simple copulative *and* or *also*, but is employed, according to a well-known Hebrew usage, in the sense of *even* or *namely*,

* Quoted by G. Rawlinson in Notes to "Bampton Lectures," 1859.

to introduce the words "land of Nimrod" as an explanatory or qualifying addition in apposition to the preceding "land of Assyria."*

We must take Asshur in Gen. x: 11, not as the subject of the verb "went," but as the name of the place whither—the *terminus ad quem*. So Drs. Smith and Van Dyck, eminent Oriental scholars, understand the passage, and so they have rendered it in their admirable Arabic translation of the Bible, recently adopted by the British and Foreign Bible Society, namely: "Out of that land he (Nimrod) went forth unto Asshur—Assyria—and builded Nineveh." De Sola, Lindenthal, and Raphall, learned Jews, so translate the passage in their "New Translation of the Book of Genesis."† Dr. Kalisch, another Hebrew of the Hebrews, so renders the verse in his "Historical and Critical Commentary on Genesis."‡ All these authorities, and others we might mention, agree that to make the passage descriptive of the Shemite Asshur is to do violence to the passage itself and its context. Asshur, moreover, is mentioned in his proper place in verse 22, and without the least indication of an intention of describing him as the founder of a rival empire to Nimrod.§ Says Nachmanides, (quoted by De Sola, etc. :) "It would be strange if Asshur, a son of Shem, were mentioned among the descendants of Ham, of whom Nimrod was one. It would be equally strange if the deeds of Asshur were spoken of before his birth and descent had been mentioned."

The grammatical objection to our view is satisfactorily disposed of by Kalisch.|| On the absence of the locale, he remarks: "The locale, after verbs of motion, though frequently, is by no means uniformly applied. (1 Kings xi: 17; 2 Kings xv: 14, etc.) Gesenius, whose authority no one will dispute, also admits the probability of the view we have taken, without raising any objection of grammatical structure."

But enough on this point. We may reasonably suppose that the building of the *tower of Babel* was also the work, principally, of Cushites. For we read in the tenth verse that Nimrod's kingdom was in the land of Shinar; and in the second verse of the eleventh chapter, we are told that the people who undertook the building of the tower "found a plain in the land of "Shinar," which they considered suitable for the ambitious structure. And, no doubt, in the "scattering" which

*See Oonant's Gesenius's Hebrew Grammar, (17th edition,) section 155, (s;) and for additional examples of this usage, see Judges vii, 22; 1 Sam. xvii, 40; Jer. xv, 13, where *cau* represents the conjunction *cau* (and) in the original.

† London, 1844.

‡ London, 1852. See Dr. Robinson's view in Gesenius's Hebrew Lexicon, under the word Cush.

§ See Kitto's Biblical Cyclopedia, article *Ham*. London, 1866.

|| Historical and Critical Commentary on Genesis. Heb. and Eng. P. 263.

resulted, these sons of Ham found their way into Egypt,* where their descendants—inheriting the skill of their fathers and guided by tradition—erected the pyramids in imitation of the celebrated tower. Herodotus says that the tower was six hundred and sixty feet high, or one hundred and seventy feet higher than the great pyramid of Cheops. It consisted of eight square towers, one above another. The winding path is said to have been four miles in length. Strabo calls it a pyramid.

But it may be said, the enterprising people who founded Babylon and Nineveh, settled Egypt, and built the pyramids, though descendants of Ham, were not *black*—were not negroes; for, granted that the negro race have descended from Ham, yet, when these great civilizing works were going on, the descendants of Ham had not yet reached that portion of Africa, had not come in contact with those conditions of climate and atmosphere which have produced that peculiar development of humanity known as the Negro.

Well, let us see. It is not to be doubted that from the earliest ages the black complexion of some of the descendants of Noah was known. Ham, it would seem, was of a complexion darker than that of his brothers. The root of the name Ham, in Hebrew, conveys the idea of *hot* or *swarthy*. So the Greeks called the descendants of Ham, from their black complexion, *Ethiopi*ans, a word signifying *burnt* or *black* face. The Hebrews called them Cushites, a word probably of kindred meaning. Moses is said to have married a Cushite or Ethiopian woman, that is, a *black* woman descended from Cush. The query, "Can the Ethiopian change his skin?" seems to be decisive as to a difference of complexion between the Ethiopian and the Shemite, and the etymology of the word itself determines that the complexion of the former was black. The idea has been thrown out that the three principal colors now in the world—white, brown, and black—were represented in the ark in Japheth, Shem, and Ham.

But were these enterprising descendants of Ham *woolly-haired*?—a peculiarity which, in these days, seems to be considered a characteristic mark of degradation and servility.† On this point let us consult Herodotus, called "the father of

* It is certain that Mizraim, with his descendants, settled Egypt, giving his name to the country, which it still retains. The Arabic name for Egypt is *Afer*. In Psalm cv, 23, Egypt is called "the land of Ham."

† While Rev. Elias Schrenk, a German missionary laboring on the Gold Coast, in giving evidence on the condition of West Africa before a Committee of the House of Commons, in May, 1865, was making a statement of the proficiency of some of the natives in his school in Greek and other branches of literature, he was interrupted by Mr. Cheetham, a member of the Committee, with the inquiry: "Were those young men of pure African blood?" "Yes," replied Mr. Schrenk, "decidedly; thick lips and black skin." "And woolly hair?" added Mr. Cheetham. "And woolly hair," subjoined Mr. Schrenk. (See "Parliamentary Report on Western Africa for 1865," p. 193.)

history." He lived nearly three thousand years ago. Having traveled extensively in Egypt and the neighboring countries, he wrote from personal observation. His testimony is that of an eye-witness. He tells us that there were two divisions of Ethiopians, who did not differ at all from each other in appearance, except in their language and hair. "For the eastern Ethiopians," he says, "are straight-haired, but those of Libya (or Africa) have hair more curly than that of any other people."* He records also the following passage, which fixes the physical characteristics of the Egyptians and some of their mighty neighbors:†

"The Colchians were evidently Egyptians, and I say this having myself observed it before I heard it from others; and as it was a matter of interest to me, I inquired of both people, and the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians; yet the Egyptians said that they thought the Colchians had descended from the army of Sesostris; and I formed my conjecture, not only because they are black in complexion and woolly-haired, for this amounts to nothing, because others are so likewise, etc., etc."‡

Hawlinson has clearly shown§ that these statements of Herodotus have been too strongly confirmed by all recent researches (among the cuneiform inscriptions) in comparative philology to be set aside by the tottering criticism of such superficial inquirers as the Notts and Gliddons, *et id omne genus*, who base their assertions on ingenious conjectures. Pindar and Æschylus corroborate the assertions of Herodotus.

Homer, who lived still earlier than Herodotus, and who had also traveled in Egypt, makes frequent mention of the Ethiopians. He bears the same testimony as Herodotus|| as to their division into two sections, which Pope freely renders:

"A race divided, whom with sloping rays
The rising and descending sun surveys."

And Homer seems to have entertained the very highest opinion of these Ethiopians. It would appear that he was so struck with the wonderful works of these people, which he saw in Egypt and the surrounding country, that he raises their authors above mortals, and makes them associates of the gods. Jupiter, and sometimes the whole Olympian family with him,

* Herodotus, iii, 94; vii, 70.

† It is not necessary, however, to consider all Egyptians as negroes, black in complexion and woolly-haired; this is contradicted by their mummies and portraits. Blumenbach discovered three varieties of physiognomy on the Egyptian paintings and sculptures; but he describes the general or national type as exhibiting a certain approximation to the negro.

‡ Herodotus, ii, 104.

§ Flax (Great Monarchies, vol. I, chap. 3.

|| Odyssæy, i, 28, 24.

is often made to betake himself to Ethiopia, to hold converse with and partake of the hospitality of the Ethiopians.*

But it may be asked, Are we to suppose that the Guinea negro, with all his peculiarities, is descended from these people? We answer, yes. The descendants of Ham, in those early ages, like the European nations of the present day, made extensive migrations and conquests. They occupied a portion of two continents. While the Shemites had but little connection with Africa, the descendants of Ham, on the contrary, beginning their operations in Asia, spread westward and southward, so that as early as the time of Homer they had not only occupied the northern portions of Africa, but had crossed the great desert, penetrated into Soudan, and made their way to the West Coast. "As far as we know," says that distinguished Homeric scholar, Mr. Gladstone, "Homer recognized the African coast by placing the Lotophagi upon it and the *Ethiopians inland from the East all the way to the extreme West.*"†

Sometime ago Professor Owen, of the New York Free Academy, well known for his remarkable accuracy in editing the ancient classics, solicited the opinion of Professor Lewis, of the New York University, another eminent scholar, as to the localities to which Homer's Ethiopians ought to be assigned. Professor Lewis gave a reply which so pleased Professor Owen that he gives it entire in his notes on the *Odyssey*, as "the most rational and veritable comment of any he had met with." It is as follows:

"I have always, in commenting on the passage to which you refer, explained it to my classes as denoting the black race, (or Ethiopians, as they were called in Homer's time,) living on the Eastern and Western Coast of Africa—the one class inhabiting the country now called Abyssinia, and the other that part of Africa called Guinea or the Slave Coast. The common explanation that it refers to two divisions of Upper Egypt, separated by the Nile, besides, as I believe, being geographically incorrect, (the Nile really making no such division,) does not seem to be of sufficient importance to warrant the strong expressions of the text. (*Odyssey* i, 22-24.) If it be said the view I have taken supposes too great a knowledge of geography in Homer, we need only bear in mind that he had undoubtedly visited Tyre, where the existence of the black race on the West of Africa had been known from the earliest times. The Tyrians, in their long voyages, having discovered a race on the West, in almost every respect similar to those better known

* *Iliad*, i, 423; xxiii, 206.

† *Homer and the Homeric Age*, vol. iii, p. 306.

in the East, would, from their remote distance from each other, and not knowing of any intervening nations in Africa, naturally style them the two extremities of the earth. Homer elsewhere speaks of the Pigmies, who are described by Herodotus and Diodorus Siculus as residing in the interior of Africa, (on a river which I think corresponds to what is now called the Niger.) It seems to me too extravagant language, even for poetry, to represent two nations, separated only by a river, as living, one at the rising, the other at the setting sun, although these terms may sometimes be used for East and West. Besides, if I am not mistaken, no such division is recognised in subsequent geography.*

Professor Lewis says nothing of the *Asiatic* division of the Ethiopians. But since his letter was penned—more than twenty years ago—floods of light have been thrown upon the subject of Oriental antiquities by the labors of M. Botta, Layard, Rawlinson, Hinks, and others. Even Bunsen, not very long ago, declared that “the idea of an ‘*Asiatic Cush*’ was an imagination of interpreters, the child of despair.” But in 1858, Sir Henry Rawlinson, having obtained a number of Babylonian documents more ancient than any previously discovered, was able to declare authoritatively that the early inhabitants of South Babylonia were of a cognate race with the primitive colonists both of Arabia and of the African Ethiopia.† He found their vocabulary to be undoubtedly Cushite or Ethiopian, belonging to that stock of tongues which in the sequel were everywhere more or less mixed up with the Semitic languages, but of which we have the purest modern specimens in the “Mahra of Southern Arabia” and the “Galla of Abyssinia.” He also produced evidence of the widely-spread settlements of the children of Ham in Asia as well as Africa, and (what is more especially valuable in our present inquiry) of the truth of the tenth chapter of Genesis as an ethnographical document of the highest importance.‡

Now, we should like to ask, If the negroes found at this moment along the West and East Coast, and throughout Central Africa, are not descended from the ancient Ethiopians, from whom are they descended? And if they are the children of the Ethiopians, what is the force of the assertions continually repeated, by even professed friends of the negro, that the enterprising and good-looking tribes of the continent, such as Jalofs, Mandingoes, and Foulahs, are mixed with the blood of Caucasians?§ With the records of ancient history before us,

* Owen's Homer's Odyssey, (fifth edition,) p. 306.

† Rawlinson's Herodotus, vol. 1, p. 442.

‡ See Article *Ham*, in Kitto's Cyclopaedia, last edition.

§ Bowen's "Central Africa," chap. xxiii.

where is the necessity for supposing such an admixture? May not the intelligence, the activity, the elegant features and limbs of these tribes have been directly transmitted from their ancestors?

"The Foulahs have a tradition that they are the descendants of Phut, the son of Ham. Whether this tradition be true or not, it is a singular fact that they have prefixed this name to almost every district of any extent which they have ever occupied. They have Futa-Torro, near Senegal; Futa-Bondu and Futa-Jallon to the northeast of Sierra Leone."*

Lenormant was of the opinion that Phut peopled Libya.

We gather from the ancient writers, already quoted, that the Ethiopians were celebrated for their beauty. Herodotus speaks of them as "men of large stature, *very handsome*, and long-lived." And he uses these epithets in connection with the Ethiopians of *West Africa*, as the context shows. The whole passage is as follows:

"Where the meridian declines toward the setting sun, (that is, southwest from Greece,) the Ethiopian territory reaches, being the extreme part of the habitable world. It produces much gold, huge elephants, wild trees of all kinds, *ebony*, and men of large stature, *very handsome*, and long-lived."†

Homer frequently tells us of the "handsome Ethiopians," although he and Herodotus do not employ the same Greek word. In Herodotus the word that describes the Ethiopians is a word denoting both beauty of outward form and moral beauty or virtue.‡ The epithet employed by Homer to describe the same people is by some commentators rendered "blameless," but by the generality "handsome." Anthon says: "It is an epithet given to all men and women distinguished by rank, exploits, or beauty."§ Mr. Hayman, one of the latest and most industrious editors of Homer, has in one of his notes the following explanation: "*Amumon* was at first an epithet of distinctive excellence, but had become a purely conventional style, as applied to a class, like our 'honorable and gallant gentleman.'"|| Most scholars, however, agree with Mr. Paley, another recent Homeric commentator, that the original signification of the word was "handsome," and that it nearly represented the *kalos kagathos* of the Greeks;¶ so that the words which Homer puts into the mouth of Thetis, when addressing her disconsolate son, (*Iliad*, i, 423,) would be: "Yesterday Jupiter went to Oceanus, to the *handsome* Ethiopians, to a banquet, and with him went all the gods." It is remark-

* Wilson's *Western Africa*, p. 79.

† Herodotus, lli, 114.

‡ Liddell & Scott.

§ Anthon's *Homer*, p. 491.

|| Hayman's *Odyssey*, i, 29.

¶ Paley's *Iliad*, p. 215, (note.)

able that the Chaldee, according to Bush, has the following translation of Numbers xii, 1: "And Miriam and Aaron spake against Moses because of the beautiful woman whom he had married; for he had married a beautiful woman."* Compare with this Solomon's declaration, "I am *black* but *comely*," or, more exactly, "I am *black and comely*." We see the wise man in his spiritual epithalamium selecting a black woman as a proper representative of the Church and of the highest purity. The word translated in our version *black* is a correct rendering. So Luther, *schwarz*. It cannot mean *brown*, as rendered by Ostervald (*brune*) and Diodati (*bruna*.) In Lev. xiii, 31, 37, it is applied to hair. The verb from which the adjective comes is used (Job xxx, 30) of the countenance blackened by disease. In Solomon's Song, v. 11, it is applied to the plumage of a raven.† In the days of Solomon, therefore, *black*, as a physical attribute, was *comely*.

But when, in the course of ages, the Ethiopians had wandered into the central and southern regions of Africa, encountering a change of climate and altered character of food and modes of living, they fell into intellectual and physical degradation. This degradation did not consist, however, in a change of color, as some suppose, for they were black, as we have seen, before they left their original seat. Nor did it consist in the stiffening and shortening of the hair; for Herodotus tells us that the Ethiopians in Asia were *straight-haired*, while their relatives in Africa, from the same stock and in no lower stage of progress, were *woolly-haired*. The hair, then, is not a fundamental characteristic, nor a mark of degradation. Some suppose that the hair of the negro is affected by some peculiarity in the African climate and atmosphere—perhaps the influence of the Sahara entering as an important element. We do not profess to know the *fons et origo*, nor have we seen any satisfactory cause for it assigned. We have no consciousness of any inconvenience from it, except that in foreign countries, as a jovial fellow-passenger on an English steamer once reminded us, "it is *unpopular*."

"Vuolsi cost colà, dove si puote
Ciò che si vuole: e più non dimandare."‡

Nor should it be thought strange that the Ethiopians who penetrated into the heart of the African continent should have degenerated, when we consider their distance and isolation from the quickening influence of the arts and sciences in the

* Bush, *in loco*.

† A correspondent of the *New York Tribune*, residing in Syria, describing the appearance of a negro whom he met there in 1866, says: "He was as *black* as a Mount Lebanon raven." (*New York Tribune*, October 16, 1866.) Had he been writing in Hebrew, he would have employed the descriptive word.

‡ Dante.

East; their belief, brought with them, in the most abominable idolatry, "changing the glory of the incorruptible God into an image made like unto corruptible man, and to *birds*, and *four-footed beasts*, and *creeping things*," Rom. i, 23; the ease with which, in the prolific regions to which they had come, they could secure the means of subsistence; and the constant and enervating heat of the climate, indisposing to continuous exertion. Students in natural history tell us that animals of the same species and family, if dispersed and domesticated, show striking modifications of the original type in their color, hair, integument, structure of limbs, and even in their instincts, habits, and powers. Similar changes are witnessed among mankind. An intelligent writer, in No. 48 of the "Dublin University Magazine," says:

"There are certain districts in Leitrim, Sligo, and Mayo chiefly inhabited by the descendants of the native Irish, driven by the British from Armagh and the South-of-Down about two centuries ago. These people, whose ancestors were well-grown; able-bodied, and comely, are now reduced to an average stature of five feet two inches, are pot-bellied, bow-legged, and abortively featured; and they are especially remarkable for open-projecting mouths, and prominent teeth, and exposed gums, their advancing cheek-bones and depressed noses bearing barbarism in their very front. In other words, within so short a period, they seem to have acquired a prognathous type of skull, like the Australian savage."

But these retrogressive changes are taking place in other countries besides Ireland. Acute observers tell us that in England, the abode of the highest civilization of modern times, "a process of de-civilization, a relapse toward barbarism, is seen in the debased and degraded classes, with a coincident deterioration of physical type." Mr. Henry Mayhew, in his "London Labor and London Poor," has remarked that

"Among them, according as they partake more or less of the pure vagabond nature, doing nothing whatever for their living, but moving from place to place, preying on the earnings of the more industrious portion of the community, so will the attributes of the nomadic races be found more or less marked in them; and they are all more or less distinguished by their high cheek-bones and protruding jaws, thus showing that kind of mixture of the pyramidal with the prognathous type which is to be seen among the most degraded of the Malayo-Polynesian races."

In contrast with this retrogressive process, it may be observed that in proportion as the degraded races are intellectually and morally elevated, their physical appearance improves.

Mr. C. S. Roundell, Secretary to the late Royal Commission in Jamaica, tells us that

“The Maroons, who fell under my (his) own observation in Jamaica, exhibited a marked superiority in respect of comportment, mental capacity, and physical type—a superiority to be referred to the saving effects of long-enjoyed freedom. The Maroons are descendants of runaway Spanish slaves, who, at the time of the British conquest, established themselves in the mountain fastnesses.”*

In visiting the native towns interior to Liberia, we have seen striking illustrations of these principles. Among the inhabitants of those towns, we could invariably distinguish the free man from the slave. There was about the former a dignity of appearance, an openness of countenance, an independence of air, a firmness of step, which indicated the absence of oppression; while in the latter there was a depression of countenance, a general deformity of appearance, an awkwardness of gait, which seemed to say, “That man is a slave.”

Now, with these well-known principles before us, why should it be considered strange that, with their fall into barbarism, the “handsome” Ethiopians of Homer and Herodotus should have deteriorated in physical type, and that this degradation of type should continue reproducing itself in the wilds of Africa and in the Western Hemisphere, where they have been subjected to slavery and various other forms of debasing proscription?

The negro is often taunted by superficial investigators with proofs, as is alleged, taken from the monuments of Egypt, of the servitude of negroes in very remote ages. But is there anything singular in the fact that in very early times negroes were held in bondage? Was it not the practice among all the early nations to enslave each other? Why should it be pointed to as an exceptional thing that Ethiopians were represented as slaves? It was very natural that the more powerful Ethiopians should seize upon the weaker, as is done to this day in certain portions of Africa, and reduce them to slavery. And were it not for the abounding light of Christianity now enjoyed in Europe the same thing would be done at this moment in Rome, Paris, and London. For the sites of those cities in ancient times witnessed all the horrors of a cruel and mercenary slave-trade, not in negroes, but Caucasian selling Caucasian.†

* “England and her Subject Races, with special reference to Jamaica.” By Charles Saville Roundell, M. A.

† Cicero in one of his letters, speaking of the success of an expedition against Britain, says the only plunder to be found consisted “Ex emancipis; ex quibus nullos puto te literis aut musicis eruditos expectare;” thus proving, in the same sentence, the existence of the slave-trade, and intimating that it was impossible that any Briton should be intelligent enough to be worthy to serve the accomplished Atticus. (Ad. Att., lib. iv, 18.) Henry, in his History of England, gives us also the authority of Strabo

But were there no Caucasian slaves in Egypt? If it be true that no such slaves are represented on the monumental remains, are we, therefore, to infer that they did not exist in that country? Are we to disbelieve that the Jews were in the most rigorous bondage in that land for four hundred years?

"Not everything which is not represented on the monuments was, therefore, necessarily unknown to the Egyptians. The monuments are neither intended to furnish, nor can they furnish, a complete delineation of all the branches of public and private life, of all the products and phenomena of the whole animal, vegetable, and mineral creation of the country. They cannot be viewed as a complete cyclopædia of Egyptian customs and civilization. Thus we find no representation of fowls and pigeons, although the country abounded in them; of the wild ass and wild boar, although frequently met with in Egypt; none of the process relating to the casting of statues and other objects in bronze, although many similar subjects connected with the arts are represented; none of the marriage ceremony, and of numerous other subjects."*

(CONCLUSION IN NEXT REPOSITORY.)

"UNCLE MOREAU."

The last number of the Repository contained mention of this remarkable native African. We have since been kindly placed in possession of the following article, written by the Rev. Dr. Grier, editor of the *Presbyterian*, of Philadelphia, Pa.; while he was Pastor of the Presbyterian church in Wilmington, N. C. The facts given are stated to have been taken from Moreau's own conversations with the writer at different times, and from General James Owen, who was for many years his guardian and friend. During the war, or shortly after, both parties passed into the eternal world.

We are informed that it was always difficult to get Moreau to speak of his early life, and especially of the reason why he was consigned to slavery. It is likely that he had committed some offence against the law of his tribe, and had been sold to the slave traders as a punishment. Crimes were often punished in this way in Western Africa.

for the prevalence of the slave-trade among the Britons, and tells us that slaves were once an established article of export. "Great numbers," says he, "were exported from Britain, and were to be seen exposed for sale, like cattle, in the Roman market." *Henry*, vol. ii, p. 225. Also, Sir T. Fowell Buxton's "Slave Trade and Banded" Introduction.

*Dr. Kalisch: "Commentary on Exodus," p. 147. London, 1855.

As I write of the good old man whose name is mentioned above, a communication of some interest, addressed to him, lies on the table before me. It is a letter in Arabic (translated also into Chinese and English) sent to Moreau by Yang, a Chinese Mohammedan, residing in Canton, and which was written at the suggestion of Rev. D. Ball, Missionary at Canton, an acquaintance of both parties. The following are the concluding words: "The true Lord, the most worthy, have compassion on my respected Senior Moreau, whose letter has come to hand. It is fully understood. But he and I are separated so many thousand miles from each other that we are not able to meet each other and speak face to face; but we may hope for the returning favors of the true Lord. This will be most fortunate, most fortunate!" I confess that it is not without awakened interest and thought that I look upon the ancient characters which convey words of respect and hope from one in the far East to a dweller in the far West, and which are reproduced in the languages which are now spoken by more than one-half of the inhabitants of our earth.

This incident will serve to introduce a short sketch of the life of one of the men engaged in this novel correspondence—the venerable colored man known familiarly, wherever he is known, by the name of "Uncle Moreau." This is further necessary because of numerous errors which have crept into a sketch already published in the course of its wandering through the newspapers.

"Uncle Moreau" is now well stricken in years, being, according to his own account, eighty-nine years of age. He was born in Western Africa, upon the banks of the Senegal river. His name originally was "Umeroh," which has gradually been changed into the French title he now bears. He belonged to the tribe of the Fulahs, but from which of the various nations inhabited by this people he came it is difficult to ascertain. There is no doubt, however, that he is the most remarkable man of his tribe ever brought to this country, and, perhaps, is now the only one of his nation living in the United States. One of the same was sent back to Africa as early as 1733 by Oglethorpe; another was ransomed and sent to Liberia in 1828; besides these, not more than two Fulahs were known in 1855 to be in the limits of the Southern States.

The story that "Uncle Moreau" was by birth a prince of his tribe is undoubtedly unfounded. His father seems to have been a man of considerable wealth, owning as many as seventy slaves, and living on the proceeds of their labor. He was killed in one of the predatory wars in which the tribes of Western Africa are so incessantly engaged. This occurred when Moreau was only five years old, and the whole family was immediately

removed by an uncle to his residence. Here Moreau was educated; that is, he was taught to read the Koran, to recite certain forms of prayer, and the knowledge of the simpler forms of Arithmetic. So apt was he to learn that he was soon promoted to a mastership, and for ten years taught the youth of his tribe all that they were wont to be taught, which was for the most part lessons from the Koran.

After teaching for many years, Moreau resolved to abandon this pursuit and become a trader; the chief articles of trade being salt, cotton cloths, &c. While engaged in trade, something occurred to which he is very reluctant to refer, and the memory of which evidently gives him pain, which resulted in his being sold into slavery. He was brought down to the coast, shipped for America, in company with only two who could speak the same language, and was landed in Charleston in 1807, just one year previous to the final abolition of the slave trade. He was soon sold to a citizen of Charleston, who treated him with great kindness, but who, unfortunately for Moreau, died in a short time. He was then sold to a harsh, cruel master, who exacted from him labor which he had not strength to perform. From him Moreau found means to escape, and, after wandering for some time in the woods, was found near Fayetteville, North Carolina. Here he was taken up as a runaway, and placed in jail. Knowing nothing of our language as yet, he could not tell who he was, or where he was from; but finding some coals in the ashes of his room, he filled the walls with piteous petitions to be released, all written in the Arabic language. The strange characters, so elegantly and correctly written by a runaway slave, soon attracted attention, and many of the citizens of the town visited the jail to see him.

Through the agency of Mr. Mumford, a citizen of Fayetteville, and of others, the case of Moreau was brought to the notice of Gen. James Owen, of Bladen County, a gentleman well known throughout the Commonwealth for his public services, and always known as a man of humane and generous impulses. He took Moreau out of jail, becoming security for his forthcoming if called for, and carried him with him to his plantation on the Cape Fear River. For a long time his wishes were baffled by the meanness and cupidity of a man who had bought the runaway at a small price from his former master; but at last, by persevering effort, he succeeded in getting legal possession of one in whom he had begun to feel a deep interest. It was greatly to Moreau's joy to find that he was no more to leave his kind guardian and friend, and he has continued to be for more than forty years an attached, faithful, and indulgent servant. As he was never a very strong man, his tasks were never very burdensome, and for many years he has had literally

nothing to do but what it pleased him to do. He is still nominally a slave, but no one could be more really free.

At the time of his purchase by Gen. Owen, Moreau was a staunch Mohammedan, and the first year at least kept the fast of Rhamadan with great strictness. Through the kindness of some friends, an English translation of the Koran was procured for him, and portions of it read to him when he desired it. But he was taught also, carefully and wisely, the elements of a better faith, and he gradually began to lose his interest in the Koran, and to show increasing interest in the sacred Scriptures. Finally he abandoned his own religion, and became a humble and, by all outward signs, sincere believer in Jesus Christ. He was baptized by Rev. Dr. Snodgrass, then Pastor of the Presbyterian Church in Fayetteville, and received into that church. Since that time he has been transferred to the First Presbyterian Church, Wilmington, N. C., of which he has long been a worthy and consistent member. There are few Sabbaths in the year in which he is absent from the house of God, and there are few who seem to worship God in His sanctuary with more unaffected interest and delight.

"Uncle Moreau" is an Arabic scholar, reading the language with great facility, and translating it with ease. His pronunciation of the Arabic is remarkably fine, and his reading is pleasant to hear, even when the hearer is wholly ignorant of the words. His translations are somewhat imperfect, as he has never mastered the English language, but they are often very striking. We remember once hearing him read and translate the twenty-third Psalm, and shall never forget the earnestness and fervour which shone in the old man's countenance as he read of the going down in the dark valley of the shadow of death, and, using his own broken English, continued, "me no fear, master's with me there." There were signs in his countenance and his voice that he felt the power and consoling influence of those blessed words.

In the great revival of 1858, he felt great delight. He was the first at the daily prayer meeting, and the last to leave it. "Joyful times," "joyful times," was his constant exclamation. This indeed indicates his habitual frame of mind. He seems to have come in his pilgrimage to the land described by Bunyan "whose air is very sweet and pleasant, where also is heard continually the singing of birds, and every day flowers appear in the earth, and where the Pilgrim is in sight of the city he is going to." In this state of joyful expectation he is waiting for the command of his King to pass over the river.

Moreau has never expressed any wish to return to Africa, but, on the contrary, a fixed aversion to it, changing the subject whenever it has been suggested. When Dr. Jonas King,

now of Greece, was in this country, he was introduced to Moreau in Fayetteville. General Owen observed an evident reluctance on the part of the old man to converse with Dr. King. After some time he ascertained that the only reason of his reluctance was the fear that one who talked so well in Arabic might have been sent by his own countrymen to reclaim him and carry him again over the sea. After his fears were removed, he conversed with Dr. King with great readiness and delight.

He evidently regards his expatriation as a great Providential favor. "His coming to this country," as he once remarked to the writer, "was all for good." The sharp trials of his early years are over. His false belief has been supplanted by a true and living faith in Jesus Christ, and in the midst of a Christian family, where he is kindly watched over, and in the midst of a church which honors him for his fervent and consistent piety, he is gradually going down into that dark valley, in which his own firm hope is that he will be sustained and comforted by the hand of the Great Master, and from which he will emerge into the brightness of the "perfect day."

THE PORTUGUESE IN EASTERN AFRICA.

Let us look at the results of Portuguese occupancy, if occupancy it can be called. In the year 1497, Vasa da Gama first passed the Cape of Good Hope, and pushed his way eastward. It was the policy of the Portuguese, from that time onward, to occupy certain prominent points on the coast, and thus exclude all other nations. This policy has been pursued for more than two centuries and a half. For a long time little was known of the results. It was a region seldom visited by travellers, and these had few opportunities to learn the practical working of the Portuguese policy. Of course it was known that the slave trade was actively carried on. Inhambane, Quillimane, and Mozambique were great slave marts, from which it is estimated that twelve or fifteen thousand slaves were annually carried away. But of the effects on the natives of the interior, the blighting influence on all legal traffic, the hindrance to a large lucrative commerce, these were not known until the discoveries of Dr. Livingstone revealed them. In 1856 he descended the Zambesi river from the interior, and reached Quillimane, at its mouth. In 1858 he started on his second expedition to the Zambesi. Before his return he had ascended that river, and traced the course of the Shire river, and skirted along the western shore of Lake Nyassa, nearly to its northern extremity. The judgment which he formed on the results of the Portuguese policy is worthy of special notice:

“The main object of the Portuguese Government is not geographical. It is to bolster up that pretence to power which has been the only obstacle to the establishment of lawful commerce and friendly relations with the inhabitants of eastern Africa. * * I may here add that it is this unwarranted assumption of power, over one thousand three hundred miles of coast, from English river to Cape Delgach, where the Portuguese have, in fact, little real authority, which perpetuates the barbarism of the inhabitants. The Portuguese interdict all foreign commerce, except at a very few points, where they have established custom-houses; and even at these, by an exaggerated and obstructive tariff and differential duties, they completely shut out the natives from any trade except that in slaves.

“Looking from South to North, let us glance at the enormous sea-board which the Portuguese in Europe endeavor to make us believe belongs to them. Delagoa Bay has a small fort called Lorenzo Marques, but nothing beyond the walls. At Inhambane they hold a small strip of land by sufferance of the natives. Sofala is in ruins, and from Quillimane northward for six hundred and ninety miles they have only one small stockade, protected by an armed launch in the mouth of the river Angoza, to prevent foreign vessels from trading there. Then at Mozambique they have the little island on which the fort stands, and a strip about three miles long on the main land, on which they have a few farms, which are protected from hostility only by paying the natives an annual tribute, which they call ‘having the blacks in their pay.’ The settlement has long been declining in trade and importance. It is garrisoned by a few hundred sickly soldiers shut up in the fort, and, even with a small coral island near, can hardly be called secure. On the island of Oibo, or Tboe, an immense number of slaves are collected, but there is little trade of any kind. At Pumba Bay a small fort was made, but it is very doubtful whether it still exists, the attempt to form a settlement there having entirely failed. They pay tribute to the Zulus for the lands they cultivate on the right bank of the Zambesi, and the general effect of the pretence to power and obstruction to commerce is to drive the independent native chiefs to the Arab dhow slave-trade, as the only one open to them.”

The last work of Dr. Livingstone abounds with evidence of the truth of what he here charges upon the Portuguese Government. All along that sea-coast of one thousand three hundred miles is a broad belt of territory, in some places well nigh depopulated, everywhere blighted and demoralized by the traffic which the Government officials carry on themselves or

tolerate in others. Beyond that belt of ruin are races, industrious, intelligent, kindly-disposed, moral. They might send out the rich products of their industry and skill, and receive in return all that Europe and America can offer, and chieftest of these the Gospel, were it not for the broad barrier which Portuguese assumption interposes.

Such being the result of the pretended occupancy of that long line of sea-coast, we cannot wonder that the natives themselves begin to revolt against a barbarizing domination, which the nations of the civilized world have too long tolerated. "The Lord is known by the judgment which He executeth; the wicked is snared in the work of his own hands. For the needy shall not always be forgotten; the expectation of the poor shall not perish forever."—*The National Baptist*.

WHEREABOUTS OF DR. LIVINGSTONE.

The false intelligence just brought to England respecting Dr. Livingstone has led to the expression of some anxiety respecting the fate of the distinguished traveler. The news ran that he had reached Zanzibar; but on examination it appeared that the Geographical Society had intelligence from Zanzibar to a much later date than that of the Doctor's asserted arrival there. But the disappointment need not make us more anxious than before respecting Dr. Livingstone's safety. The hopes which Sir Roderick Murchison had expressed, that the Doctor might take his Christmas dinner in England last year, were founded on the assumption that he would adopt a particular course—a course which several of those who are most familiar with the personal characteristics of the brave Doctor considered to be one he was little likely to follow. News had come last Autumn that he was among the Cazembes, and was pushing his way to the northeast coast of Tanganyika. A glance at the map which accompanies Sir Samuel Baker's work on the Albert Nyanza shows how unlikely it is that Livingstone, when once he had attained this neighborhood, would turn towards the beaten track leading to Zanzibar. It is far more probable, in our opinion, that he would push northward to the Albert Nyanza, and endeavor to make his journey homeward along the river-track, pursued by Sir Samuel Baker. Before reaching the country surveyed by the latter, however, Dr. Livingstone would be likely to devote much time and attention to the as yet unexplored portions of the lake, and also to the country lying between the Albert Nyanza and the Tanganyika. This being surmised, we need not expect to hear of him for several months.

It is interesting to consider the probability that the Doctor

will pursue this course, in connection with the news just received from Egypt that Sir Samuel Baker proposed to commence an expedition with the object of putting a forcible end to the abominable slave trade going on in the Nile Basin. In pursuance of this resolution, which was to take effect on April 1, he will take command of a corps of horse and foot, and of a fleet of steamers and boats intended for the navigation of the Albert Nyanza. Should Dr. Livingstone pursue the course we have mentioned—a course which many very eminent authorities think extremely probable—how great will be his surprise to find the lake the scene of a new activity, and how much greater his gratification when he learns that the force and fleet have been placed under the command of his distinguished fellow traveler, in pursuance of an object so dear to his own philanthropic spirit as the suppression of the slave trade of the Nile Basin.—*London News*.

**THE BRITISH AND AFRICAN STEAM NAVIGATION
COMPANY.**

The coming fact which we hailed with joy in January, has, in April, become a fully established one. The three fine new steamers of the new Company have all in turn, and in due order, left this country with full cargoes for the West African Coast, and one of them has also returned. We have not, therefore, now to do with intentions, but with acts; the Company and its steamers are vigorous realities, and the commerce of the West Coast of Africa is rejoicing at increased facilities. The arrival and departure of three steam vessels every month, instead of only two, as heretofore, and of only one until within the last three years, is a fact full of great significance for West Africa. Instead of the horrid slave-traders, stimulating violence and bloodshed, and carrying away their cargoes of human woe, the peaceful prows of magnificent steamers now cleave the waters on the African shore, inciting to peaceful agriculture, to enriching pursuits, and ameliorating trade; and bearing away the rich products of a tropical clime, the growth and preparation of which should diffuse happiness and insure peace. The healthy competition of two independent and unconnected lines of steamers—and we can see no reason why it should not be at the same time a courteous and friendly competition—must greatly benefit the trade and people of the West Coast. We cannot admit a doubt of the actual commerce of the West Coast with Great Britain being quite adequate to the support of two lines of steamers so as to make them both good paying lines, and to give very satisfactory remuneration to the shareholders whose capital is invested in these enterprises. The old Company enjoys postal subsidies from Great

Britain and Sierra Leone of nearly twenty-four thousand pounds a year, or one thousand pounds for each voyage out and home of the twenty-four voyages its vessels now make each year to the Coast.—*African Times*.

THE FRENCH IN EQUATORIAL WEST AFRICA.

A Missionary at the Gaboon wrote, December 13: "A new commandant has just arrived from France, who has associated with him three other officers here, to aid in the administration of affairs; the Admiral, when in the river, being superior, as heretofore. They have asked our educational statistics very particularly, and have informed us that our marriages up to this time will be recognized as valid; but that hereafter marriages must be conformed strictly to French law. It is thought probable that Corisco, and the coast north of Corisco, will ere long become French, and that from the equator north and south, for a considerable distance, there will be no other jurisdiction than that of France. The overthrow of that persecuting dynasty in Spain, that has done so much to curse Africa and hinder the introduction of the gospel among her tribes, is a matter for thanksgiving. Probably Protestant missionaries, who were driven from Fernando Po some years since, will now return and resume their work; and other places on the coast and Spanish isles will now be opened to the gospel. It is wonderful how God is turning and overturning among the nations, preparatory to the universal reign of Christ. All things seem working together for that glorious result.

LIBERIA CONFERENCE SESSION.

The Liberia Conference of the Methodist Episcopal Church met, February 17, at Robertsport, Bishop Roberts presiding. The statistics show improvement in every department but that of laborers to meet the increasing wants of the ripening harvest. The appointments are as follows:

MONTSERRADO DISTRICT, P. E.—Monrovia, H. E. Fuller; J. S. Payne, H. H. Whitefield, sups. Robertsport, D. Ware. St. Paul's River Circuit, to be supplied; O. Richards, sup. Millsburgh and White Plains Circuit, P. Gross, L. R. Roberts. Carysburgh, S. J. Campbell. Queah Mission, to be supplied. Ammons Station, to be supplied.

BASSA DISTRICT, J. G. Thompson, P. E.—Buchanan, to be supplied. Bexley, W. P. Kennedy, Sen., sup. Edina, J. K.

Moore. Durbinville, W. P. Kennedy, Jun. Mount Olive and Marshall, J. H. Deputie.

SINOUE DISTRICT, *C. A. Pitman, P. E.*—Greenville Circuit, C. A. Pitman. Louisiana, J. M. Montgomery.

CAPE PALMAS DISTRICT, *J. M. Moore, P. E.*—Mount Scott, J. M. Moore. Grebo Station and Sardica, J. C. Lowrie, one to be supplied.

Number of members, 1,533, including 387 natives. Their tables show 244 laborers, in which are included 69 natives. There are 40 preachers, 4 of whom are natives. They have 24 churches, valued at \$20,482; 6 parsonages, valued at \$2,960. \$739 were raised for the support of the Gospel, \$31 for Church Extension, and \$5 for Sunday-School Union.

The following report on the state of their work was adopted by the Conference:

The Committee to whom was referred the subject of the general state of the work, beg leave to report as follows:

During the year just closing, our heavenly Father has removed from work to reward three of His laborers from this portion of His vineyard; but the work goes on.

1. We are pleased to say the work in general is in a healthy and prosperous condition. Cape Palmas District has been greatly blessed during the year in a revival of religion from which accessions were made to the society.

2. *Sinoue District.*—The societies here have been divinely favored, and especially the Greenville Circuit. Several have been awakened, and have united with the Church.

3. *Bassa District.*—The Churches here maintain their vitality, having during the year been blessed with spiritual showers from on high at several points. There has been an increase of population on the Edina Circuit by immigration from the United States, which demands additional ministerial labors, and instruction for the youth.

4. *Monrovia District.*—In consequence of the death of the preacher in charge of this point, in the early part of the year, the interest of the work demanded a more efficient pastoral care than we could supply; but the society has maintained its steadfastness, and the results of a protracted meeting were a few additions to the membership. At Robertsport there has been a religious interest and revival, which was fruitful in the conversion of several, among which were some natives.

5. On the *St. Paul River District* no great revival has taken place, yet we have a few accessions to the Church by conversions, mainly among the native Congoes. The schools among the Americo-Liberians and Aborigines are healthful, and promise great good.

The work among the natives is very promising, and the Mount Olive Station exerts an influence upon many natives. Ammons Station, Durbinville, Queah Mission, Sawakce, and the several Congo towns, are points of much interest in the work. Calls from our heathen brethren reach us, to which a favorable response should be made.

EX-PRESIDENT ROBERTS.

This distinguished man has spent recently a few days in Philadelphia, renewing old friendships, and making new friends of all who had never before met him. He was born in Norfolk, Virginia, March 15, 1809, and is therefore sixty years of age. At a very early period of his life, he went with his parents to Petersburg, Virginia, and many have therefore supposed that the city of Petersburg was his birth-place. His mother, "Amelia Roberts," was distinguished for her hospitality. On the 9th of February, 1829, Mrs. Roberts, then a widow, with her seven children, (Uriah, Joseph, John, Elizabeth, William, Henry, Mary,) sailed from Hampton Roads in the ship Harriet for Africa, and arrived in Monrovia, March 18, 1829. Thus forty years the family has been identified with the history of Liberia. John Roberts, the third child, and next in age to Joseph, is the Bishop of the Liberia Conference of the Methodist Episcopal Church. Henry was distinguished as a physician. Mr. Roberts was six years "Governor" and eight years "President" of Liberia, making fourteen consecutive years of public life as the Chief Magistrate. Since 1861 he has been the President of the "Liberia College." We hope that his useful life may be spared, and that his visit may result in the endowment of the College.—*Christian Recorder*.

SLAVERY AND POLYGAMY ABOLISHED.

Yesterday our reporter had an interview with the Hon. Joseph J. Roberts, who for fourteen years acted as Governor and President of the infant Republic, and who is now visiting Philadelphia prior to his return to his African home. Referring to the charges made against him personally, and also against his people, that slavery and polygamy existed, and were countenanced by the Liberian authorities, Mr. Roberts distinctly denies the charge. Some years ago, when several cargoes of slaves were captured, they were landed on the Liberian territory. Each household capable of supporting any others than its own members, took its share of the destitute savages in, and cared for them, the President's family taking it upon

themselves to support sixteen of the unfortunate negroes—hence the rumor that Mr. Roberts held sixteen slaves. Of polygamy, it can only be said it exists neither among the Liberians or the tribes taken into their country as citizens. These tribes practiced polygamy until they became incorporated in the Republic, when it ceased, or if at all, is carried on *sub rosa*, and not with the knowledge or concurrence of the authorities.

The present political divisions in Liberia are known as True Liberians and Whigs, although both parties are in reality working on the same platform; the division being merely nominal, or like coquetry of courtship, thrown in to give spiciness to the affair. In the matter of education, the people are fast advancing. They have a College, of which Mr. Roberts is President, and schools which, under good management, must be doing much to advance the intelligence of the little community. The sugar and other products, rice, arrowroot, and coffee, which are raised by the agricultural portion of the population, are exported in considerable quantities to the British colony of Sierra Leone. Concerning the Americo-Liberians, as the emigrants from this country are termed, the ex-President says, that they make good citizens and well-to-do farmers.—*Philadelphia Inquirer*.

AMERICAN COLONIZATION SOCIETY.

The Fifty-second Annual Report of this Society, recently issued, contains interesting statements of the progress of emigration to Liberia, applications for settlement, and of affairs in the Republic. The latter has now its fourth President in the person of Mr. Payne, who is a native of Richmond, Va., was taken to Monrovia, the capital of Liberia, when ten years of age, and received his education there. The Liberia College, established in 1851, has now suitable buildings in Monrovia for some years to come; a library of several thousand volumes, with a fund of \$5,000 for its increase; and an able Faculty, all of African descent. To meet the rapidly increasing wants of the trade between England and the West coast of Africa, the British and African Steamship Company announce that they intend to begin early in this year to run the Bonny, the first of three steamers, from Glasgow and Liverpool to Sierra Leone, Cape Palmas, Cape Coast Castle, Accra, Lagos, Benin, Bonny, Old Calabar, and Fernando Po. These vessels are being specially constructed in the Clyde, and will make the third line of steamers plying between the two continents. The commercial marine of Liberia is stated to consist of forty-seven vessels, of which four belong to Cape Mount, fifteen to Monrovia, thirteen to Grand Bassa, and fifteen to Cape Palmas. To these have been added the "James M. Waterbury," dispatched from

New York, April 28, 1868, in charge of a colored captain, mate, and crew, to a young and enterprising firm of Liberians at Monrovia.

In an address at the last annual meeting, held in Washington in January, the Hon. Joseph J. Roberts, formerly President of Liberia, and now President of the Liberia College, gave a sketch of the first settlement, early trials, and progress of the colony, and of the subsequent prosperity of the young Republic. The following brief summary presented by Mr. Roberts will interest our readers: The Republic of Liberia now enjoys all the elements of free institutions and self-government, and embraces within her territorial limits at the present time about six hundred miles of sea-coast, with the privilege of acquiring in the interior an almost unlimited jurisdiction over territory, to any extent. There is now under the political control of the Government a population of not less than six hundred thousand souls. Of this number, about fifteen thousand are emigrants, or the descendants of emigrants, from the United States and other civilized countries, about four thousand recaptured Africans, and the remainder aboriginal inhabitants, of whom many have become assimilated to the Americo-Liberians in culture. In the four counties of the Republic are thirteen flourishing towns and villages, with their churches, school-houses, and comfortable dwellings, many of them built of stone and brick. In agriculture there is a steady increase, including more particularly the production of sugar and coffee, which are now articles of regular export. Under this head last year should be mentioned six hundred tons of cam-wood, twelve hundred tons of palm-oil, and ten hundred tons of palm-kernels. Three Liberian vessels, of foreign construction, were dispatched in 1868 for Liverpool with full cargoes of palm-oil, cam-wood, and ivory, brought from the interior.—*Philadelphia Ledger*.

LIBERIAN ADVERTISEMENTS.

We give the following advertisements an insertion *without charge*. They are taken from the *True Whig* of Monrovia, and indicate agricultural activity on the St. Paul's river:

JESSE SHARP, sugar planter and manufacturer, steam mill ten-horse power, will supply orders for first quality brown sugar at a moderate price. New York settlement, St. Paul's river.

W. S. ANDERSON, planter and manufacturer of sugar; steam mill twenty-four-horse power. Guadilla Farm, New York settlement.

M. T. DECOURSEY, planter and manufacturer of sugar, coffee, and dealer in African produce. Fair Haven Farm, New York York settlement.

DAVID WISE, large coffee planter. Central Farm. Clay-Ashland, 10,000 trees. Will supply orders for coffee in large quantities.

D. W. COLEMAN, trader in native African and domestic produce. Clay-Ashland.

H. W. ERSKINE, manufacturer of soap, good quality, by steam apparatus. Orders supplied for the coast trade. Clay-Ashland, St. Paul's river.

H. W. JOHNSON, senior, large coffee plantation, 6,000 trees. Orders for coffee will be supplied. Greenwood Valley Farm, Clay-Ashland, St. Paul's river.

AUGUSTUS WASHINGTON, planter and manufacturer of sugar, and dealer in African and domestic produce. White Plains settlement, St. Paul's river, head of navigation and terminus of Carysburg road.

WM. H. ROE, planter and manufacturer of sugar; steam mill twelve-horse power. Order for sugar will be promptly attended to. Louisiana settlement, St. Paul's river.

GEO. R. BROWN, senior, planter and grower of all kinds of agricultural produce; and will supply orders for the same. Louisiana settlement, St. Paul's river.

WM. COOPER, GARRET, AND JAMES COOPER, planters and manufacturers of sugar; steam mill six-horse power. St. Paul's river.

AFRICAN COLONIZATION—FACTS AND FIGURES.

The average annual receipts of the American Colonization Society, from 1849 to 1869, amounted to \$72,772 41; while the average annual expenditures of the Society during this period, upon its Secretaries and collecting Agents, have been less than \$8,000. The entire amount received by the Society, prior to 1869, was \$2,251,339 02.

The number of negroes colonized by this Society during the last four years is 2,234; over 500 of whom were members of Christian churches, and some 20 of them licensed preachers of the Gospel. The total number colonized by the Society is 12,995. The Maryland State Colonization Society, not auxiliary to the Parent Society, has colonized 1,227; and 5,722 Re-

captured Africans have been sent to Liberia at the expense of the Government of the United States, making the whole number colonized in Liberia 19,944.

Including its Aboriginal inhabitants, the African Republic now contains a population of more than half a million of the children of Africa, living under a government modeled after our own, and in formal treaty with Great Britain, France, the Hanseatic States, the Netherlands, Belgium, Denmark, Sweden and Norway, Italy, Portugal, and the United States. We have only to look to behold a Christian nation—an independent nationality of the colored race, twenty-two years old, with its schools and churches and College, where sixty years ago heathenism in its worst forms reigned supreme.

Within the limits of the Republic three Missionary Boards of the United States have, for many years, annually expended in the mission work more than \$50,000.

The Protestant Episcopal Board has appropriated nearly \$26,000 to that field for the present year. Under its supervision, Bishop Payne reports nine church buildings and five commodious schoolhouses; twenty-five teachers and catechists, sixteen of whom are natives; five hundred and thirty-nine day scholars, two hundred and fifty-three of whom are natives; seven hundred and ninety-six Sunday-school scholars, about two hundred and fifty of whom are natives; ten colored ministers, seven of whom are natives; and six candidates for orders.

Bishop Roberts, of the Methodist E. Church of Liberia, reports fifteen ministers connected with the Conference; six assistants; thirty-two local preachers; thirty Sunday-schools, with one hundred and seventy teachers; nine common schools at the expense of the Mission, and two seminaries; the Mission being composed entirely of colored persons.

The Presbyterian Board reports in their mission work in Liberia eight preachers and five teachers—all colored but one. Of these it is said: "Their work is at first among the American Liberians, but its ultimate bearings and its greatest scope will be among the native Africans within the limits and within reach of Liberia. Of this native population, some persons are even now brought under Christian instruction in connection with the Liberian churches and missions."

There is an impression in some minds that Liberia needs few if any more emigrants from the United States; and that the American Colonization Society should change its policy, and use its funds for the education of the people already in the Republic, rather than to increase their number. In view of such impression, a letter was addressed to Mr. B. V. R. James, one of Liberia's most intelligent and reliable citizens—having resided there thirty-three years—containing the following inquiry: "Are we sending you too many emigrants?"

Mr. James answers this question, under date of October 6, 1868, thus: "*No! No! No!* emphatically *No!* We need more emigrants, not less. New countries have to be peopled by emigrants—cannot be by natural increase. If men lived 969 years, as in olden times, we might hope. Our success is hindered most by our weak and sparse civilized population."

President Payne, in his message to the Liberia Legislature of last December, said: "I consider it important to recommend to you for consideration the subject of emigration to this Government. I am of the opinion that the circumstances of a country, in which the proportion of the civilized populace bears so small a ratio to the uncivilized, make it necessary that the Government should not omit to use any means within its power to increase its enlightened population. * * * I propose that, continuing thus to manifest this interest, the Government be authorized to appeal to the colored men of the United States of North America, and elsewhere, and invite them on most liberal terms to aid in the maintenance of a Christian Government in the land of our fathers; and the Government be also authorized to enter into an arrangement with the Government of the mother Republic, by which emigration may be promoted, and the security of this struggling infant State increased."

And Ex-President Roberts, than whom no one is more competent to speak on the subject, recently said in answer to a question touching the *character* of emigrants, "If two apply for a passage, send both if you have the means; If not, send the most promising of the two."

JOHN ORCUTT;

Secretary American Colonization Society, 2A Bible House, N. Y. City.

OBITUARY.

THE HON. HENRY DUTTON, who died at New Haven, Conn., on the 26th of April, in the 74th year of his age, was a Vice-President of the American Colonization Society since January 15, 1855. After attaining eminence in the legal profession, he became Professor in the Yale Law School in 1847, and continued in office till the close of his life. He was successively Governor of the State and Judge of the Supreme Court, and has long been eminent among the public men of Connecticut.

A correspondent of the *South-Western Presbyterian* announces the death, at Pass Christian, Mississippi, April 19, of JOHN EDWARD CALDWELL, Esq., in the 54th year of his age, the youngest son of Elias Boudinot Caldwell, Esq., who, with his brother-in-law, Rev. Robert Finley, D. D., Hon. Charles Fenton Mercer, and others, in 1816, "laid the foundation of the Republic of Liberia, by their organization of the American Colonization Society, which, in the opinion of the writer, will yet be blessed in the redemption of Africa."

EMIGRANTS FOR LIBERIA.

The abolition of slavery has not only increased but given the people of color the liberty to gratify the disposition to remove to Liberia. Previous to the late mighty contest, the Colonization Society frequently had but a limited number of applicants for passage and settlement. This was the case during the four years of the war, (1861 to 1864,) when a total of 169 persons, or about 42 each year, were sent. In the four years which have since elapsed, (1865 to 1868,) the Society colonized in Liberia 2,234 emigrants, or an average of 558 per annum. In no equal period of the Society's existence, except one, have so many emigrants been settled in Western Africa. And this large number gives but the small portion of the persons who applied for a passage.

Of the 2234 emigrants sent, 177 were from Virginia, 209 from Tennessee, 602 from South Carolina, and 767 from Georgia. A fair proportion could read, most of the male adults were of some fixed industrial pursuit, and at least 500 were members

of some Christian church; about 20 of them being licensed ministers of the Gospel.

This quiet exodus was entirely spontaneous—the sole result of the inquiries and reflections of the voyagers. And the stream of emigration bids fair to be kept up, the intending emigrants desiring to better their condition, and to help to give law, liberty, the English language, and religion to the untold millions of benighted Africa. Funds are needed by the Colonization Society to meet the applications for passage and settlement of the people of color, being unable themselves to meet the necessary expenses. A future of importance beyond what the country has yet witnessed is before this movement.

WEST AFRICAN COTTON.

We are indebted to an active friend of this Society for the following interesting communication from the Rev. Alexander Crummell, of Liberia, in regard to the growth and manufacture of cotton in West Africa:

DEAR SIR: I doubt very much my ability to give you correct information upon the points you moot in your letter; but I know you will kindly judge even my errors and inaccurate statements, inasmuch as I shall attempt to state only what has come under my own observation, or the observation of trustworthy and truthful friends.

The cotton which is manufactured in Africa by natives into cloths, for home use, and for trade, is the growth of a shrub or plant, similar to the American upland shrub, grown in the United States. It is, without doubt, identical with the latter in nature; but has these variations from it: (a) It is a perennial. I have seen plants in our settlements eight and ten years old. (b) Its yield is finer than the American plant; but (c) its staple is much shorter. (d) The shrub grows six, seven, and even eight feet high, with a wide spread of umbrage. (e) It can be picked three and four times a year. I have seen it budding and blossoming on one side, while full blown balls were being picked on the other. (f) Its growth, when planted in a proper season, is so rapid that the plants can be picked seven or eight months from planting. (g) I have seen the yellow and the white cotton growing in Liberia in many places in small patches; but I have heard that there are some three or four varieties. (h) From the fact that it is grown two and three hundred miles, interiorwards, back of our settlements, and that the manufacture of it, on simple native looms, has been carried on from time immemorial, I infer that it is indigenous. Moreover we, that is, Liberians, find by experiment that the American seed fails; while, on the other hand, seed obtained from the interior natives grows abundantly, and produces flourishing perennials. (i) It is cultivated in the Mandingo country extensively. They manufacture cot-

ton cloths for wear and for trade. Thousands of these cloths are sold to the merchants of Monrovia annually. From the number that are annually sold at Lagos, the growth must be very great through all the Abbeokutan country up to the banks of the Niger. We have no cotton planters in Liberia; the shrubs that are grown are only for domestic use, and hence I am unable to give an estimate of an acre's yield. My own opinion is that, when we commence the growth of cotton, we shall find it more lucrative than anything else. I have no doubt that a well tilled acre of cotton would yield its proprietor two and a half bales of cotton, 500 pounds to a bale.

Perhaps I may be pardoned for venturing an opinion just here. I have no doubt that eventually there will be a large supply of cotton from West Africa through the ports of Liberia. When I was living on the St. Paul's river, (1856,) a neighbor of mine, at my suggestion, made the effort to get a supply of the raw material. He mentioned his desire to the Mandingo chiefs, and offered to pay them in any articles of trade they demanded. In less than two months they brought him large parcels of raw cotton, unginning, for some two or three months, until he accumulated a great quantity; but having no gins, and his capital thus lying dead upon his hands, he gave up the trade. That brief experiment satisfied me that, if he had continued this business, and had been sustained two or three years, what with his demand, and the spur he would have given the natives to plant, with the enormous greed of the native African, he would have made cotton-planting the business of our natives through all the region back of Monrovia, from Millsburg interiorward. I do not think that our colonist population can be looked to for cotton for twenty years to come. Coffee and sugar-cane engross their attention.

You put a few questions concerning the cotton tree. It grows everywhere in Liberia, and I believe all through West Africa. It attains a size larger than your largest elms; indeed I have seen no trees in the United States equal to it in bulk and height. Properly speaking, however, it yields no cotton. From the ends of its branches it produces a beautiful silky substance, in considerable quantity, but of no possible use. It has neither strength nor length of staple, and cannot be spun by machinery. The natives make large canoes out of its trunk, and even these lack durability; and we Americans cut the tree down wherever we find it. I am sir, very truly, your obedient servant,

ALEX. CRUMMELL.

ITEMS OF INTELLIGENCE.

ITS WORK AND RESOURCES.—The recent Annual Meeting of the American Colonization Society is said to have been of unusual interest. The number of emigrants sent during the last four years is two thousand two hundred and thirty-four. Several hundred applications have been made for a passage, among them twenty-four from Portland, Maine. The Society owns an emigrant ship valued at \$30,000, which will carry comfortably six hundred; and a Building in Washington city worth \$50,000, which is a source of income from rents. It has also some money in the Treasury, which must be largely increased to enable it to meet the demands of the present year.—*Es. Paper.*

AMERICAN COLONIZATION SOCIETY.—This old and useful friend of the colored race has now an Office at No. 24 Bible House, New York, and one of its Secretaries, the Rev. Dr. Orcut is successfully presenting its claims to the attention and assistance of the Christian public. Among the large number of colonists recently sent to Liberia by the American Colonization Society are several ministers of the Gospel, while a considerable proportion of them are professing Christians. It would seem as if the time had at length arrived when our Government, as such, should provide ample facilities for transmitting to their own land all persons of African descent who desire to go there, and for aiding them to settle advantageously upon the homesteads which the Republic of Liberia offers to them. As President Roberts, the former Chief Magistrate of Liberia, is at present in this country, being now the President of its enterprising College, it has been suggested by some, that an effort be made to secure at once a proper endowment for the institution. *New York Correspondent of the (Philadelphia) Presbyterian.*

PRESIDENT PAYNE'S MESSAGE to the Liberian Congress was delivered December last. It says that the debt of the Republic is \$66,636 94. The receipts of the public treasury for the past year were \$81,691 24, the disbursements \$68,332 50. The Aborigines make no opposition to being taxed, though there are six hundred thousand of them. A compulsory educational system is urged, and the necessity of further encouragement to emigration set forth by the President.

BISHOP PAYNE, so enfeebled and manifesting no recuperative powers, thinks that his usefulness in the African field is at an end, and, under a conviction of duty, has signified his intention to withdraw from the Mission. His arrival in the United States may be expected in June. *Thirty three* years of the best portion of Bishop Payne's life has been devoted to this service.

PROGRESS AND ENCOURAGEMENT.—Twenty years ago I laid the foundation of this (St. Mark's) our first church, and we had but eight communicants. Now there are over a hundred, and two hundred Sunday-school scholars; besides two hundred to three hundred communicants elsewhere. Then we had no Liberian or native Minister, and but one or two teachers. Now, by God's blessing, we have eight Liberian and four native Ministers, with a goodly number of catechists and teachers of both classes; eight Liberian and two native churches may be considered established; while at eleven other stations along the Liberian coast or to the distance of one hundred miles interior, twenty thousand Liberian and three millions of natives are all accessible, and invite our ever-enlarging efforts.—*Bishop Payne.*

NATIVE MINISTRY.—In Sierra Leone, West Africa, in the work of the English Church Missionary Society, the native ministry form more than three-fourths of the missionary staff; in the Yoruba mission, more than one-third. In the Niger mission, employing sixteen laborers, not a single European is found.

THE GERMAN MISSION on the Gold Coast, West Africa, reports 600 pupils in their various schools, and 1,000 converts. They have some forty missionaries, (foreign,) male and female connected with their mission.

MOSELEKATSE.—The famous Moselekatse, King of the Matebeti, country of the new gold-fields, and thence to Tette, is dead. His son Koromann was proclaimed King by Moselekatse when he found he was dying. The new King was brought up among the *Ringkoppen*, a tribe all but exterminated by Moselekatse, and who have hitherto had no intercourse with the white man—no hunters ever having penetrated thus far. The white men in the country have not been in any way molested, and the new chieftain, being now firmly established, is likely to continue friendly to them.

Receipts of the American Colonization Society,

From the 20th of April, to the 20th of May, 1869.

NEW HAMPSHIRE.		Hon. P. D. Vroom, ea. \$10; J. S. Chambers, Miss S. T. Sherman, ea. \$5; Henry Wood, \$2.	02 00
By Rev. Dr. Orcutt, (\$20.)			10 00
Royalton—Mrs. E. B. Ripley.....	\$20 00	Burlington—Mrs. E. P. Gurney...	20 00
By Rev. J. K. Converse, (\$120.)		Jamesburg—Miss Ellen Schenck.	92 00
Portsmouth—A Lady, \$20; Dr. D. H. Pierce, Mrs. Dr. Burroughs, Hon. Ichabod Goodwin, Mrs. W. Williams, Miss M. Rogers, each \$10; Mrs. E. Haven, \$4; Mrs. Henry Ladd, J. M. Tredick, Rev. George M. Adams, Charles E. Myers, Collection Universalist Society, Cash, ea. \$5; W. H. Y. Hackett, J. H. Bailey, ea. \$3; Mrs. J. H. Foster, Mrs. A. W. Haven, ea. \$2; J. D. Pillow, Cash, ea. \$1.....	120 00		140 00
VERMONT.		DISTRICT OF COLUMBIA.	
Hardland—Den. Elias Bates, by Rev. F. Butler.....	2 00	Washington—A member of the New York Avenue Presbyterian Church, annual donation, \$5 81; Miscellaneous, \$157 60....	163 41
NEW YORK.		ILLINOIS.	
By Rev. Dr. Orcutt, (\$471 71.)		By Rev. G. S. Ingalls, (\$81 20.)	
New York City—Legrand Lockwood, Mrs. Harriet D. Cruger, ea. \$100; Moses Allen, \$25; C. T. Reynolds & Co., \$20; Dr. James Anderson, J. M. Mills, William Walker, ea. \$10; North Collegiate R. D. Church, \$40 00; A. S. Barnes & Co., (in books,) \$50.....	365 00	Woodhull—Presb. Ch. Collection..	9 20
Brooklyn—Refd Dutch Church, Rev. Mr. Meeker, Pastor.....	13 75	Lynn—Jno. Ridenour, \$2; Mrs. Eliza Knowles, \$1 50; C. M. Johnson, David Blightel, D. E. Ridenour, ea. \$1; Mrs. Susan Ridenour, Mrs. Catherine Blightel, ea. 50 cts.....	7 50
Poughkeepsie—Stephen M. Buckingham, \$50—thirty of which to const. himself a L. M.; Mrs. M. J. Myers \$27; Dr. E. L. Beadie, \$10.....	87 00	Andover—Jno. C. Edwards, \$2; N. F. Robinson, Dan Connaughey, Wight, ea. \$1; John McCaw, 25 cts; Presbyterian Ch. Collection, \$9 25.....	14 50
	471 71		31 20
NEW JERSEY.		MICHIGAN.	
By Rev. Dr. Orcutt, (\$92.)		Ypsilanti—From a Friend.....	5 00
Trenton—Third Pres. Church, \$20; Thos. J. Stryker, B. Gummere,		FOR REPOSITORY.	
		VERMONT—Putney—Major Crawford, to Jan. 1, 1870, by Gen. J. W. Phelps.....	5 00
		NEW YORK—New York City—Samuel Johnson, to May 1, 1870, by Rev. Dr. Orcutt.....	1 00
		TENNESSEE—Murfreesboro—T. S. Stewart, for 1869.....	1 00
		MICHIGAN—Ypsilanti—Mrs. L. W. Norris, to April 1, 1870.....	1 00
		Repository.....	98 00
		Donations.....	747 72
		Miscellaneous.....	157 00
		Total.....	\$915 82

T H H

African Repository.

Vol. XLV.]

WASHINGTON, JULY, 1869.

[No. 7.

THE NEGRO IN ANCIENT HISTORY.*

BY REV. EDWARD W. BLYDEN, PROFESSOR IN LIBERIA COLLEGE, WEST AFRICA.

[CONCLUDED FROM PAGE 172.]

But we are told that the Negroes of Central and West Africa have proved themselves essentially inferior, from the fact that in the long period of three thousand years they have shown no signs of progress. In their country, it is alleged, are to be found no indications of architectural taste or skill, or of any susceptibility of æsthetic or artistic improvement; that they have no monuments of past exploits; no paintings or sculptures; and that, therefore, the foreign or American slave-trade was an indispensable agency in the civilization of Africa; that nothing could have been done for the Negro while he remained in his own land, bound to the practices of ages; that he needed the sudden and violent severance from home to deliver him from the quiescent degradation and stagnant barbarism of his ancestors; that otherwise the civilization of Europe could never have impressed him.

In reply to all this we remark: 1st, that it remains to be proved, by a fuller exploration of the interior, that there are no architectural remains, no works of artistic skill; 2dly, if it should be demonstrated that nothing of the kind exists, this would not necessarily prove essential inferiority on the part of the African. What did the Jews produce in all the long period of their history before and after their bondage to the Egyptians, among whom, it might be supposed, they would have made some progress in science and art? Their forefathers dwelt in tents before their Egyptian residence, and they dwelt in tents after their emancipation. And in all their long national history they produced no remarkable architectural monument but the Temple, which was designed and executed by a man miraculously endowed for the purpose. A high antiquarian authority tells us that "pure Shemites had no art."† The lack of architectural and artistic skill is no mark of the absence

* From the *Methodist Quarterly Review*. This is, so far as we know, the first article in any Quarterly written by a hand claiming a pure Ethiopic lineage.

† Rev. Stuart Poole, of the British Museum, before the British Association. 1864.

of the higher elements of character.* 3dly, With regard to the necessity of the slave trade, we remark, without attempting to enter into the secret counsels of the Most High, that without the foreign slave trade Africa would have been a great deal more accessible to civilization, and would now, had peaceful and legitimate intercourse been kept up with her from the middle of the fifteenth century, be taking her stand next to Europe in civilization, science, and religion. When, four hundred years ago, the Portuguese discovered this coast, they found the natives living in considerable peace and quietness, and with a certain degree of prosperity. Internal feuds, of course, the tribes sometimes had, but by no means so serious as they afterward became under the stimulating influence of the slave trade. From all we can gather, the tribes in this part of Africa lived in a condition not very different from that of the greater portion of Europe in the Middle Ages. There was the same oppression of the weak by the strong; the same resistance by the weak, often taking the form of general rebellion; the same private and hereditary wars; the same strongholds in every prominent position; the same dependence of the people upon the chief who happened to be in power; the same contentedness of the masses with the tyrannical rule. But there was industry and activity, and in every town there were manufactures, and they sent across the continent to Egypt and the Barbary States other articles besides slaves.

The permanence for centuries of the social and political status of the Africans at home must be attributed, first, to the isolation of the people from the progressive portion of mankind; and, secondly, to the blighting influence of the traffic introduced among them by Europeans. Had not the demand arisen in America for African laborers, and had European nations inaugurated regular traffic with the coast, the natives would have shown themselves as impressible for change, as susceptible of improvement, as capable of acquiring knowledge and accumulating wealth, as the natives of Europe. Combination of capital and co-operation of energies would have done for this land what they have done for others. Private enterprise, (which has been entirely destroyed by the nefarious traffic,) encouraged by humane intercourse with foreign lands,

* Rev. Dr. Goulburn, in his reply to Dr. Temple's celebrated Essay on the "Education of the World," has the following suggestive remark: "We commend to Dr. Temple's notice the pregnant fact, that in the earliest extant history of mankind it is stated that arts, both ornamental and useful, (and arts are the great medium of civilization,) took their rise in the family of Cain. In the line of Seth we find none of this mental and social development,"—*Replies to Essays and Reviews*, p. 34. When the various causes now co-operating shall have produced a higher religious sense among the nations, and a corresponding revolution shall have taken place in the estimation now put upon material objects, the effort may be to show, to his disparagement—if we could imagine such an unamiable undertaking as compatible with the high state of progress then attained—that the Negro was at the foundation of all material development.

would have developed agriculture, manufactures, and commerce; would have cleared, drained, and fertilized the country, and built towns; would have improved the looms, brought in plows, steam-engines, printing-presses, machines, and the thousand processes and appliances by which the comfort, progress, and usefulness of mankind are secured. Bnt, alas! *Dis aliter visum.*

“Freighted with curses was the bark that bore
The spoilers of the West Guinea’s shore;
Heavy with groans of anguish blew the gales
That swelled that fatal bark’s returning sails:
Loud and perpetual o’er the Atlantic’s waves,
For guilty ages, rolled the tide of slaves;
A tide that knew no fall, no turn, no rest—
Constant as day and night from East to West,
Still widening, deepening, swelling in its course
With boundless ruin and resistless force.”—MONTGOMERY.

But although, amid the violent shocks of those changes and disasters to which the natives of this outraged land have been subject, their knowledge of the elegant arts, brought from the East, declined, they never entirely lost the *necessary* arts of life. They still understand the workmanship of iron, and, in some sections of the country, of gold. The loom and the forge are in constant use among them. In remote regions, where they have no intercourse with Europeans, they raise large herds of cattle and innumerable sheep and goats; capture and train horses, build well-laid-out towns, cultivate extensive fields, and manufacture earthenware and woolen and cotton cloths. Commander Foote says: “The negro arts are respectable, and would have been more so had not disturbance and waste come with the slave trade.”*

And in our own times, on the West Coast of Africa, a native development of literature has been brought to light of genuine home-growth. The Vey people, residing half way between Sierra Leone and Cape Mesurado, have within the last thirty years invented a syllabic alphabet, with which they are now writing their own language, and by which they are maintaining among themselves an extensive epistolary correspondence. In 1849 the Church Missionary Society in London, having heard of this invention, authorized their Missionary, Rev. S. W. Koelle, to investigate the subject. Mr. Koelle traveled into the interior, and brought away three manuscripts, with translations. The symbols are phonetic, and constitute a syllabarium, not an alphabet; they are nearly two hundred in number. They have been learned so generally that Vey boys in Monrovia frequently receive communications from their friends in the Vey country, to which they readily respond. The Church Missionary Society have had a font of

* “Africa and the American Flag.” p. 52.

type cast in this new character, and several little tracts have been printed and circulated among the tribe. The principal inventor of this alphabet is now dead; but it is supposed that he died in the Christian faith, having acquired some knowledge of the way of salvation through the medium of this character of his own invention.* Dr. Wilson says:

“This invention is one of the most remarkable achievements of this or any other age, and is itself enough to silence forever the cavils and sneers of those who think so contemptuously of the intellectual endowments of the African race.”

Though “the idea of communicating thoughts in writing was probably suggested by the use of Arabic among the Mandingoes,” yet the invention was properly original, showing the existence of genius in the native African, who has never been in foreign slavery, and proves that he carries in his bosom germs of intellectual development and self-elevation, which would have enabled him to advance regularly in the path of progress had it not been for the blighting influence of the slave trade.

Now are we to believe that such a people have been doomed, by the terms of any curse, to be the “servant of servants,” as some upholders of Negro slavery have taught? Would it not have been a very singular theory that a people destined to servitude should begin, the very first thing, as we have endeavored to show, to found “great cities,” organize kingdoms, and establish rule—putting up structures which have come down to this day as a witness to their *superiority* over all their contemporaries—and that, by a Providential decree, the people whom they had been fated to serve should be held in bondage by them four hundred years?

“The remarkable enterprise of the Cushite hero, Nimrod; his establishment of imperial power, as an advance on patriarchal government; the strength of the Egypt of Mizraim, and its long domination over the house of Israel; and the evidence which now and then appears, that even Phut (who is the obscurest in his fortunes of all the Hamite race) maintained a relation to the descendants of Shem which was far from servile or subject; do all clearly tend to limit the application of Noah’s maledictory prophecy to the precise terms in which it was indited: “Cursed be Canaan; a servant of servants shall he” (not Cush, not Mizraim, not Phut, but he) “be to his brethren.” If we then confine the imprecation to Canaan, we can without difficulty trace its accomplishment in the subjugation of the tribes which issued from him to the children of Israel from the

* Wilson’s “Western Africa,” p. 95, and “Princeton Review for July, 1858,” p. 462.

time of Joshua to that of David. Here would be verified Canaan's servile relation to Shem; and when imperial Rome finally wrested the scepter from Judah, and, "dwelling in the tents of Shem," occupied the East and whatever remnants of Canaan were left in it, would not this accomplish that further prediction that Japheth, too, should be lord of Canaan, and that (as it would seem to be tacitly implied) mediately, through his occupancy of the tents of Shem?*

A vigorous writer in the "Princeton Review" has the following:

"The Ethiopian race, from whom the modern Negro or African stock are undoubtedly descended, can claim as early a history, with the exception of the Jews,† as any living people on the face of the earth. History, as well as the monumental discoveries, gives them a place in ancient history as far back as Egypt herself, if not farther. But what has become of the contemporaneous nations of antiquity, as well as others of much later origin? Where are the Numidians, Mauritanians, and other powerful names, who once held sway over all Northern Africa? They have been swept away from the earth, or dwindled down to a handful of modern Copts and Berbers of doubtful descent."

"The Ethiopian, or African race, on the other hand, though they have long since lost all the civilization which once existed on the Upper Nile, have, nevertheless, continued to increase and multiply, until they are now, with the exception of the Chinese, the largest single family of men on the face of the earth. They have extended themselves in every direction over that great continent, from the southern borders of the Great Sahara to the Cape of Good Hope, and from the Atlantic to the Indian Ocean, and are thus constituted masters of at least three-fourths of the habitable portions of this great continent. And this progress has been made, be it remembered, in despite of the prevalence of the foreign slave trade, which has carried off so many of their people; of the ceaseless internal feuds and wars that have been waged among themselves; and of a conspiracy, as it were, among all surrounding nations, to trample out their national existence. Surely their history is a remarkable one; but not more so, perhaps, than is foreshadowed in the prophecies of the Old Testament Scriptures. God has watched over and preserved these people through all the vicissitudes of their unwritten history, and no doubt for some great purpose of mercy toward them, as well as for the display of the glory of His own grace and providence; and we may expect

* Dr. Peter Holmes, Oxford, England.

† The Jews not excepted. Where were they when the Pyramids were built?

to have a full revelation of this purpose and glory as soon as the everlasting Gospel is made known to these benighted millions."*

One palpable reason may be assigned why the Ethiopian race has continued to exist under the most adverse circumstances, while other races and tribes have perished from the earth; it is this: *They have never been a blood-thirsty or avaricious people.* From the beginning of their history to the present time their work has been constructive, except when they have been stimulated to wasting war by the covetous foreigner. They have built up in Asia, Africa, and America. They have not delighted in despoiling and oppressing others. The nations enumerated by the reviewer just quoted, and others besides them—all warlike and fighting nations—have passed away or dwindled into utter insignificance. They seem to have been consumed by their own fierce internal passions. The Ethiopians, though brave and powerful, were not a fighting people, that is, were not fond of fighting for the sake of humbling and impoverishing other people. Every reader of history will remember the straightforward, brave, and truly Christian answer returned by the King of the Ethiopians to Cambyses, who was contemplating an invasion of Ethiopia, as recorded by Herodotus. For the sake of those who may not have access to that work we reproduce the narrative here. About five hundred years before Christ, Cambyses, the great Persian warrior, while invading Egypt, planned an expedition against the Ethiopians; but before proceeding upon the belligerent enterprise he sent "spies, in the first instance, who were to see the table of the sun, which was said to exist among the Ethiopians, and besides, to explore other things, and, to cover their design, they were to carry presents to the King. * * * When the messengers of Cambyses arrived among the Ethiopians, they gave the presents to the King, and addressed him as follows: 'Cambyses, King of the Persians, desirous of becoming your friend and ally, has sent us, bidding us confer with you, and he presents you with these gifts, which are such as he himself most delights in.'"

But the Ethiopian, knowing that they came as spies, spoke thus to them:

"Neither has the King of Persia sent you with these presents to me because he valued my alliance, nor do you speak the truth, for you are come as spies of my kingdom. Nor is he a just man; for if he were just he would not desire any other territory than his own; nor would he reduce people into ser-

*"Princeton Review, July 1858," pp. 448, 449.

vitute who have done him no injury. However, give him this bow, and say these words to him: 'The King of the Ethiopians advises the King of the Persians, when the Persians can thus easily draw a bow of this size, then to make war on the Macrobian Ethiopians with more numerous forces; but until that time let him thank the gods, who have not inspired the sons of the Ethiopians with the desire of adding another land to their own.' '*

Are these a people, with such remarkable antecedents, and in the whole of whose history the hand of God is so plainly seen, to be treated with the contempt which they usually suffer in the lands of their bondage? When we notice the scornful indifference with which the Negro is spoken of by certain politicians in America, we fancy that the attitude of Pharaoh and the aristocratic Egyptians must have been precisely similar toward the Jews. We fancy we see one of the magicians in council, after the first visit of Moses demanding the release of the Israelites, rising up with indignation and pouring out a torrent of scornful invective such as any rabid anti-Negro politician might now indulge in.

What privileges are those that these degraded Hebrews are craving? What are they? Are they not slaves and the descendants of slaves? What have they or their ancestors ever done? What *can* they do? They did not come hither of their own accord. The first of them was brought to this country a slave, sold to us by his own brethren. Others followed him, refugees from the famine of an impoverished country. What do they know about managing liberty or controlling themselves? They are idle; they are idle. Divert their attention from their idle dreams by additional labor and more exacting tasks.

But what have the ancestors of Negroes ever done? Let Professor Rawlinson answer, as a summing up of our discussion. Says the learned Professor:

"For the last three thousand years the world has been mainly indebted for its advancement to the Semitic and Indo-European races; *but it was otherwise in the first ages.* Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham, led the way, and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all of them to have had their origin in one or other of these two countries. The beginnings may have been often humble enough. We may laugh at the rude picture-writing, the uncouth brick pyramid, the coarse fabric, the homely and

* Herodotus, iii, 17-22.

ill-shapen instruments, as they present themselves to our notice in the remains of these ancient nations; but they are really worthier of our admiration than of our ridicule. The inventors of any art are among the greatest benefactors of their race, and mankind at the present day lies under infinite obligations to the genius of these early ages."*

There are now, probably, few thoughtful and cultivated men in the United States who are prepared to advocate the application of the curse of Noah to all the descendants of Ham. The experience of the last eight years must have convinced the most ardent theorizer on the subject. Facts have not borne out their theory and predictions concerning the race. The Lord by His outstretched arm has dashed their syllogisms to atoms, scattered their dogmas to the winds, detected the partiality and exaggerating tendency of their method, and shown the injustice of that heartless philosophy and that unrelenting theology which consigned a whole race of men to hopeless and interminable servitude.

It is difficult, nevertheless, to understand how, with the history of the past accessible, the facts of the present before their eyes, and the prospect of a clouded future, or unvalued only to disclose the indefinite numerical increase of Europeans in the land, the blacks of the United States can hope for any distinct, appreciable influence in the country. We cannot perceive on what grounds the most sanguine among their friends can suppose that there will be so decisive a revolution of popular feeling in favor of their *protégés* as to make them at once the political and social equals of their former masters. Legislation cannot secure them this equality in the United States any more than it has secured it for the blacks in the West Indies. During the time of slavery everything in the laws, in the customs, in the education of the people was contrived with the single view of degrading the Negro in his own estimation and that of others. Now is it possible to change in a day the habits and character which centuries of oppression have entailed? We think not. More than one generation, it appears to us, must pass away before the full effect of education, enlightenment, and social improvement will be visible among the blacks. Meanwhile they are being gradually absorbed by the Caucasian; and before their social equality comes to be conceded they will have lost their identity altogether, a result, in our opinion, extremely undesirable, as we believe that, as Negroes, they might accomplish a great work which others cannot perform. But even if they should not pass away in the mighty embrace of their numerous white neighbors;

*"Five Great Monarchies," vol. 1, pp. 73, 74.

grant that they could continue to live in the land, a distinct people, with the marked peculiarities they possess, having the same color and hair, badges of a former thralldom—is it to be supposed that they can ever overtake a people who so largely outnumber them, and a large proportion of whom are endowed with wealth, leisure, and the habits and means of study and self-improvement? If they improve in culture and training, as in time they no doubt will, and become intelligent and educated, there may rise up individuals among them, here and there, who will be respected and honored by the whites; but it is plain that, as a class, their inferiority will never cease until they cease to be a distinct people, possessing peculiarities which suggest antecedents of servility and degradation.

We pen these lines with the most solemn feelings—grieved that so many strong, intelligent, and energetic black men should be wasting time and labor in a fruitless contest, which, expended in the primitive land of their fathers—a land that so much needs them—would produce in a comparatively short time results of incalculable importance. But what can we do? Occupying this distant stand-point—an area of Negro freedom, and a scene for untrammelled growth and development, but a wide and ever-expanding field for benevolent effort; an outlying or surrounding wilderness to be reclaimed; barbarism of ages to be brought over to Christian life—we can only repeat with undiminished earnestness the wish we have frequently expressed elsewhere, that the *eyes of the blacks may be opened to discern their true mission and destiny*; that, making their escape from the house of bondage, they may *betake themselves to their ancestral home, and assist in constructing a Christian AFRICAN EMPIRE*. For we believe that as descendants of Ham had a share, as the most prominent actors on the scene, in the founding of cities and in the organization of government, so members of the same family, developed under different circumstances, will have an important part in the closing of the great drama.

“Time’s noblest offspring is the last.”

From the Spirit of Missions.

THE BASLE MISSION AND THAT AT CAPE PALMAS.

The letter of Rev. Mr. Auer, written while he was at the Basle Mission on the Gold Coast, will be read with interest by all friends of Missions to Africa. Some facts, however, respecting this Mission should be here stated in connection with the early operations of our own Mission at Cape Palmas.

The Missionary Society of Basle, in Switzerland, projected their Mission to Africa in 1828. Four Missionaries were sent

out, who landed at Christiansborg Danish Accra, on the Gold Coast. Three of them soon died; the third, in 1831. In the following year three others arrived—one a physician—two of whom died in a short time, and the third, Mr. Riis, hoping to find a healthful locality, moved to the mountainous region of Aquapim in the interior. He was well received by the king and the people, and was induced to make Akropong, a large native settlement, his station. Two more Missionaries arrived in 1836. These died soon after their arrival, leaving Mr. Riis once more alone. The Society at home became disheartened, and contemplated the withdrawal of the Mission; but faith and hope finally prevailing, their efforts were renewed. Mr. Riis, who had returned to Switzerland, undertook, with the aid of the Government, to establish a colony of Christian negroes on the coast; and with his associate, Mr. Widman, and a colored man, educated in Switzerland, landed, in 1843, a company of twenty-seven from Jamaica, whom he settled at Akropong. In 1844 a chapel was built, and Divine service formally opened. Missionaries, with farmers and citizens from Europe, arrived from year to year, and the Mission, with the usual alternations of prosperity and adversity, was continued. In 1866, thirty-eight years from its inception, the community, including converted natives, consisted of one thousand and eighteen members, of whom thirty-three were whites. In 1868, according to Mr. Auer's statements, the white Missionary force had increased to fifty, and the annual expenditure forty thousand dollars in gold.

The history of this Mission during the first eight or nine years of its existence presents a melancholy contrast with ours at Cape Palmas for the same period. From 1828 to 1836, one Missionary, on an average, died every year—eight out of nine. A like mortality attended the early operations of the Mission of the Church Missionary Society at Sierra Leonæ. A late number of the *Church Missionary Intelligencer* makes the startling statement that, during the first forty-five years of its existence, two Missionaries, on an average, died annually.

Taking the statistics of our own Mission at Cape Palmas, which began its operations formally in 1836, we find that during the first eight years fourteen white persons were sent out, of whom three only, two females and one ordained Missionary, died. The Swiss Mission lost eight out of nine; our Mission, three out of fourteen.

In the ninth year of the Swiss Mission but one Missionary remained, having one station. In the ninth year of our Mission, there were five stations, with a Missionary and his wife

at each. Of other statistics, we have neither time nor space to speak.

The question will, no doubt, here arise to the mind of many, on reading this letter of Mr. Auer, what has caused the difference in the present results of these Missions?

Neither time nor space here, again, will permit us to say much on this point. Sufficient answer, however, will be had in the difference of the manner in which the two Missions have been sustained. At the present time, the Swiss Mission has fifty white agents; our Mission has eight—two ordained Missionaries and six females. While they have been expanding, we have been contracting our operations.

But notwithstanding the unfavorable circumstances attending the operations of our Mission, good progress has been made. Facts will confirm the statement, that no Mission on the coast of Africa has accomplished so much in a given time, and with such limited funds and agencies. Our Missionaries have long been calling for aid, for "men and means." They have been doing double duty, and are rapidly wearing out, praying and hoping that men will soon be had, and help be forthcoming, to gather the fruits of their labor in the past, and save the Mission from threatened disaster. Shall these dear devoted brethren be disappointed? With such success as God has granted to the prayers, faith and perseverance of the Missions at Sierra Leone and Akropong before us, can we not see our duty? Can we not hear the voice of Christ, in His commands and His promises? And shall we not hasten to the relief and comfort of our beloved brethren of the African Mission?

LETTER FROM REV. MR. AUER.

CHRISTIANSBERG, NEAR ACCRA, *February 5, 1869.*

On Monday, December 14th, I went to Accra by steamer; Miss Heydt was on board, and came along without landing at Cape Palmas. After a short stay at this (Basle) Station, we went to Akropong on the mountains in three days' journey. That was once my home for four years, and the birthplace of my Willie. On Christmas-eve we were married by the Rev. J. A. Mader, my former fellow-laborer. The church was quite new, large and beautiful for the mountains, and still decorated with flowers, garlands, and large palm-branches, as it had been consecrated but a few days before.

The mountain air was rather cold, the more so as the Harmattan wind was very strong, so that I at first suffered from a severe cold in my head, and a troublesome cough; but, on the whole, I was greatly benefitted, and now I feel again really

well once more. I visited most of the Basle stations, and preached about ten times during my visit. Two weeks ago we arrived on the sea-coast again, and to-morrow we expect to sail for Cape Palmas, and then begin our work with a will.

It is difficult to describe my impressions of this Mission. I left here seven years ago; since then many changes took place, and I missed several old faces, while new people, whom I knew not, have come out. From here we went about eighteen miles in a carriage, drawn and pushed by native men. From thence we proceeded by hammock up the mountains, with their huge trees and beautiful scenery. Every day we stopped on a station with old friends. Everywhere, and especially at Akropong, we were received with great joy, and it was rather troublesome to shake hands with so many people, Christians and heathens who knew me, and to answer their many questions. As I still know two of these Gold Coast languages, I felt the more at home with the people. Many expected I would stay again among them. A young Christian (Mikael) wept when I told him that I must go again to preach the "Good Word" to other Africans who had not as many teachers as they; and my former students, now teachers and catechists, threatened to keep me back by force. There are now thirty-three Missionaries here, (partly laymen,) and about half as many ladies. Everywhere their work has made progress. Christian workmen (carpenters, masons, blacksmiths, coopers, bookbinders, cartwrights, shoemakers) are supporting themselves by their trade. Others are largely cultivating cotton, coffee, arrowroot, tobacco, corn, peanuts, and many fruit trees. Houses are built of sun-dried bricks and of stone; and even the heathen people imitate the Christians in farming enterprises, and in building fine houses. In several places young congregations have built their own chapels and houses for the catechists. Schools have sprung up where I never saw a book, and Christian congregations where formerly no one wished to be baptized. In one such place I found a catechist, a teacher, a fine chapel, (built by the Christians,) and one hundred and ten Christians. Young men and women, usually from fifteen to thirty years old, come out from heathenism by the score, even in out-of-the-way places, where traveling Missionaries have been at work. Last year about three hundred were baptized in three different nations, and there is yet quite a list of candidates for Baptism. Some of the common parish and day-schools are rather languishing, others have gone ahead with vigor, and new ones have been opened. There are several small boarding-schools in interior stations; but the rest of the scholars must pay a shilling per annum. The principal schools are at Akropong on the mountains, and at Chris-

tiansborg on the coast. At Akropong there is a seminary for catechists and native Missionaries, where they study Greek, Hebrew, Theology in all its branches, Ethics, and all that belong to an English education. In singing and music they are very proficient, and with their studies in general; every one attending the examinations could not but be delighted. There is also a Grammar-school for Tji-speaking people. The Seminary admits students from all the Missions. Here teachers are made, and men generally useful. They study Bible History, Universal History, Systematic Religion, Geography, Church History, Geometry, Arithmetic, Natural History, and Philosophy; Greek, English, Tji. (Ashantee,) and Accra Grammar; Drawing, Music, and Singing. This school has four teachers—a German and three natives. The third is a large boys' boarding-school, preparatory to the Grammar-school, with three teachers—a Swiss and two natives. The Seminary has three teachers—two Germans and one native; the latter teaches Greek and Hebrew.

At Christiansborg they have a large Grammar and a boys' school for the Accra-speaking people, both in two beautiful and large buildings. The staff of teachers and plan of studies is like that of the corresponding schools at Akropong. A female school for Accra at Abokobi, for the Tji people at Aburi, both with foreign and native teachers.

With so many laborers for every branch of the work, they cannot but succeed if they are faithful. Very much work has been done, but not wonderfully much for so many. And yet the expenses of the whole Mission, with about fifty foreign persons and many natives, were for the last year (1868) \$40,000, gold.

GERMAN MISSION IN SOUTH AFRICA.

The Berlin Missionary Society, through Dr. Wangemann, its director, has set before Germany, in two recent publications, an account of its labors. This Society has chosen for the field of its labors South Africa. The field of operations embraces five *circuits*, or districts. The first is Cape Colony, with the stations Amalienstein, Lady Smith, and Anhalt Smith. In the first of these, out of a population of 604 inhabitants, 578 are Church members. It is said, to the credit of these converts, what is remarkable among Hottentots, that during the terrible famine that has raged there, not a single member had to be subjected to Church discipline for stealing.

The second district is British Caffraria; the third, the Dutch Orange Republic. In the latter circuit, a rich boer (a Dutch word for *farmer* or *planter*), named Adam Oppermann, founded a new station, and sustains it all at his own expense. He granted, in

land, houses, &c., an amount to the value of 12,000 thalers, (about \$8,000.) and has given, besides, the income of a capital of 14,000 thalers to sustain the work, and is yet very glad, by this means, to bring missionary work near him. The other two stations are the Trans Vaal Republic (also Dutch) and the colony of Natal. In the latter, a combination of German and American missionaries has been formed to produce a translation of the Bible for the natives, which the American Bible Society is to print.

"COME OVER AND HELP US."

"Come over and help us!" the cry echoes forth
From the plains of the south, from the snows of the north;
The summer is passing, the harvest goes by,
While unhelped and unheeded we perish and die.

"Come over and help us!" we hear from afar
Of a day-spring of hope, of a bright dawning star;
But cheerless and hopeless in darkness we dwell,
Till a ray from above the deep shadows dispel.

"Send over and help us!" Oh, can it be true
That the word of salvation is given to you,
Who labor but faintly the tidings to share
With millions fast sinking in doubt and despair?

Oh, you who have hope, you who fear not to die,
Now, now, while life lasts, turn your hearts to our cry;
That to your parting hour this thought may be given,
"I have brought some to Christ who will meet me in heaven!"

THE COLORED PEOPLE OF BALTIMORE.

At a public meeting held some time since of the colored residents of Baltimore, gathered to consider a petition to the public authorities for increased educational facilities, the chairman made the following interesting statements in reference to the present condition of the colored people of that city:

"For a number of years," he says, "and through the darkest days of slavery, we have kept in active operation seven literary and debating societies. Our church property in this city is more extensive and valuable than the church property of the colored population of any other city in the Union. We now

own half a million of church property, and the annual tax on the church-going part of our people is nearly one hundred thousand dollars. This looks as if we believe there is a God, and that we take an interest in His cause. Besides the many thousand dollars' worth of property held on individual account, our building associations are purchasing property for our people to the annual amount of \$75,000. This is done from their weekly savings. Our public hall property is worth not less than \$100,000. We have seventy-nine beneficial societies for the relief of the sick and the poor in this city, with an average membership of eighty; the average contribution of each member is forty cents a month. By the agency of these societies our poor are kept from the Poor House, and our dead from the Potter's Field. We have the most extensive corporation of colored men to be found anywhere on the globe—the Chesapeake Marine Railway and Dock Company—which has added as much to the wealth and influence of the State as any corporation of the same dimensions. In the savings banks in Baltimore there is nearly a million of dollars to the credit of our people, and every day is industry and economy more and more becoming the rule, idleness and spendthriftness the exception."

LEGACIES.

We have been struck with the liberal bequests made annually to several missionary Societies. Last year the American Board of Commissioners for Foreign Missions received \$73,903 44. Ten thousand dollars of this sum was the tenth annual payment of \$10,000, under the will of the late Anson G. Phelps, of New York, granting the Board of Commissioners a bequest of \$100,000. Quite a proportion of the annual receipts of the American Board came from legacies, while the receipts into our treasury from this source are very moderate, ranging from \$8,000 or \$10,000 to \$24,000, in the year 1867. Thus while our treasury receives annually only about one-sixtieth of its income from bequests, the American Board received last year about one-seventh of their whole income of \$537,838 95. Here is a reasonable and, indeed, a noble example to our people, who have, within the last twenty-five years, increased in wealth amazingly, when the wealth in the hands of so vast a multitude as are in our churches and congregations is considered. How just and appropriate is it for the Christian to whom God has given worldly substance to use it wisely while he lives and bequeath a suitable portion of it to promote the kingdom of God among men after he departs hence to another world for judgment!—*Methodist Missionary Advocate.*

EMIGRANTS SENT BY THE AMERICAN COLONIZATION SOCIETY.

Year.	No.	Year.	No.	Year.	No.
1820.....	80	1839.....	47	1858.....	167
1821.....	53	1840.....	115	1859.....	248
1822.....	37	1841.....	85	1860.....	316
1823.....	65	1842.....	248	1861.....	65
1824.....	103	1843.....	85	1862.....	65
1825.....	60	1844.....	170	1863.....	26
1826.....	182	1845.....	187	1864.....	23
1827.....	222	1846.....	89	1865.....	527
1828.....	163	1847.....	51	1866.....	621
1829.....	205	1848.....	441	1867.....	633
1830.....	259	1849.....	422	1868.....	453
1831.....	421	1850.....	505		
1832.....	706	1851.....	676	Total.....	12,995
1833.....	270	1852.....	630	The Maryland State Col-	
1834.....	127	1853.....	783	onization Society has	
1835.....	146	1854.....	553	settled at "Maryland,	
1836.....	234	1855.....	207	in Liberia".....	1,227
1837.....	138	1856.....	538		
1838.....	109	1857.....	370	Total.....	14,999

Note.--The number of Recaptured Africans sent to Liberia by the Government of the United States, not embraced in the foregoing table, 5,722.

COST OF AFRICAN COLONIZATION.

The following table will show the Annual Receipts of the American Colonization Society during the fifty-two years of its existence:

Years.	Receipts.	Years.	Receipts.
1817-9.....	\$14,031 50	1852.....	\$86,775 7 1/2
1820-2.....	5,627 06	1853.....	82,458 25
1823.....	4,758 32	1854.....	65,453 08
1824.....	4,379 89	1855.....	55,278 89
1825.....	10,125 85	1856.....	81,384 41
1826.....	14,779 24	1857.....	97,384 84
1827.....	13,284 94	1858.....	61,820 19
1828.....	13,458 17	1859.....	140,308 23
1829.....	20,235 61	1860.....	104,548 92
1830.....	26,683 41	1861.....	75,470 7 1/2
1831.....	32,701 58	1862.....	48,216 48
1832.....	43,065 08	1863.....	50,906 36
1833.....	37,242 46	1864.....	79,454 71
1834.....	22,384 30	1865.....	23,623 37
1835.....	36,661 49	1866.....	59,375 14
1836.....	33,096 88	1867.....	51,190 48
1837.....	25,558 14	1868.....	49,959 52
1838.....	19,947 41		
1839.....	51,408 36	Total.....	2,244,657 77
1840.....	56,985 62		
1841.....	42,443 68	The Maryland State Society, since	
1842.....	32,898 88	its organization, received.....	309,759 33
1843.....	36,983 24	The New York State Society and	
1844.....	31,640 29	Pennsylvania Society, during	
1845.....	55,458 00	their independent condition,	
1846.....	29,490 03	received.....	35,540 00
1847.....	29,472 54	The Mississippi Soc'y, during in-	
1848.....	49,545 91	dependent operations, received.....	72,000 00
1849.....	30,232 24		
1850.....	44,973 71	Making a total to Jan. 1, 1860, \$2,962,557 70	
1851.....	57,443 77		

From the Cavalla Messenger.

LIBERIA ITEMS OF INTELLIGENCE.

THE WEATHER.—The present dry season has been unusual. The hottest weather generally in March was this year in February, while the former month was comparatively cool. There has been but little rain.

THE PALM OIL TRADE AT CAPE PALMAS is worthy of notice, for during the past month the merchants there have shipped to Europe and the United States 21,477 gallons of oil, while the American barque "Jasper" sailed on April 3d with a cargo of 5,895 gallons more.

LOSS OF TWO COASTERS.—We regret to learn of the loss of two Liberian cutters, one owned by Col. J. W. Cooper, of Cape Palmas, which went ashore at Grahway in the late storm; the other, owned by Hon. C. H. Harmon, Superintendent of Maryland County, which went ashore at the leeward Bassa and lost three of the crew. We trust the owners' spirit of enterprise will outride this misfortune, and future successes make them forget past losses.

THE TRUE WHIG is the name of a new paper lately issued at Monrovia. The Hon. E. J. Roye is, we believe, editor and proprietor. It supports Mr. Roye for the next Presidency; Hon. J. S. Smith, of Bassa, as Vice President; as Senator for Mesurado County, H. W. Johnson; as Representatives, W. S. Anderson, D. Simpson, J. W. Hilton, and J. W. Wilson. The *Whig* is so much engrossed with politics that for our own sakes, we are sorry to say, there are in it few items on other subjects. Among agricultural notices, however, we are pleased to see the names of Messrs. Jesse Sharp, W. S. Anderson, M. T. DeCoursey, David Wise, H. W. Johnson, Wm. H. Roe, Geo. R. Brown, William, Garret, and James Cooper, as planters and manufacturers of sugar and molasses.

RAILROADS IN LIBERIA.—The candidates for the next administration in Liberia advocate a large foreign loan to construct a railroad back to the camwood region. They say: "This loan being effected, Americans and Europeans will come to our shores, urged by their interests, in numbers, and with adequate skill and experience to superintend and construct the railroad, and to scatter money broadcast among all classes of people." The present administration, according to the *True Whig*, is opposed to this measure.

FAREWELL MEETING.—On Tuesday evening, April 13, Bishop Payne bid farewell to his congregation at Cavalla, most of whose members have grown up under his care and teaching. The girls' school-house was neatly adorned with greens and

flowers by some of the scholars. The Bishop himself has cultivated a taste for flowers and order on his station, and he was pleased to see that also that part of his teaching is bearing fruit.

The Rev. J. G. Auer opened the services. The Bishop then made an address, enjoining his people to "lay hold on eternal life," to be faithful in their Christian duties, and to help their new pastor by prayer and willingness of mind. Addresses were made by Rev. C. F. Jones, by two students of the Hoffman Institute, one Liberian and one native, and by Mr. Auer. The students of the Hoffman Institute sang the 46th Psalm in chorus. The Bishop closed with prayer and the benediction.

The tone of the meeting was one of sorrow and of thankfulness: Of sorrow, because the founder of the station, the chief of the Mission on this Coast, was to leave, perhaps forever; for the Bishop's health is broken, and he has spent his strength for Africa. Mrs. Payne too has been laboring a long time. Her busy hands have done much. And her care for Africans as well as foreign inmates of her house will never be forgotten. But such a long life of usefulness must draw out our hearts in thanksgiving to God, from whom all our blessings are derived. The Lord our God will still be with us, and carry on His work here, by few or by many. And those that stay behind must cling the closer to Him.

A GRASS-PLAIN TURNED INTO A PALM-FOREST.—The river Volta, about 70 miles from its mouth, breaks through the chain of mountains that encircles this Western Coast parallel with the higher range of the Kong mountains, and enters upon a sort of prairie or grassy plain, the eastern part of which belongs to the Slave Coast, and the western part to the Gold Coast. The Volta on the East, the Sea on the South, and the Akuapem mountains on the North-West, form a triangle which is occupied by the Accra (Ga.) and Krobo people, both under the protection of the British Government. The mountains are occupied by the Ashantees and their kindred tribes, (Okuaw, Akuamu, Akem, Akuapem.) The Kroboes live on the northern part of the triangle plain just mentioned. They are an industrious people in many ways, chiefly in making palm-oil. Oil-palms have been growing at the borders of their land, and at the foot of some isolated mountains, strewn over the plain. But the people did not merely reap what nature produced, they went to work and planted palm-trees over a great portion of their plain, simply by depositing the palm-nuts, where rank grass had been burnt down. Now they reap the fruit of that comparatively easy labor; for palm-trees take care of themselves, if they are let alone by fire and cutlass. They outgrow grass and bush, and take possession of the whole ground,

scarcely allowing some other trees a little space for growth. Many young palms are cut out in order to make palm-wine and to make room for the rest. It is a fine sight to look from the adjacent hills over these palm-forests; and it is a pleasure to walk through them. With little imagination, one may think himself standing in one of God's great temples. The Kroboes, however, care less for the increased beauty of their country than for the increase of their property and their constant supply of ready money from the sale of palm-oil. They are on their regular farms or among their palms nearly all day; and we never saw any African people yet who, year in and year out, work so regularly, and so great a part of their time, as the Krobo people. The Kroboes are also growing much corn, (maize,) and guinea-corn and yams. They manufacture baskets, pots, cloth, etc., as well as their agricultural implements.

Since 1857 these people have been under the influence of the Gospel missionaries from the Coast, who visited the towns. In 1857, two native catechists were sent to Odumase, one of the chief towns, and that place is now occupied by two German missionaries, Zimmermann and Laissle. There is a little church of eighty, and a small school. But the Gospel is preached everywhere by white men and natives, and that land of palms is, with many others, seeing the salvation of our God.

From the Hartford (Conn.) Courant.

LIBERIA AND THE COLONIZATION SOCIETY.

We gave yesterday a report of the addresses made at the meeting held in this city, on Tuesday evening, in behalf of the old American Colonization Society.

The occasion must have revived a great many interesting memories and reflections in the minds of those whose recollections go back for fifty years, and of those of the present generation whose reading has made them well informed in regard to the state of public feeling a half a century ago.

The American Colonization Society then occupied a very prominent position, and was held in high consideration throughout the South and North, save only that in the latter section it was bitterly opposed by the abolitionists, then a very inconsiderable party, wielding but little influence in a narrow sphere, and generally, at the North as well as the South, held in disrespect as a fanatical and mischievous party.

At the head of the Colonization Society stood Henry Clay, for a considerable period its President. Eminent politicians and men of leading influence in the Southern States were among its members and supporters.

Three principal motives—not alike equally influential with

all persons—conspired to make the Society an object of general favor. One argument in its behalf was that it would help remove from the country the free blacks, whose presence was felt as an undesirable element in a state where slavery existed. Another was that its operations were in the direction of freeing the country from slavery and that it might be hopefully looked to as an agency through which this might be perpetually approximated and ultimately accomplished. The third was that the colonization of free blacks from this country on the African coast would be greatly effective in putting a stop to the slave trade. And lastly, that such colonization would be the very best means for carrying to Africa the blessings of civilization and Christianity. Liberia, under the protection and fostering care of our Government, would grow into an established, self-governing Christian State, and be a radiating point from which Christian civilization would be diffused among the barbarous tribes of heathen natives.

The second of the above-named motives was very influential at that time throughout the South. The cotton production had not then assumed the vast proportions it subsequently assumed. Cotton was cheap and there was no demand for laborers in the lower South. In the corn-growing States slave labor was considered unprofitable. Among them in fact, and especially in Virginia, slavery, with its slovenly agriculture and the constant increase of supernumerary slaves, was felt to be making the corn and tobacco-growing States poorer and poorer. In 1832, slavery was denounced by the leading men of Virginia as an economical, social and moral evil, and its abolition earnestly urged and almost carried in the Convention of that State—only one more vote being needed to carry it.

Such being the general feeling it is not wonderful that the friends of the Colonization scheme looked with much hope to the diminution and gradual extinction of slavery through the working of that scheme. It was known that a multitude of slaves would be manumitted by their owners if transportation to Africa and their establishment there could be provided for. This the owners were not able to provide for. To free their slaves in order that they might be sent out of the country was all they could afford to do. It was for the Colonization Society to send them out. And many persons looked earnestly to the Government to aid in the matter not only by sending out such as their owners should feel able to manumit, but by buying those whom their owners would not set free, but would willingly sell. We have before us a note from the Rev. Dr. Henry, now of our own city, who says: "Thirty years ago, when I was just coming upon the stage, I was full of zeal for accomplishing the extinction of slavery through the agency of colonization by the aid

of the National Government. I urged it everywhere by public speech with all the earnestness and power I was capable of. I showed that sending to Africa every year from out the *children-producing* class of the blacks, a certain number in excess of the annual increase of that population would inevitably accomplish the extinction of slavery in fifty years. I gave the exact numbers that would have to be bought and sent out each year—the cost of the purchase and transportation to and establishment in Africa—the number to be sent would of course be constantly diminishing year by year. An appropriation of ten million dollars for the first year would be required—and after that the amount necessary would be *lessened every year down to nothing* at the end of the fifty years. This amount could be devoted to the object, and the burden not be felt by the nation at all. Even if it should cost ten million dollars every year for fifty years—what of that? We could well afford it, ect., ect.” Such was the state of feeling at the South in regard to slavery, and such the schemes and hopes indulged by those who desired its extinction.

But not a great while after the Virginia Convention, in 1832, with the vast increase in the number of customers of cotton fabrics, and the immense investments of English capital in the manufacture of them, came a corresponding demand for the raw material. The price of cotton went up. The demand for slaves to grow it in the lower South carried up the price of slaves from two hundred and fifty to twelve and fifteen hundred dollars. A profitable market was opened to Virginia. She turned *slave breeder* for the cotton States, forgot her talk about “the economical, social and moral evils of slavery,” and in common with all whom the institution was making rich, began to apologize, defend and justify it on all grounds, human and divine, until finally going to war to maintain it, wrought its overthrow.

There is no longer any need of the American Colonization Society to extinguish slavery. But the Society has still the highest claims on our co-operation—with respect to the civilization and Christianization of Africa. More than ever now should we turn our thoughts in this direction. A highly respectable Christian civilization prevails in Liberia. The foundations have been laid, a well ordered political State has been established. It is destined to grow and extend, and with its growth and extension, the interests of Africa, and of that part of it with which our past history makes our duties specially bound up are inseparably connected. Let us do everything we can to help this young State fulfil its great mission of carrying freedom and light, civilization and the true religion, all around them.

There is one point of view in which Liberia and the Coloniza-

tion Society is of particular interest to us. Many predict that the African race in our country can never be developed into complete manhood; that spite of political equality, they must and will always be a socially degraded class; that this will make them an undesirable class, even if it should not work their extinction.

Well, then, by all means let us make one place where all the discontented among the colored people, those who aspire to social equality with all around them, those who are ambitious of public functions, offices, honors, may go and not find their color a hindrance to their success in life. And let the Colonization Society hold out encouragement and assistance and have the means of giving assistance to all who desire to emigrate. In this way the prosperity of that new State and the good of Africa will be promoted.

Also, as another thing—let it be an object with this Society to call out and appropriate the most liberal benefactions for the promotion of the interests of education in Liberia.

ADDRESS OF REV. JOHN MACLEAN, D. D.,*

OF PRINCETON, NEW JERSEY.

MR. PRESIDENT: The citizens of no State have done more for the cause of African Colonization than those of Connecticut. The knowledge of this fact induced me at once to accept the invitation to take part in this meeting, as I was led to hope that here, if anywhere, a plea for *continued effort* in behalf of Colonization would be favorably received.

The very first suggestion in favor of sending back to Africa some of her sons held here in bondage, with the view of introducing Christianity and civilization into that benighted continent, originated with a distinguished divine, a native of this State, the Rev. Dr. Samuel Hopkins. This was before the American Revolution; but the political struggles of that period greatly interfered with that important missionary enterprise, and no doubt prevented an active and extended effort in behalf of African civilization at that time. The colonizing of *all* the free people of color in the United States who might be willing to emigrate to Africa embraced much more than was included in Dr. Hopkins' scheme. Yet this scheme aimed at the accomplishment of one of the most important objects had

* Delivered at a meeting of the Connecticut Colonization Society, held at Hartford June 1, 1866.

in view by the friends of African Colonization. For the Rev. Dr. Robert Finley, New Jersey claims not the honor of originating the idea of African Colonization; but the planning and the organizing of a voluntary association for the purpose of establishing upon the Western Coast of Africa a colony composed of willing emigrants from the United States.

Another native of Connecticut, to whom the cause of African Colonization was very greatly indebted, was that remarkable man, the Rev. Samuel J. Mills, to whom, under God, our country was chiefly indebted for the formation of two of her most important benevolent institutions, viz: the American Bible Society, and the American Board of Commissioners for Foreign Missions. Upon learning the object and the plan of the American Colonization Society, he offered to go to Western Africa to explore the coast, and obtain a suitable settlement for the colonists. In company with his friend, the Rev. Dr. Ebenezer Burgess, a man of kindred spirit, he went on this perilous adventure; and having accomplished his object, he sailed for home, but died on his way.

Another native of this State to whom the cause of African Colonization is also deeply indebted is the venerable R. R. Gurley. For nearly forty years he was the Corresponding Secretary of the American Colonization Society, and he is still an Honorary Secretary of this Institution. Mr. Gurley will ever be regarded by the friends of African Colonization, not only as a life-long and devoted friend of their cause, but also as one of the most eloquent advocates and efficient promoters of this enterprise so fraught with blessings to the colored race.

In this connection I must mention the name of the late Anson G. Phelps, Esq., a native of Connecticut, but for many years an eminent merchant in the city of New York. He was for some time President of the New York Colonization Society, and a Director of the American Colonization Society, and also a most liberal contributor to their funds. When advanced in life, he frequently went to Washington City, in mid-winter, to attend the meetings of the Board of Directors; and his exposure to some extremely severe weather, on one of these visits, was the occasion of his death.

There is another, for many years a citizen of this State, of

whose untiring zeal and wise and efficient labors in the cause of African Colonization, I should gladly make mention, were he not here present.* I therefore forbear.

Connecticut has not only given her sons to labor in this work. She has also given liberally of her wealth, and in this respect she is among the foremost, if not the first, whether regard be had, or not had, to the number of her citizens; but on this head I have not time to dwell.

The labors, the liberality, and the prayers of the friends of African Colonization have not been in vain. The history of Liberia furnishes abundant cause for thanksgiving to God, and also abundant encouragement to constant and vigorous effort to add to the numbers and resources of that important commonwealth.

Of the ends sought to be attained by the establishment of a colony on the Western Coast of Africa, the three most important were—

1. The elevation of those free colored men in the United States who were willing to emigrate.
2. Increased facilities for introducing into Western Africa the Gospel with all its attendant blessings.
3. The suppression of the slave trade.

The attainment of these results was justly deemed, by the founders and the early friends of the American Colonization Society, to be a matter of the highest moment to the welfare of our own land, and one of untold blessings to Africa.

By the overthrow of slavery in the United States, the West Indies, and in most of the South American States, *the suppression of the slave trade* has been in a great measure, if not entirely, attained; and therefore it can no longer be urged as one of the strongest reasons for establishing, on the Western Coast of Africa, a free and independent government opposed to the existence of the slave trade, under every form of it. But the other reasons for continuing and completing this grand undertaking remain in nearly all their strength. For although considerable has been done for the elevation of the emigrants and first settlers in Liberia, and for the instruction of the barbarous tribes within the limits of her jurisdiction, this part of our work

* Rev. Dr. Orcutt, one of the Secretaries of the American Colonization Society.

is far from being complete. From the very necessity of the case, success in these matters must have been limited; yet sufficient has already been accomplished to make us know that our scheme is a feasible one, and that we shall not fail, if trusting in God we continue firm and resolute in the prosecution of our important aims.

We have here in the United States, at this very time, thousands, not to say hundreds of thousands, whose condition would be altered for the better, and whose elevation would be greatly promoted, were they to go to Liberia and engage in the work of strengthening the only Government in the world under which they can have all the rights, privileges, and social position of intelligent freemen.

By the laws of the United States, the freedmen who remain here may have conferred upon them all the civil rights and privileges of citizens; but there is one thing which the laws cannot give them; viz, *equality with the whites in social position*. This is a matter in regard to which the laws are powerless. Yet *this* every generous and noble mind among them must account a matter of far greater moment to themselves and their children than any mere civil rights or privileges. It may be said, perhaps truly said, that this repugnance on the part of the whites to social equality with the colored race has its foundation not so much in reason as in prejudice and feeling. Yet it is so general and so strong, more especially with those classes of the whites which approach nearest in social position to the colored race, that it will require generations to eradicate it. And in the meantime what is to become of the more intelligent of the colored people if they continue with us? For party purposes, a few offices may be given them, and a few of the better educated and of the more refined among them, may possibly find access to the society of the refined and educated among the whites; but, in general, they will continue to occupy very subordinate positions. And where is the best place to train them for works of high and noble daring? I venture to affirm that the mere fact of their going abroad, and of their engaging in efforts to elevate themselves, and to prepare the way for the general elevation of their race, would be the most efficacious means of educating them, not merely by imparting to them

new ideas, but mainly by enlarging and strengthening their intellectual and moral powers.

Here I call to mind a remark made many years ago by one of the most distinguished ministers of our country, himself one of the first and best friends of African Colonization,* that the engaging in foreign missionary labors had often given to the minds of the missionaries an expansion and a vigor which they never would have acquired had they remained at home and settled as ordinary pastors. And who can doubt that, to the struggles in which he was called to take so active a part, and to his earnest and persevering efforts to establish a new and independent State on a foreign shore, our distinguished friend, the first President of Liberia, is in no small degree indebted for those attainments in international law and in general culture, and for that wisdom, prudence, and energy which so clearly marked his official career, and which have given him in the world's history a place and a name which but few men in our day and country can hope to gain.

Let us suppose the problem to be solved to be this, viz: In what way can the intelligent and religious portion of the colored people in the United States best promote, and in the shortest time, the elevation of those of their own color? I have no hesitation in saying, that they can best do it by combining their efforts with those of the good men already in Liberia, to make that commonwealth a power and a name among the nations of the earth. Let this be done. Let Liberia once become the abode of a nation, versed in all the arts of civilized life, trained in the doctrines of revealed truth, devoted to agricultural and commercial pursuits, causing its power to be felt at home and abroad, laboring to promote the happiness of all subject to its control, or within the reach of its influence. What would so effectually dissipate all prejudice against their race in our own land as the existence of an independent, intelligent, and powerful commonwealth consisting of men of the colored race? The answer is obvious. Let us then encourage all who are disposed to go to Liberia to do so, and to aid them in going, provided they be persons of fair character at home. We shall do *them* a service, we shall do Africa a service, and

*Rev. Dr. Archibald Alexander.

we shall also render an important service to those who remain here. It is but a small number comparatively who can go—the great mass of the colored race must remain here for years, and, perhaps, for generations.

There are those who regard themselves as statesmen and philanthropists, and who object to any of the negro race leaving this country for Liberia, on the ground that they are wanted here for *laborers*. But as mere cultivators of the soil, cannot those who go to Liberia render a service to the United States, by their fostering in Africa a traffic or commerce, which will yield to our country a more valuable return than if they had remained here and proved to be diligent cultivators of our own soil? Do those persons, who make the objection which we have just considered, have chiefly in view the good of the negro and the elevation of his race? or is it some other motive which prompts its utterance?

It is very desirable, for the best interests of Liberia and for the complete accomplishment of the great work which seems to be allotted to her, in the orderings of Divine Providence, that the present relative proportion between the native Africans and the American emigrants should be changed—and this can be done by sending more emigrants to Liberia, and in no other way.

The influence of the Liberian Government upon the native tribes will be augmented just in proportion to the increased power of that Government, and this, within certain limits, will be in proportion to the number of emigrants, of a fair character, sent from the United States to Liberia.

A thousand emigrants a year for a few years would add greatly to the strength of Liberia, as they could readily be absorbed without becoming a disturbing element in the political system; and, as the power of the Government increases, the number of emigrants might also be augmented. If, within the next ten years, ten or fifteen thousand emigrants, of the character before mentioned, should become citizens of Liberia, an impulse would be given to Liberian energy that would tell with tremendous power upon the surrounding tribes, and open the way for our missionary Societies to extend their operations among the natives within the limits of Liberia and the adjacent regions.

The more the natives see and feel of the power which education imparts to the body of the emigrants established on their shores, the more ready and the more desirous will they become to receive among themselves those who can teach them and their children. And for one I am prepared to bid "God speed" to all who think that they ought to do more than they are now doing for the furtherance of piety and of sound elementary instruction among the citizens of Liberia and their children. But this alone will not enable us to accomplish all the good at which the early friends of the American Colonization Society aimed. This is good and even necessary to the full attainment of our aims; but of itself it is not and never can be sufficient. More of a foreign element is needed to give increased energy to the efforts which should be made for the elevation of both the emigrants and the natives.

Can there be any doubt that, just in proportion to her increase in numbers and wealth, and knowledge and piety, the power of Liberia to elevate the natives will be augmented, and that the Missionary Societies will be aided in their efforts to send the Gospel and civilization to the tribes whose territories are most readily approached through Liberia. It is not necessary that the Government should take a direct and an active agency in such missionary operations. Our own Government does nothing of this kind, yet who does not know that our increase in numbers and wealth has enabled the Christians in the United States to send abroad hundreds of missionaries, and to support schools for the education of the heathen youth in foreign lands? And we may depend upon the Christian citizens of Liberia to do all in their power to send the Gospel to all within their reach. Then let the friends of education and of missions help to strengthen the Government of Liberia, by aiding to send to her shores all who are desirous to emigrate and to take up their abode in that land of refuge; provided they be persons of the right sort.

FOURTH OF JULY.

Our friends will please to recollect that the **FOURTH OF JULY** will, the present season, occur on the Sabbath, and that the custom has prevailed during the last forty years of taking up

collections, on or about that day, for the American Colonization Society.

Several hundred of the people of color have applied to the Society for an early passage to Liberia. The applicants are self-moved, some of them having received letters from relatives and friends who have gone there under its auspices. They are persons of established moral and Christian character, who hope, while improving their own condition and that of their posterity, to promote Christianity and civilization in the land of their ancestors. The applicants are poor, and the prompt and liberal assistance is solicited of all who recognize the right of these people to choose the country of which they will be citizens, and who desire that Africa shall be elevated and blessed.

We trust that ministers of all denominations will bear this subject in mind the present year, and that they will bring the claims of the cause before their congregations on the Anniversary of our National Independence, and invite contributions for its benefit. The good which would be effected by the universal adoption of this measure would be incalculable, and how appropriate to the occasion such a work of mercy and piety?

CONNECTICUT COLONIZATION SOCIETY.

The Annual Meeting of this Society was held in the Centre Church, Hartford, on Tuesday evening, June 1st. The meeting was called to order by the Secretary, Rev. W. W. Turner, who stated that the Hartford Colonization Society was organized in that city in 1819, through the personal efforts of Bishop Meade, of Virginia, and that the State Society was organized in 1829 by the agency of Rev. R. R. Gurley, then Secretary of the American Colonization Society. Though much had been accomplished by the enterprise, he believed it had yet an important work to perform,

Professor Silliman, Sr., President of the Society, having deceased, Governor Jewell was invited to preside, who in taking the chair made a few appropriate remarks, and called upon Rev. W. L. Gage to offer prayer—when a brief financial statement was made by Rev. Dr. Orcutt, in which it appeared that the receipts of the Parent Society last year from Connecticut amounted to some \$13,000, and that the amount received from the State during the last four years was about \$70,000, mostly from legacies.

The meeting was then eloquently addressed by Rev. Benj. I. Haight, D. D., of New York, Rev. John Maclean, D. D., of New Jersey, and Hon. J. J. Roberts, of Liberia, interspersed with singing by the choir.

Dr. Haight said he had sympathized somewhat with others in the idea that the events of Providence had superseded the use of the Society, but on possessing

himself of the facts in the case, he had become convinced that it had by no means finished its work. He firmly believed it to be its appropriate mission to introduce civilization and Christianity into the vast continent of Africa, and the most effectual if not the only way to elevate the people socially whom it seeks to benefit. They feel it now; and they will feel it more, that no political promotion here will break down the barriers to social equality; and the more intelligent of them preferred to go to a country where they could be men in every sense of the word; and he was not able to understand how intelligent, humane, Christian people could refuse to aid them.

Dr. Maclean followed in an able Address, which we have the pleasure to present elsewhere in the present number.

President Roberts, being introduced by the Chairman in some complimentary remarks, said, in opening, that he had been complimented so highly by his Excellency and others who had preceded him that he feared more would be expected of him than he should be able to give. He gave an account of the rise and early progress of the Colonization movement. He heard of the movement in 1817, in Petersburg, where he had been raised, and educated to some extent. He found, as he advanced to maturity, that he had not a chance for advancement in this country, though he had aspirations. He sailed from Hampton Roads in 1829, forty years ago, and found Monrovia, a small village of 300 or 400 people. They had serious difficulties. The slave traders incited the natives against them. When they were reduced to 33 they were attacked by 1,500 natives, but God protected them, as he believed, for some great and good work for Africa. The colonists determined, after getting stronger and on better terms with the natives, to break up the then rampant slave trade. He had seen 23 slave vessels in a single harbor, and 5,000 slaves in a single barracoon. He believed that Liberia did more for breaking up the traffic than the French, English, and American fleets combined; and they saved not less than 60,000 slaves ready for shipment. The colonists had made continuous efforts for the extension of Christian influences among the natives, and there were thousands of aborigines communicants in the churches. Many were taken into families for no other consideration than their good. He had been asked if he should not remain in this country now that the condition of the colored people here was so altered; but he had fully determined that he could not live in the United States, and that he could not abandon the work which he regarded as the mission of Liberia. What had been said of Connecticut men in this connection had reminded him of some men from this State in Liberia. One was named Seymour, one of the most daring and enterprising explorers in the Republic. Another was named Washington, from Hartford, who was lately Speaker of the House, and was probably elected Senator last month. He (Mr. R.) had determined to devote himself to the education of the ignorant emigrants from this country, and the natives pressing upon them, and gave an interesting account of The Liberia College—which had accommodations for two professors and thirty students. The falling off in receipts from this country during the war had weakened the institution, and it could hardly be sustained another year without aid from

the United States. Education was of very great importance in the grand scheme. He doubted if Americans could have preserved their country without their general education. He had traveled largely in this country and in Europe, but knew of no region more attractive than the interior of Liberia. He alluded to the products of the country. Men could live there as cheaply as anywhere in the world, with very little agricultural labor. Still he would not urge the people of color to go there—though he did not believe their condition would be worse.

Rev. Mr. Turner called attention to the fact that a citizen of Hartford, present, had recently made a donation of \$500 to aid the cause, and expressed his belief that the Society still had friends in the city and State on whom it could rely for sympathy and support.

By request of Governor Jewell, President Roberts again came forward to give a more particular account of the College, and said that the buildings were completed in 1862, and the institution went into operation in 1863, opening with four students. There had been for some years no preparatory school, the one formerly existing having been abandoned by its white teachers at the opening of the war. In 1864 a preparatory department was added, and 19 or 20 scholars received. Last December four students were graduated, and there were now 10 students in the College, and 23 in the preparatory department. They could have any number, if they had the means for supporting them, but there were few families that could afford the expense. The native chiefs were anxious to get their sons into the College, for the reason that all in that country who could read and write were called white men, and they often applied to name their boys "white man flesh." The College had but one endowed professorship, and ten scholarships, which were always full.

Dr. Maclean said that, if the proper aid were extended, this College would be of incalculable aid to the general cause. The meeting, after singing

"From Greenland's Icy Mountains,"

was closed with the benediction.

The meeting was well attended, not only by the people of Hartford, but by members of the State Legislature, which was in session in that city.

The following officers were elected for the ensuing year:

PRESIDENT—Hon. Thomas B. Butler.

VICE-PRESIDENTS—Rev. W. W. Turner, Hon. Thomas W. Williams, Hon. Ralph I. Ingersoll, Hon. Origen S. Seymour, Hon. Ebenezer Jackson, Hon. James C. Loomis, Hon. Leverett E. Pease, Earl Martin, Esq.

SECRETARY—Rev. J. Aspinwall Hodge.

TREASURER—Charles Seymour, Esq.

BOARD OF MANAGERS—James B. Hosmer, Esq., Daniel P. Crosby, Esq., Samuel S. Ward, Esq., Rev. William Thompson, D. D., Rev. Abner Jackson, D. D., Rev. T. D. Woolsey, D. D., Henry White, Esq., H. H. Barbour, Esq., Hon. James T. Pratt, Gen'l William Williams, E. H. Roberts, Esq., Daniel Phillips, Esq.

Receipts of the American Colonization Society,

From the 20th of May to the 20th of June, 1869.

MAINE.

By Rev. J. K. Converse, (\$65.)
Augusta—JOHN DORR, to constitute himself a Life Member, \$30; J. Baker, S. S. Brooks, E. N. Cushman, B. H. Cushman, J. M. Bradbury, each \$5; Dr. Hawley, L. M. Lithgow, each \$3; Daniel Williams, Mrs. E. Fuller, each \$2.....

65 00

NEW HAMPSHIRE.

By Rev. J. K. Converse, (\$95.50.)
Dover—Mrs. Wm. Hale, \$10; Miss A. A. Bartlett, Miss Mary B. Rollins, Joseph Morrill, Jeremiah Smith, Jas. H. Wheeler, W. A. Andrews, each \$5; Dr. Low, \$2; William A. Morrill, Ira W. Nute, Mrs. Paul, James Ashton, S. H. Fuller, A. W.

Colton, James A. Horne, B. F. Mallory, C. E. Bacon, Calvin Hale, T. P. Cressey, J. H. Leighton, S. C. Hayes, E. B. Garland, Cash, L. G. Hill, each \$1; J. Haworth, 50 cents; Belknap Church contribution, \$20.....	78 50
<i>Great Falls</i> —George W. Burrelgh, \$10; M. C. Burrelgh, \$5; William Snyes, Moses Bates, each \$1.....	17 00
VERMONT.	
By Rev. J. K. Converse, (\$74.)	95 50
<i>Newbury</i> —Coll. Con. Church and Society, to constitute Mrs. H. N. BURTON, a Life Member.....	30 00
<i>Vergennes</i> —Mrs. A. E. F. Smith, \$10; C. A. Booth, C. D. Keeler, each \$5; Mrs. Gen. Strong, \$3; W. B. Bixby, F. C. Strong, ea. \$2; Dea. H. C. Thompson, \$1.....	28 60
<i>Burlington</i> —Mrs. E. W. Buell.....	10 00
<i>Royalton</i> —Dea. Daniel Rix, A. F. Clark, Dr. Lyman, Dr. Morse, Dr. Rix, Mrs. Denison, ea. \$1..	6 00
	74 00
MASSACHUSETTS.	
<i>Newburyport</i> —Legacy of Mrs. Selina G. Hale, by Messrs. Edw'd Burrill and Nath'l M. Horton, Executors, \$1025, less Gov't Tax, \$61 50.....	963 50
<i>North Brookfield</i> —A Friend.....	5 00
	968 50
CONNECTICUT.	
By Rev. Dr. Orcutt, (\$103.)	
<i>Hartford</i> —James B. Hosmer, for Preparatory Department of The Liberia College.....	50 00
<i>New Haven</i> —Samuel Brace, \$20; Timothy Bishop, N. Peck, H. White, ea. \$10; Mrs. Lois Chaplin, \$3.....	53 00
By Rev. J. R. Miller, (\$178.)	
<i>Enfield</i> —Mrs. Dr. Hamilton, in part to constitute a Life Membership.....	20 00
<i>Middletown</i> —Mrs. Wolcott Huntington, \$25; Mrs. S. L. Whittelsey, \$6; Cash, \$10; Miss Selden, \$3; Miss Bacon, \$1.....	45 00
<i>New Britain</i> —H. Stanley, \$25; C. Stanley, \$10.....	35 00
<i>Meriden</i> —Dea. Booth, \$5; Mrs. Booth, \$1; C. Parker, \$20.....	26 00
<i>New Haven</i> —S. Brace, Mr. Charnley, C. M. Ingersoll, Dr. Bishop, ea. \$5; Mrs. A. R. Skinner, \$3..	23 00
<i>Collinsville</i> —S. W. Collins, \$20; A. O. Mills, \$5; Dr. Tiffany, \$2.....	27 00
	279 00
NEW YORK.	
By Rev. Dr. Orcutt, (\$40.)	
<i>New York City</i> —Geo. N. Titus, \$20; Tompkins Westervelt, J. F. McCoy, ea. \$5.....	30 00
<i>White Plains</i> —Rev. Alex. Van Wart, John Read, ea. \$5; Richard Byrne, William Fowler, ea. \$2; John Sherwood, James L. Shute, ea. \$1.....	16 00
	46 00

NEW JERSEY.	
<i>Newark</i> —Legacy of Henry Rogers, by Joseph N. Tuttle, Executor, 1,482 00	
By Rev. Dr. Orcutt, (\$108 85.)	
<i>New Brunswick</i> —John Clark, \$25; S. Van Wickle, \$20; David Bishop, \$10; P. P. Runyon, Mrs. J. W. Stout, ea. \$5; Mrs. M. A. Howell, \$2; Gilbert Van Pelt, \$1.....	68 00
<i>Orange</i> —Coll. Meth. E. Church...	40 85
	1,500 94
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Miscellaneous.....	72 50
ILLINOIS.	
By Rev. Geo. S. Ingalls, (\$43 80.)	
<i>East Cambridge</i> —Mrs. Susan Jennings.....	10 00
<i>Canaan</i> —Coll. Presb. Ch., \$6 00; Coll. Meth. Episc. Ch., \$1 02.....	7 02
<i>Molino</i> —Coll. Sw. Meth. Ch., \$4 50; Coll. Sw. Bap. Ch., \$10 24.....	14 93
<i>Rock Island</i> —Ch. Union Meeting.	11 35
	48 80
FOR REPOSITORY.	
MAINE — <i>Portland</i> —Joshua Maxwell, to May 1, 1872, \$10; <i>Belfast</i> —H. O. Alden, to July 1, 1869, \$10; <i>Wiscasset</i> —Henry Ingalls, to May 1, 1870, \$5; <i>Gorham</i> —Toppa Robie, to June 1, 1869, \$5; <i>Fryeburg</i> —J. Evans, to July 1, 1869, \$1.....	
	31 00
NEW HAMPSHIRE — <i>Haverhill</i> —Nathan B. Felton, to Jan. 1, 1870, \$6; <i>Dover</i> —J. P. Mellen, to July 1, 1869, \$5; <i>Franconstown</i> —Israel Batchelder, to October 1, 1869, \$5; P. H. Bixby, to Oct. 1, 1869, \$3; <i>Claremont</i> —Dr. Luther Brown, to June 1, 1869, \$5.....	
	24 00
VERMONT — <i>Newbury</i> —E. Hale, to May 1, 1872, \$10; <i>Wells River</i> —A. B. W. Tenny, to Jan. 1, 1870, \$10; <i>Saxon's River</i> —Mrs. L. G. Smith, to Jan. 1, 1870, \$6; <i>West Rutland</i> —Dr. F. A. Morse, to June 1, 1870, (by Rev. J. K. Converse, \$1.....	
	27 00
MASSACHUSETTS — <i>New Bedford</i> —Simpson Hart, to Jan. 1, 1870...	
	9 00
RHODE ISLAND — <i>Little Compton</i> —John Sisson, to June 1, 1871, \$10; <i>Providence</i> —Stephen Arnold, to Jan. 1, 1869, \$8.....	
	18 00
CONNECTICUT — <i>Meriden</i> —Gen. Walter Booth, to July 1, 1870...	
	1 00
NEW JERSEY — <i>Parvippany</i> —Prof. F. N. Benedict, to Oct. 1, 1870...	
	10 00
PENNSYLVANIA — <i>Meadville</i> —J. Reynolds, to Jan. 1, 1873.....	
	10 00
MISSISSIPPI — <i>Oxford</i> —Rev. F. Patton, to Jan. 1, 1870.....	
	1 00
Repository.....	131 00
Donations.....	717 15
Legacies.....	2,445 59
Miscellaneous.....	72 50
Total.....	\$3,366 24

T H E

African Repository.

Vol. XLV.]

WASHINGTON, AUGUST, 1869.

[No. 8.

**TWENTY-EIGHTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF
THE MASSACHUSETTS COLONIZATION SOCIETY.**

PRESENTED AT THE ANNUAL MEETING, MAY 26, 1869.

OBITUARY.

This Society meets to-day, bereft of him who has adorned its chair and guided its deliberations for more than half the period of its existence. From his election in 1854 to his death, March 11, 1869, he failed but twice to preside at its annual meetings. He was seldom absent from the more numerous meetings of the Board of Managers, of which his office made him Chairman. At all times, notwithstanding the pressure of his very extensive commercial and other engagements, he was a willingly accessible and wise adviser in the transaction of its business, and when necessary took upon himself the burden of transacting it. To his labors as its presiding officer, and to the public confidence which the well-known and honored name of WILLIAM ROPES inspired, the Society has owed much of its ability to be useful.

EMIGRATION SINCE THE WAR.

In order to understand our present condition and prospects, it is necessary briefly to review the history of a few past years.

During the late civil war emigration, except in a few isolated cases from the northern States, was impossible. The Society could only husband its resources and prepare to meet the calls for its assistance which it foresaw. At its close four millions of slaves had been made free. It was the most extensive and stupendous change of the kind that ever occurred so suddenly in the history of the world. All thinking men, of all colors, felt the need of time to consider it and to understand its bearings on their prospects, their interests, and their duties. Many hastily supposed that our Society would have nothing more to do, and might as well disband itself. But those most interested knew better. During the summer and autumn of that very year, a company of one hundred and seventy-two from Lynchburgh, Virginia, and its vicinity, self-moved, applied for

our assistance, and emigrated in November. Nine from the northern States raised the whole number of emigrants for that year, to one hundred and eighty-one, without counting three hundred and forty-six from the British Island of Barbados, making five hundred and twenty-seven in all.

In 1866, applications, unsolicited, had become so numerous that it was found necessary to purchase the *Golconda*, and fit her up as an emigrant ship. She sailed in November with six hundred emigrants, selected from a much larger number who had applied for a passage.

This movement excited the attention, alarm, and active opposition of some who wished to retain the Freedmen in this country as laborers and for other purposes. Terrifying reports were put in circulation, with no basis in truth and no discoverable authors. Offers of higher wages and better treatment were made, and in some instances fulfilled. They were even encouraged to expect that the Government would give to each freed family a farm of forty acres, with tools and animals for its cultivation; and multitudes still expect it. Still, emigration continued. In 1867, six hundred and thirty-three went out by the May and November voyages, and four hundred and fifty-one by the May voyage of 1868. Meanwhile, in February and March, 1868, several thousands of Freedmen petitioned Congress to aid the funds of the Society, that it might be able to provide for them.

In November, 1868, the funds which the Society had accumulated during the civil war were nearly expended, and its patrons had not yet wholly resumed their former habit of giving. The expenditures for 1866, 1867, and 1868, not including the Stevens fund for the purchase of a ship, were \$229,611.07. The receipts from donations and legacies were only \$131,534.49, of which more than half was from a single legacy, and only \$50,075.79 from donations. The excess of expenditures was \$98,076.58. There were not funds enough in the Treasury to meet the expense of another voyage of the *Golconda*; and, judging from the experience of the last three years, it was not safe to rely on future donations to pay a debt incurred for that purpose. The *Golconda* needed repairs which could be made most economically in Liverpool. She was, therefore, chartered for that port, instead of making her November voyage to Liberia, and the waiting emigrants were told that they must wait till May.

Notwithstanding these discouragements, the list of applicants in January, 1869, was about four hundred and fifty, including names from Maine, Pennsylvania, North and South Carolina, Alabama, Mississippi, Georgia, and Tennessee. One of the applicants, the leader of a company, was a member of

the Legislature of Alabama, whom the full possession of all the rights of American citizenship, including that of holding office, had not reconciled to the condition and prospects of the colored people in the United States. "I am now," he wrote, "ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption, that she may be given to our children as an earthly heritage for succeeding generations."

The habits of the Freedmen incline them to emigrate in organized companies, each having its recognized leader, who is its agent for the transaction of business; and the breaking up of a company puts off the emigration of all its members, till a new organization can be formed. When, in March, a new administration came into power, the Freedmen were told that General Grant is a great man, who always accomplishes whatever he undertakes, and might be expected to do something very much for their advantage; and thus many, who were intending to emigrate, were induced to "wait a little and see what Grant would do." In this way some of the largest companies were broken up, and when the time came to prepare for the May voyage, those who could be relied upon for passengers were not numerous enough to justify the expense of sending so large a ship. Her May voyage is therefore omitted.

THE STATE SOCIETY.

The Golconda sailed on her May voyage for 1868 a few days before our last annual meeting. Since then the Parent Society has sent out no emigrants. This fact deprived the auxiliaries of one of the most effective topics of appeal for funds, and this State Society, in common with all the others, has felt the effect, in the diminution of its receipts, which have been only \$2,937.15. The disbursements, including the adverse balance of last year, have been \$5,101.47. Balance to next amount, \$2,164.32.

THE FUTURE.

One of the most influential causes of this diminution of receipts by us, by the other auxiliaries, and by the Parent Society, is the belief that "the Society has done its work," and may with propriety retire from the field of action. This is felt by many who have liberally sustained us through years of discouragement, as well as prosperity, and they assign it as a reason for withdrawing their support.

It is the more difficult to answer these objections, because what they say, taken in the sense in which they mean it, is perfectly true. The Society has done all the work which it ever promised to do, and more. We asked their aid in establishing a colony of free colored people from the United States on the coast of Africa, and thus providing a desirable home for

so many of their brethren as should choose to follow them. We have done it, and the abolition of the slave-trade, the opening of the country to Christian civilization, and other incidental benefits which we predicted, have followed. Our colony has grown into a regularly organized and well-governed Republic, with wild land enough to feed and clothe the whole colored population of the United States, where those who choose can go and receive homesteads gratis. Our withdrawing friends are entirely correct in saying that the work which we promised, when we requested their aid and in which they have so liberally aided us, has been done, and is worth much more than all it has cost them and us. And if they judge it to be their duty, they can now retire from it without dishonor and without disappointment. And they are right in saying that the Society could now retire from its work and disband, having fulfilled all its promises, and secured the respect and gratitude of all future ages.

But in another sense of the words the work of the Society is not yet done. What it has accomplished has opened doors of usefulness, which we dare not shrink back from entering. It has prepared the way for a great and glorious work, which the experience and facilities acquired in half a century enable us to do better than it can be done by any other agency, and we dare not refrain from the attempt.

EMIGRATION WILL CONTINUE.

It will be observed, that the causes of our diminished operations are temporary in their nature and are such as were to be expected. Four millions of slaves had been made free at once, as was officially announced, to meet a military necessity, and with no fixed plan concerning them beyond meeting that necessity. What should be, or could be, or ought to be, done with them afterwards, was left wholly to future consideration. It was inevitable that there should be a diversity of plans, and sudden and violent fluctuations of feeling and changes of purpose among both black and white, and that multitudes, in the presence of so vast a question, on which no event in human history could throw any light, should hesitate and delay to act at all. It is not strange that perplexed philanthropists should need a little more time to observe the course of events and to think before replenishing our treasury, or that an ebb in the tide of emigration should occur just in season to defeat the May voyage of the *Golconda*. Such things were to be expected, but they cannot last. Men's opinions will become settled, and, to a great extent, as the facts require. And what are the facts? And what may we expect them to be?

The four hundred and fifty who, last January, were expect-

ing to emigrate in May, have not renounced the idea of emigrating. They are only waiting a short time, some of them to see what our Government will do for them, and others because their arrangements for emigration are broken up by that delay of a part, and they need time for making new arrangements. If the Government gives each freed family forty acres of land, with live stock and farming tools in proportion, many of them will accept it and stay in this country. If this, or something equivalent, is not done, their disappointment will dispose them more than ever to emigrate. The leader of the company from Nashville, Tennessee, thinks that "next fall there will be a general rush." The colored member of the Alabama Legislature, who already knows what office is worth to a black man here, is not likely to change his mind. In fact, applications for a passage in November are already coming in. There is, therefore, no prospect of a permanent want of colored men, desirous to change their present home for a better, especially as the attractions of a better home are continually increasing.

LIBERIA—ITS CONDITION AND ATTRACTIONS.

The Republic of Liberia is now an established fact, officially recognized as such by all the principal nations of the world. Its government has been regularly administered in all its departments, without rebellion, insurrection, or even a local mob or riot needing to be suppressed by force, for twenty years. Its agriculture is annually increasing. Its commerce with different ports in the United States, in Europe and in Africa, employs forty-eight Liberian vessels, though far the greater part of it is carried on by American, British, French and German vessels, some of which are steamships carrying regular mails. Uniform experience has proved that a family having one acre of land for each member can live on its products and buy more land; and Liberia has more acres than there are colored people on its soil and in the United States; and more can be had to any amount for some trifling consideration to bind the bargain. For the advantages of living within the jurisdiction and under the protection of the Republic are such and so obvious that about six hundred thousand natives have gladly availed themselves of it, and others are ready to do so. The means of education have been such as have sufficed to educate all the Presidents of the Republic, and nearly all its cabinet officers, and they are rapidly improving. Besides primary schools and several high schools a College has been established, with a competent faculty, all of whom are Liberians, and the Principal of the Preparatory Department is one of its own graduates; and there are some fifty Christian churches,

Baptist, Methodist, Presbyterian, Protestant Episcopal, and Congregational, many of the members of which and some of the clergy are natives, reclaimed from heathenism. Such a country has attractions which cannot fail to draw emigrants from the United States, even if the colored people here should attain to all that they or their most enthusiastic friends expect. Especially must it attract those who love their race and desire its elevation; who love Christianity and desire its extension. Every Christian family added to Liberia is an addition to the influence which is civilizing and christianizing Africa; which has already brought so many into the churches, and schools, and citizenship, and official station in the Republic, and into various forms of civilized industry; which makes direct missionary labor among the heathen safe and hopeful.

OPENINGS FOR MISSIONS.

For it must be remembered that in this part of the world Christian missions, though they have been in operation in some form since January 19, 1482, have never been successful beyond the protection and support of civilized Christian colonies. Only fifty years ago they were impracticable where Liberia now is. In February, March, and April, 1819, less than a year before our first emigrants sailed from New York, two missionary explorers from Sierra Leone, at the hazard of their lives, carefully examined the northern half of that coast, from Sherbro to Grand Bassa, and found no place where a mission could be safely attempted. Now, on that whole coast, missionaries are as safe in their persons, their property, and their labors as city missionaries in Boston. Mission stations and schools are established in and beyond the inland settlements, and the heathen call for more of them, and converted natives are missionaries and assistants.

And now ways are opening for Christian influence to penetrate the interior far beyond the civilized settlements. The visit of learned natives from Futa Jallon, some three hundred miles inland, to Monrovia and Liberia College, taking home with them Bibles and other books in Arabic from the Mission press in Syria, thus opening a channel of communication between the Syrian Protestant College at Beirut, through Liberia College, with the Arabic-speaking nations of Central Africa, has been sufficiently detailed in previous reports and need not be repeated. At Boporo, eighty miles by estimate on the road to Futa Jallon, Prince Momora, successor of the well-known King Boatswain, would doubtless receive and protect missionaries. Among the Golaes, to the southward from Boporo, a mission was once maintained with safety for some months. The numerous Pessas, who extend nearly down to

Carysburgh, are said to desire the establishment of mission schools among them, and the safety of missionary labor among them has already been proved. Back of them, at perhaps half the distance of Futa Jallon from Monrovia, are the Barlains, who send down through the Pessa country cattle and horses to the settlements; who manufacture earthenware, and have at least one large market town, with schools where reading and writing are taught; and there are doubtless other avenues to desirable stations in the interior.

LIBERIA COLLEGE.

The facilities for missionary labors are much increased by the existence of the College, and will increase with the increase of its funds and students. The number of undergraduates, according to the latest reports, is ten. The number in the Preparatory Department at the end of last year was twenty. For the present year no report has been received, but they are not supposed to have diminished. The number of undergraduates in the Pacific University, in Oregon, of about the same age, for the year ending on the first Wednesday of this month, was sixteen, and in the Preparatory Department twenty-three, which, "considering that the population of Oregon has not yet reached one hundred thousand," and that other obstacles exist which are still stronger in Liberia, is pronounced "a great success." The internal condition of the College, under the administration of Professor Freeman, who, during the absence of the President, performs the duties of his office, appears to be quite satisfactory. If the present effort to procure endowments of professorships and scholarships is even moderately successful, the number of students may be much enlarged and the means of instruction greatly improved. And here men can be educated, better than anywhere else, for all departments of missionary labor in Africa.

EXTENSION OF MISSIONS.

The value of these openings for missionary labor is recognized by those best qualified to judge. The Methodist, Presbyterian, Protestant Episcopal, and Lutheran Boards are maintaining their missions there in their full strength. The Baptist Missionary Union has resumed the operations which it had discontinued some years ago. The American Board of Commissioners for Foreign Missions is now engaged in making arrangements for entering that field, relying on the aid of the College in training its missionaries as well as in reaching the comparatively civilized nations of the interior with its Arabic Christian literature.

COLORED CHRISTIANS AND MISSIONS IN AFRICA.

Colored Christians in the United States cannot remain indifferent to these calls from the land of their ancestors for labors which they are better qualified to perform than any other people on earth. There is in the race no incapacity for feeling such motives. Even as early as 1815, before our Society was formed, or the project of forming it publicly announced, they organized an African Missionary Society in Richmond, Virginia, which contributed from one hundred to a hundred and fifty dollars annually for missions in Africa. It sent out its most able and useful member, the Rev. Lot Cary, before the first emigrants occupied Cape Mesurado, and contributed towards his support for several years, probably during his life. A similar Society was formed in Petersburgh in 1819, before our first emigrants sailed, intending to avail itself of our operations in sending out missionaries. Of those who sailed from Boston in the *Vine*, in 1826, two were old men who had been looking forward to missionary labor in Africa from their youth. But we need not dwell on these ancient things. Of the numerous emigrants since 1865, a large proportion have proclaimed as one leading motive for their emigration—their hope of contributing to the redemption of Africa from the darkness and vices and wretchedness of heathenism.

CONCLUSION—WE MUST GO ON.

With such prospects of emigrants needing our help, and Africa needing their influence and ready to profit by it, we dare not close our labors now, lest we be found unfaithful to Him who hath committed these talents to our management. We must still offer ourselves for this work, which so irresistibly demands continuance and enlargement, trusting that He who calls us to it by His providence, and those who wish His gracious designs to be fulfilled, will sustain us in it.

(From The Evening Journal of Jersey City.)

LIBERIA, CIVILIZATION, CHRISTIANITY—THE WORK OF AFRICAN COLONIZATION.

LARGE MEETING AT THE TABERNACLE—ADDRESS BY PRESIDENT ROBERTS, OF LIBERIA COLLEGE.

In accordance with a notice given, a meeting was held at the Tabernacle Sunday evening, under the auspices of the New Jersey Colonization Society, of unusual interest. The special purpose of its assembling was to hear an address from Hon. Joseph J. Roberts, of Liberia, in behalf of the interests of education in that Republic, and the civilization and Christianizing

of the native African population. The heat of the evening, as it had been during the day, was intense, but a very large audience gathered, filling all the seats in the spacious church. Rev. Dr. MacLean, the venerable Ex-President of Princeton College, and President of the New Jersey Colonization Society, came to the city to preside over the meeting, and Rev. John Orcutt, D. D., the Secretary of the American Colonization Society, was also present. The audience was made up of persons from all the churches and congregations in the city, and nearly all remained, apparently deeply interested, to the conclusion of the exercises. Mr. Chas. E. Peck, presided at the organ, and Mr. D. B. Gulick, as chorister, led the singing, which was congregational, and rarely has more inspiring or better sacred music been heard in the Tabernacle.

Dr. MacLean called the meeting to order, and Rev. George H. Peeke read the hymn—

“Sovereign of worlds, display thy power,”

which was both read and sung with unusual effectiveness. Rev. Dr. Van Cleaf offered an impressive prayer. The hymn—

“Joy to the world, the Lord is come,”

was sung, after which the President introduced the Rev. Dr. Orcutt, who made a brief statement of the work of the American Colonization Society, past and present. He said:

It was not strange that during the recent years of civil war the cause of Colonization should have been overshadowed, and its work held somewhat in abeyance. Yet in every year since 1822, the Society has sent some emigrants to Liberia. The total number, including recaptured slaves, has been about 20,000. During the last four years, 2,234 emigrants have been sent, and this is not half of those who have made application to be sent.

Those sent were freedmen, and over 500 of the number were church members. The average income of the American Colonization Society, for twenty years past, has been \$72,000; average expenses of the Society, \$7,500; and the balance has been expended in sending emigrants to Liberia. A ship belongs to the Society which can carry 600 emigrants at a trip. The Society is not in debt, but can only send out colonists as it has means. Another expedition will be sent this fall, and if the means were provided many more colored people would go to Liberia.

President MacLean, in a brief and complimentary speech, introduced President Roberts, of Liberia College. Although a colored man, President Roberts is lighter in complexion than many white men, but has certain marks of his race. He is in his sixtieth year, a man of tall, spare frame, with a fine cast of head, and wears a heavy gray mustache, which gives him a military look. In speech, he is unusually clear and deliberate, with an easy style, that makes listening to him agreeable, and in manner he is very unpretentious. He went to Liberia in 1829, and has devoted himself for forty years to the cause of Christian civilization in Africa, having himself filled all the most important positions of honor and responsibility in Liberia, and after having declined any longer to serve as President of the Republic, he founded Liberia College, of which he is now the president. He was suffering last night from exhaustion and a recent sickness, and could not speak with his usual energy, but was listened to with respectful and earnest attention.

Mr. Roberts said that the cause of African colonization was not new to the American people, for it has engaged the attention of Christian philanthropists and statesmen for fifty years. The Liberia of to-day is the work of great faith and earnest prayer, and the speaker was glad that a few of its original friends lived to see the result. The early difficulties of the Liberian colonists were many, the most serious arising from the hostility of the slave traders, and the natives who were incited by them to attempt the extirpation of the infant colony in 1822, and at other periods since. The first location was temporary, on an island in the Mesurado River, and the colonists, when assailed by enemies, numbered less than forty able-bodied men, but they were able to repel the successive attacks, with occasional losses. The island colonists had no water, and attempts were made to cut off communication with the mainland. One of the most powerful of the chiefs who controlled the clans on that coast was named George, and he, induced by the white slave traders, made war on the colonists. Finally, however, the efforts made to propitiate the natives were so far successful that a purchase of a strip of the coast on behalf of the settlers had been effected with the natives; but they, instigated afterward by the slave traders, refused to allow them to take possession of it. Assisted by a band of men sent to sustain them by an English cruiser, the settlers did, however, get over to the mainland, though the colonists refused, as requested by the English captain, to substitute the English flag for their own.

No sooner had this become known to King George, than he determined to drive them off. To overcome the increased force of the colonists, he invoked the aid of a powerful chief in the interior, named Boatswain. He, as soon as he had heard the story of the man who sought him in alliance, assured him that he was heart and hand with the colonists, and that if George offered any further resistance to their taking possession of the tract they had purchased, George might consider himself at war with him. A permanent settlement was then effected. From that time forward the colony has grown in wealth and population.

From the first the slave traders were the bitterest enemies of Liberia, for they knew that the success of the colony on that coast meant the destruction of their horrid traffic. Liberia has always been the foe of the foreign and the domestic slave trade, and has done more effectually to suppress the former than all the squadrons stationed on the coast; she has broken up all the slave barracoons within her jurisdiction. Liberia has been falsely accused of tolerating the domestic slave trade. The charge is utterly false. In fact, some of the most serious wars she has sustained have been those made by native chiefs because Liberia would not surrender fugitive slaves. Of one of these, and of attacks made on the mission stations, Mr. Roberts gave a graphic account. But the country has prospered, and now controls 600 miles of coast and an indefinite extent of territory inward. The colony is showing daily more and more its efficiency as a civilizer. Already the Republic contains upwards of 600,000 souls, all of whom, except about 20,000, are natives. They swarm in from all quarters to learn what the white men know, as they term it, and by them all who can read are called white men. The greatest anxiety is for education.

As to the form of the Liberian Government, the speaker said that the notion prevalent here that it was modeled somewhat after that of this country was correct, except that by not incorporating the local sovereignty of sections in their Constitution, they had avoided some difficulties. The subdivisions there bore to the General Government rather the relation borne here by a county to a State, than that borne by a State to the central government. He believed Liberia to be as fine a country as any in the world, and that there the colored emigrants from this country could prosper. He wanted none to go who do not go because they wish to. He went himself forty years ago because he felt that here he could not have the chance he wanted to succeed, nor could he follow out his aspirations.

The agricultural facilities of the country are almost limitless,

and are rapidly being improved. The commerce is increasing; the war here stimulated labor in Liberia; the cultivation of sugar and coffee has commenced, and even now Liberia supplies the older colony of Sierra Leone with all the sugar used there. Coffee can be cultivated with great profit, and the trade in palm oil, cam-wood, and palm nuts is large; this trade ought to be invited to this country, and be made reciprocal—the present excessive American duties on African products drive our trade to Europe. But Mr. Roberts' special earnestness was in behalf of the educational wants of Liberia. There is now there one college, of which he is president, which is doing a great deal toward the civilization of interior Africa. Many of the young men qualified in that institution were from neighboring tribes, and had been sent there by the members of their respective tribes, that they might impart to them the learning they had acquired in the college. Most of these it was found necessary not merely to instruct, but support also during their attendance at the college. The funds by which the college had been supported had been decreasing during the last few years, and during a conversation with the trustees of the fund a few days since, he had discovered that they had not sufficient money in hand to meet the current expenses of the present year. The college might effect much more good than it had effected if it were more liberally supplied with money. He was frequently obliged to turn earnest applicants, for the benefits dispensed by the college, away from its doors. A very good applicant he had, at his own expense, taken into the college, just before leaving home. The natives, if civilized and Christianized, must be provided with teachers, and nothing limits the number of those who may be taught but the want of means to educate them. The door is open, and the way is large; and the Christian public of the United States are appealed to in behalf of this great work in Africa. We do not seek to make the natives flee away from before our civilization, but we desire to incorporate them with us. There are now forty-seven churches in Liberia, and in no country is the Sabbath more generally observed, or public worship better sustained. There are thousands of native converts to Christianity, and many of them now in offices of trust have been reclaimed from the most savage life. He gave instances of men who were taken naked, wild, and untaught, who were now useful citizens, and honored legislators and magistrates. Since declining longer to hold public office, the speaker had devoted his efforts to the cause of public education in Liberia. It is God's work; it is for the good of Africa; and if you will help it, God will help you.

Dr. MacLean, at the conclusion of President Roberts' address, added a few remarks, urging the claims of Liberia College, and in commendation of the work it is doing. A liberal collection was taken up; the doxology was sung by the whole congregation, and they were dismissed with the benediction pronounced by Dr. MacLean.

MUHAMMEDANISM IN CENTRAL AFRICA.

BY REV. JOSEPH TRACY, D. D.

The statements made on this subject by the Rev. Dr. H. M. Storrs, at the meeting in behalf of the American Board on Thursday evening of anniversary week, are sustained by the general voice of the best authorities in print, and are near enough to the facts to justify his inferences. But they are not perfectly accurate; and in view of the present increased interest in that part of the world as a field for missions, and of the present plans and movements for its benefit, the greatest attainable accuracy seems advisable.

Dr. Storrs said: "Muhammedanism was urging its mission and extending its sway over the vast plateau of Central Africa." That plateau has been a Muhammedan region for almost a thousand years. It is so described by Ibn Haukal, the Arab Geographer, who wrote between 902 and 968 A. D. The tribes of Arabic descent, who had long possessed that region, seem to have embraced Muhammedanism very soon after its promulgation. In Ibn Haukal's time, they traded in gold and slaves between the Negro tribes on the south and southwest, and the more civilized nations on the Mediterranean. Ibn Batuta of Tangier, found substantially the same state of affairs when he visited Timbuctu, and other Muhammedan cities of that region, in 1352. A century later, in 1455, Aluise de Cada Mosto, a Venetian sailing in the service of Portugal, found the people around Cape Blanco and Arguin on the coast near the Tropic of Cancer, Muhammedans, trading with Barbary, Timbuctu and the Negroes. The Azenaghi, on the north bank of the Senegal, were not confirmed Muhammedans, and hopes were entertained that they might be converted to Christianity. The next year he entered the Gambia some distance farther south, and going up the river forty miles, found some Muhammedan traders there; but the people were idolaters, and great believers in sorcery. Muhammedanism seems to have then been establishing itself on that part of the coast. It has made some progress since; not, however, by missions, in our sense of the word, but by the natural influence of trade.

These Muhammedan traders dealt in slaves, whom they bought of the Negroes, or captured in slave-hunting excursions; for such wars were then common, though the slave trade across the Atlantic did not commence till about fifty years afterwards. Its earliest recorded date is 1503; eleven years after the first voyage of Columbus to America. These wars were not made for conquest and annexation, but for plunder. A country was ravaged, plundered, and forsaken, and its people, so many as were worth transportation, sold into other Muhammedan countries. And such is the custom still.

The Mandingos may have become Muhammedans since the time of Cada Mosto; though the date of their conversion is wholly unknown, and it may have been a very gradual progress. They do not appear to be of Arab descent. In hair and complexion, they are fully Negro, but not in form or features. They are very erect, rather taller than the average of Negroes, with well-developed foreheads and chins, and with but a slight approach, if any, to the Negro nose and lips. They are comparatively intelligent, fully conscious of their own superiority, and usually haughty and reserved in their manners. Their country seems to be on the high lands which form the watershed between the valley of the Niger and the Atlantic, having the Arab tribes on the east and north, and the idolatrous Negroes on the south and west. But they are found every where in that part of Africa. Like the Armenians of Asia, they are the great traveling traders of that part of the world. They have schools, in which boys are taught to read and write the Arabic language, and so much of arithmetic as their rude commerce requires. The Arabic, however, is not their vernacular language, and one who has learned it, so that he can read the Koran, is "a learned man." It is understood that they usually keep their accounts in Arabic.

It is evident that such a people, visting all the principal towns and trading places, and remaining there for months, and sometimes for years, must make an impression on some minds in favor of their religion. Of those in their employment, some will wish to learn reading and writing, and for that purpose must study the Koran; and some others will follow their example. And a natural result is, that such, often, if not usually, embrace the religion of their teachers, and thus rank themselves above their heathen neighbors. And such are all the Muhammedan "missions" of which we have any authentic information. That any of their "learned men" go among the idolatrous tribes merely for the sake of converting them, I have never seen any proof.

Dr. Storrs adds: "But even their faith will lead those millions who embrace it to give up the slave-trade, and fratricidal

war." This reminds me of a conversation, twenty years ago or more, with a merchant well acquainted in that part of the world, who was urging the planting of a colony of American Blacks at the mouth of the Rio Grande, between the Senegal and the Gambia. It was an important point, he argued, for stopping the slave-trade, as slaves were brought down the river from the interior in great numbers for exportation. On being reminded that the people in that part of the interior were Muhammedans, and forbidden by their religion to enslave true believers, he quickly replied: "Yes; but they are divided into many sects, and no sect thinks it a sin to enslave and sell a heretic, so that they can all sell each other." But we have other proof that even learned Muhammedans sell each other as slaves.

It is shown by the history of Abduhl Rahhahman, who emigrated from Mississippi to Liberia in 1829. Abduhl read and wrote Arabic easily, and, it was said, elegantly. Invading his neighbor's territory, he fell into an ambush, was captured, held as a slave, and sold to a Mandingo, who sold him to a foreign slave-trader, who brought him to the United States. The religion of his captor is not known, but Abduhl and his Mandingo master were both Muhammedans. From Liberia, he intended to visit his native country, which he thought he could reach in about fifteen days, the exact distance of Futa Jallon, mentioned below; but he was prevented by the development of pulmonary disease, of which he died the next year, aged 61. While in this country he professed Christianity, and was believed by those who knew him to be a true convert.

Umeroh, commonly called Prince Moro, and sometimes Moreau, is another instance. There is some account of him, by the last-mentioned name, in the April number of the *Missionary Herald*. His father was a person of some importance, having about seventy people subject to him, in fact, if not in form, his slaves. He read and wrote Arabic readily, and had been a schoolmaster. But for some act which gave offence to his superiors, he was sold as a slave, and carried to Charleston, S. C. It was probably some crime, for he was always unwilling to speak of it, or be questioned about it, and never described it more particularly than saying, once, that the devil made him "do bad." He appeared to become a true and very devout Christian. An Arabic Bible, which friends had procured for him, was his greatest treasure. He affectionately mentioned the friends of his youth, and expressed ardent desires for their conversion, but no desire to return to his native land. He died a few years ago in North Carolina.

Of Alofa, who is probably now in Liberia, we know less. He was clerk of a traveling Mandingo merchant; was captured

and made a slave somewhere in the region of Ashanti, or Dahomey, sold to foreign traders at or near Whydah, or Popo; recaptured, with others, by an American ship of war, and sent to Liberia by the United States Government about ten years ago. We know nothing of his parentage or religion, but only that he can keep accounts in Arabic. He was still in Liberia in 1866. His capture, so far from the native regions both of the Arab tribes and the Mandingos, shows that such men are very widely dispersed through that part of Africa.

How numerous these "learned men" are among the idolatrous tribes of Western Africa, may be judged from the statement made in Arabic by Karfal, or Keriphah Nejl, a Mandingo Muhammedan priest, from Futa Jallon, about three hundred miles inland from Monrovia. It was made in answer to a request of President Bliss, of the Protestant college of Beirut, in behalf of "the learned men of Mount Lebanon," for such information. Karfal had visited Vonsua, a Vey town, about fifteen miles from Monrovia, which mandingo traders have, within a few years, made a principal rendezvous for trade with Monrovia. At the invitation of Professor Blyden, he visited Liberia College, accompanied by ten of his scholars, who appeared to have been traveling with him. He saw the immense library, as it appeared to him, of some four thousand volumes, and other wondrous means of acquiring knowledge, with all which he was greatly delighted. He received a present of books from the mission press at Beirut, among which was an Arabic Bible, which he promised to carry home and study. On one of its fly leaves he found the letter from President Bliss, "to the learned men of Moghreb," that is of the West, asking this information.

He states that at Vonsua the "learned men" are three. At Boporo, three days from Vonsua, there are five. Boporo is the capital of Prince Momora, (accent the second syllable,) king of the Condoes, among whom it is not known that the five "learned men" have made, or attempted to make, any converts. As Boporo is about sixty-five miles from Vonsua, Karfal's rate of travel must be about twenty miles a day. From Boporo to Balikad is eight days, where are two "learned men." One day further is Kulil, where are two. One day from Kulil is Yüsumud, where are two. One day further is Misad where they are "numerous," being eighteen in all, of five of whom he says that their "intellect is world-embracing."

At the rate of twenty miles a day, Misad must be about three hundred miles from Monrovia, which agrees well with the location of Futa Jallon on the best maps. It is nearly north from Monrovia, and about the same distance nearly east from Sierra Leone, and on the high lands that form the

water-shed between the Atlantic and the valley of the Niger. On this road from Monrovia to Misad, Karfal locates thirty-two "learned men," giving the names of those at each place mentioned. He concludes: "Oh, Owners of the Gospel, bring us your books. Our request is that, as you have paper, you would bring us your books and paper."

Dr. Storrs said of Muhammedanism among those nations: "It will also cause the Koran to be read among them in Arabic, which will open the way for them to receive the Holy Scriptures, in that excellent version given to the world by those noble men—Drs. Eli Smith and Van Dyke." The way is already opened, and has been entered, and though not many converts from heathenism to Muhammedanism will be found to read the Arabic Bible, Muhammedans will be found to read it "among them" in every considerable town and village through that part of Africa. And the readers will be of a class whose intellectual superiority is already an established and conceded fact, and who, with that change of views, temper, and demeanor which the Bible is adapted to work in them, would be exactly the missionaries needed to bring their idolatrous neighbors under its influence.

(From the Albany Argus, July 5th.)

PRESIDENT ROBERTS ON LIBERIA.

Yesterday afternoon, ex-President Roberts of Liberia, addressed the congregation of the Second Presbyterian Church (Dr. Sprague's) on the present condition of the little Republic of Liberia, and the future of the negro race both in Africa and in this country. In appearance President Roberts is so nearly white that he could easily pass for one of the dark-skinned natives of Spain or South America, and from the body of the church it was difficult to perceive any traces of colored blood in his countenance. This will account to many for the possession of abilities which are much above those ordinarily bestowed upon mankind. He is an elderly man, and without exception, the best educated member of his race whom we have seen.

His address, the occasion of which was to urge the donation of a fund to the African colonization society to be used for the benefit of the college of Liberia, of which Mr. Roberts is President, was but a brief one, but it was sufficiently long to satisfy his hearers that a future for the negro could exist only in his own country, or rather the country of his ancestors, Africa. He described the first settlement of Liberia, the hardships and sufferings which followed the early attempt to colonize the West Coast of Africa; the steady progress which had been since made in all that pertains to the welfare of a nation and also,

the success which had attended their missionary efforts among the colonists and the aborigines. He then stated in conclusion that his life was principally devoted to the encouragement of emigration of negroes from this country to Liberia, their true and proper sphere, and the building up of a republic, modelled after that of the United States, on the West Coast of Africa.

Mr. Roberts was followed by the Rev. Dr. Eddy of Lansingburgh, who stated that he had been induced to espouse the cause of President Roberts, and that he intended, in connection with Mr. Roberts, to solicit the aid of persons throughout the country in behalf of education in Liberia. Dr. Eddy also stated that since the commencement of the war many of the negroes had died, that the race is fast becoming, in this country, extinct. Dr. E. concluded by urging the congregation to render all the assistance in their power to President Roberts, whose aims and objects he knew to be good. A collection was then taken up in behalf of education in Liberia, and the services were brought to a conclusion.

THE EMIGRANTS IN GRAND BASSA COUNTY.

LETTER FROM MR. D. F. SMITH.

BUCHANAN, GRAND BASSA, *May 6, 1869.*

MY DEAR SIR: I avail myself of this opportunity to address you a few lines, not doubting that you will be pleased to hear of the welfare of the emigrants lately sent out by the American Colonization Society, and entrusted to my care as your agent. I am happy to inform you that the several companies of emigrants brought out by the Golconda are doing well. They passed through the acclimating process remarkably well; in fact they did so well that we were actually astonished.

Of the last company, Messrs. Monroe, Fort, Hudson, Judge Cook, and the Kings and Halls are getting on for new people extraordinarily well. I mention these chiefly because they seem to be the leading families. They brought out with them a saw-mill, (water-power,) which they have erected at Bexley, and is now nearly ready to be put in motion. It is situated on a creek, near the road to Finley, in a densely wooded section of country, abounding with valuable timber of all kinds to be found in the tropics.

With an exceptional case or two, I have heard of no longing for America. They seem to be satisfied and contented. This remark applies as well to the first two as the last company. They are quite an acquisition to our country especially and the country generally.

The most of the first expedition have gone to Finley, where they are doing well. They say, and it is corroborated by all who have been there, that the place is very healthy; in fact they look, in appearance, as fat and hearty as can be. Mr. Neil and Mr. Reeves, the leaders among them, are delighted with the place. For my part, I am of opinion that the mountain itself will

be of little use. It is too steep for any practical purpose. A few miles this side of the mountain towards the river would be, I think, a better locality.

Finley is nine miles from Upper Bexley; but by repairing the bridges it would be good exercise to walk there. Emigrants, however, would have nineteen miles of traveling to perform to get there. They have to land at Lower Buchanan, walk three miles to Upper Buchanan, then take the river seven miles to Bexley, and thence to the mountain. Nevertheless, emigrants can be sent there comfortably, if the Society is willing to meet the expense, which, to begin with, would be large. One thing I can safely say, and that is Finley will succeed, if ever properly looked after, thrice as well as Carysburg. It is situated for trade as well as for agriculture, and even now furnishes our merchants with no inconsiderable amount of produce. The health of the place is beyond doubt.

Before concluding these lines, permit me to say that I have as strong and as firm a faith in the perpetuity and success of Liberia as ever. Some say that Liberia and the American Colonization Society have performed their mission, by proving to the world that the people of color are capacitated for the various positions of government to which white men aspire, because we have in Liberia worked successfully the machinery of government, and that this was the object of Providence, 1st, in bringing into existence the Colonization Society, and, 2dly, rearing up and fostering Liberia, and that political events in the United States prove it. I think to the contrary. I believe that the Society has yet a broader, deeper, and more grand mission before it, and that the recent events in the political history of the United States are but the preparatory means used by Providence for a general exodus of my race from America first, and then from all parts of the world, to Liberia. A thousand years with God is as a day, and a day as a thousand years. We ought not, therefore, because He chooses to take His time, to doubt His power or question His truth.

Liberia is still progressing. Her citizens are having larger and more extended views as to matters and things generally. The evidences of their thrift and industry are everywhere to be seen. I have no doubt, therefore, as to the future, if as a nation we will only do right, for "righteousness exalteth a nation, but sin is a reproach to any people."

Very respectfully, yours,

D. F. SMITH.

ANSWER TO DR. DURBIN.

24 BIBLE HOUSE, NEW YORK CITY, July 9, 1869.

REV. J. P. DURBIN, D. D.,
Secretary M. E. Missionary Society.

DEAR SIR: My attention has been directed to a published statement of yours, occasioned by "a printed circular from the Rooms of the New York State Colonization Society," contain-

ing some errors which I beg leave to correct. The statement is:

"It has now become evident that the colored people of the United States are not inclined to emigrate to Africa. They look for their homes and their future in this country. The New York State and the American Colonization Societies have therefore discontinued the sending of emigrant ships to Africa. But they will send out teachers, skilled mechanics, and agriculturists. Under this new condition of things the State Colonization Society has turned its attention to the founding of good common schools, deeming these the most important interest now in the Republic. They ask for \$125 for founding and sustaining each school of twenty-five children for a year. They propose to found one hundred schools, if the friends of the Society will supply the funds."

As Secretary of the American Colonization Society, to which the State Society is auxiliary, it is proper that I should say: We have colonized more colored people since the close of the war than ever before in the same period, except in a single instance—the number being 2,234; and we expect to send out another expedition in the autumn. Of the emigrants hitherto sent, many were "agriculturists," not a few "skilled mechanics," some "teachers," and quite a number preachers of the Gospel. Of the general character of those who have emigrated during the last four years, General O. O. HOWARD remarked, "That it pained him to have such worthy people leave the country; that the Society did not get those drawing rations, or inmates of the Hospitals, to go to Liberia, but those that could not well be spared, *i. e.*, the very cream of the colored population." And as it has been in the past in this respect, so we believe it will be in the future. In a word, we see no reason whatever for changing our policy, but every reason for prosecuting our legitimate work as an Emigrant Aid Society.

At the same time, we are not indifferent to the cause of education in Liberia. A sense of its importance induced the Society to take an active part in founding the Liberia College, and to some extent in granting material aid in its support. It has been our privilege, personally, to raise several thousand dollars for that special object, and we are now actively engaged in assisting President Roberts in his efforts to collect funds for the same purpose. But we wish the Christian public to understand that the American Colonization Society has not ceased to send emigrants to Liberia, and "turned its attention to the founding of common schools in the Republic." We believe that matter may safely be left, must be left mainly to the Government of Liberia and the several Missionary Boards. Especially do we wish it to be understood that the endorsement of the Parent

Society has not been given to the proposition of "founding and sustaining a good common school of twenty-five children in Liberia for \$125 per annum." *We believe it to be entirely impracticable.* We think the reflecting Christian community will so regard it.

But, be this as it may, we are quite sure that the most economical and the most hopeful way for us to promote education in Liberia, is to do what we can to sustain and strengthen the Liberia College and other existing literary institutions there. This may be effectually done by contributing for the support of beneficiaries in the College, and thus raising up teachers on the ground, qualified for their business; and by contributing to the Missionary Boards, thus enabling them to multiply their Mission Schools and the number of their pupils. The men entrusted with the management of those institutions are supposed to be trustworthy for the use of any funds placed at their disposal for educational purposes in Liberia.

The American Colonization Society, therefore, will continue to solicit funds for the two-fold object of sending emigrants to Liberia and educating her children.

All contributions received for the Liberia College will be paid over to the "Trustees of Donations for Education in Liberia," incorporated by an Act of the Legislature of Massachusetts, and faithfully appropriated as directed. Donations received for the support of either of the Mission Boards for educational purposes, or for the support of any particular School in Liberia, will be appropriated accordingly.

Yours, very respectfully,

JOHN ORCUTT,

Secretary American Colonization Society.

[From the Shepherdstown Register.]

WHY SHOULD ANYBODY GO TO LIBERIA?

MR. EDITOR: You published last week the invitation of the American Colonization Society to the colored people to emigrate to Liberia. Comparatively few of them *can* go, and there are still fewer who *would* go if they could. But it appears from the reports of the Society that there is a small but constant stream of the most enterprising of the colored people setting towards Liberia.

The question is will an industrious colored man be better off in Liberia than in—say Jefferson county, Virginia? I take this county because there is no part of the country where these people are more respectable in character, or are living more comfortably. Here and there one is a property holder on a small scale, but nearly the whole body are laborers and as

likely as ever to continue so. It is for the interest of the land owners and whites generally that they should remain here, for their labor is wanted; but the question for them to consider is what is best for *themselves*. They may be permitted to *vote*, and for party purposes a few of them may be put into office, but that they will be used politically for the benefit of one or other of the white parties, and not for their own, may be counted on as certainly as you can count upon human nature under any circumstances.

The immovable hindrance in the colored man's way in this country is his social status as towards the dominant race. I say immovable, because, while we do not undertake to decide upon the possibilities of the future, there is nothing which a sensible man can call a *prospect* of its removal. The prophecies made on this subject before and during and immediately after the war have proved already to be but wind. The man who does not know this is no fit adviser for the colored man, who himself in most instances is better informed. Its being founded in unreasonable prejudice does not mend the matter. The fact is none the less certain or likely to endure. And shall indefinite generations be encouraged to make shipwreck against it? Or rather shall they be encouraged to embrace a providential opening for getting out of its way? There is now a prosperous young country upon the western shore of Africa, extending for six hundred miles upon the sea coast, with no bar to extension inland or coastwise. And there in Liberia, and there only so far as I know in the world, are the colored people really *free*. There are numerous towns, well built of stone and brick, with churches and school houses which compare favorably with our own. Among numerous products, coffee and sugar are cultivated with much success and profit. Trade flourishes. Ship building is undertaken, and land is so rich and cheap that any industrious man can soon make himself independent. The government is like ours, and quite as exclusive, since no white man can there vote or hold office, of which we certainly cannot complain. Therefore it is a true saying that where there is one reason for Irish and Germans to come in such crowds to this country, or for our poor people to move west, there are twenty for a black man to go to Liberia, even if there were no free passage from his own door to the new and better one open for him in that country, with six months' subsistence after his arrival.

And here we might stop but for a much deeper view which remains to be taken of the subject. It is one, indeed, which cannot be expected to have much weight with the colored people at present, or with the majority of the other race at any time; but it has had great and permanent weight with

the noble minds which started the American Colonization Society, and which have ever since befriended it. Theirs has been a work, if more select in its constituency, more elevated and far-seeing in its purpose, and freer from fanaticism, party spirit, or other vicious admixture, than any which has come under our notice. The man to whose brain and heart we are indebted for its conception was Mr. Charles Fenton Mercer, of Virginia. It was no sooner undertaken than it drew around it North and South, but more especially at the South, some of the choicest spirits (all those referred to are now dead) which Christian charity ever produced.

But to come to the deeper view, and in order to comprehend it, let us inquire: What is it that accounts for the depressed condition of the negro race here and forbids all present hope of social equality? Is it slavery? So far from it, slavery has elevated them. When ignorance, fanaticism, and malignity have brawled themselves to sleep, it will be seen that through no one cause, or all combined, has their race been so much benefited as by the enslavement, so-called, of a part of it in America. I say "so-called," because the slavery which the negroes came to was liberty in comparison with that which they came from. The man who makes the outcry that slavery degraded those who came from Africa to this country is fit only to be an agitator among fools.

It is only saying what everybody knows, who knows anything of the facts to say, that there was not upon the face of the earth, and never had been, (and apart from the work which this Society has in hand, I see no cause to believe there will ever again be,) four millions of their race so well provided for in this world, and with such prospects for salvation in the next, as the four millions of them in American slavery, when the process which ended American slavery begun. One-fourth of the whole professed to be Christians, as large a proportion as make a like profession in the North, or probably any other country. It is true that some of these Christians would steal, but St. Paul admits the same respecting some of his, and it is certain that stealing among professors of religion is not confined to Southern negroes; and whether this, which was the chief scandal to their profession and incurred for the most part to procure some extra articles of diet, should be held more incompatible with true religion than the manner of life indulged by thousands of the other race, whose religion goes unchallenged, the present writer will not undertake to say.

But slavery was not a normal condition, nor was its continuance desirable—far from it—for the good which came of it to the colored race, no credit is claimed for the Southern people. They were no better or worse than others would have been in

like situation. Nor do we cast any censure upon the Englishman, Dutchman, and Yankees, who first seized and sold the negroes into the Southern Colonies. A superintending Providence must be recognized through all.

What then *is* the true cause of the depression of this race? It is the fact, (I will not inquire into the ultimate *cause* of the fact,) that they have never had a nationality or civilized government, or literature, or history, or a single antecedent which commands respect. They have never written a book, or painted a picture, or made a statue, or built a ship, or mustered an army, or erected a temple. Those in the neighborhood of the sea have never spread a sail, and the interior tribes are fewer in numbers and more barbarous than when brought to the knowledge of the civilized world from two to four hundred years ago. With such a stubborn and notorious fact attaching to the race through its whole existence, and with a physical difference which distinguishes them at a glance, what hope of equality for them can there be? You may listen to the miscegenationist, whom even the negro of any refinement must despise, or you may listen to the party politician, or to the mere abolitionist, and give to their wisdom or philanthropy such respect as you think they deserve, but the Colonizationist says—always has said—that the interest of the African race the world over demands an *African nationality, a country, a government, a power*, which shall not ask respect which can never come of charity, but *demand it* and redeem the black skin from disrespect wherever it is found—a pole star to which every man of color can point from every country in proof of what the African can be, from the fact of what he has *actually become*, and not be left to the dreary task of trying to *prove it* by speculation in the face of all history.

With the active good will of all the civilized nations of the world, which Liberia now enjoys, it may become, with somewhat of the rapidity of modern times, one of the most productive countries in the world, which would, of course, ensure a corresponding commerce, rendering it the home of wealth, education, and refinement, with advantages for the propagation of Christianity upon that continent, which distant nations can never possess.

What was first an asylum, the far-seeing Colonizationist—willing to give a thousand dollars, or one dollar, for an end which should not be realized until he had been dead for a hundred years—always looked to as a future seat of power. Were it so to-day the status of every black man in this country would be changed for the better. What made it of value in any quarter of the ancient world for a man to be able to say: "I am a Roman," or now, "I am an Englishman," or "an American?"

If any one says, it is late in time for such an enterprise to be undertaken, for the redemption of a continent and a race, I answer that this may be owing to the short-sightedness of him who thinks so. If the millenium is to last 365,000 years, as some who claim to understand unfulfilled prophecy tell us, it is comparatively early. With regard to many vast works of charity we are at the beginning of things. Many are not yet begun at all. Ethiopia comes by name within the scope of prophecy, and there, locally, is the place to which Providence and nature points for building up a nation which shall be prophecy's fulfillment.

These people are well disposed and are entitled to our friendship. Their conduct as a whole people, everywhere and under all circumstances through the late war, though just what the Southern people expected, was precisely the reverse of what everybody else expected, and has entitled them to that increased good-will which they now have. Such has been the present writer's concern for their welfare that he devoted several years exclusively to their service, and would joyfully do so again if called to it, as no service was ever more agreeably rendered or gratefully received. It is this concern for their elevation, upon which character so much depends, that has always induced him to withhold his consent to the incorporation of such of them as agree with him in religious opinions into his own church, that is so far as their ministers are concerned, though private members are as welcome as any, and will have all the care which others receive and until other and better organizations for them can be prepared. He will not consent to their ministers and vestries occupying such a position of inferiority as such incorporation would consign them to. There is, indeed, an inferiority in the case, with which neither the black man or myself has had anything to do, and which neither of us can now prevent; but it should be felt as little as possible; and, therefore, I would have our colored brethren organized into a church of their own, independent—in communion with ours, but upon terms of official equality, with bishops of their own, who shall mingle with the people, sympathizing with them, and doing for them as none other can—then there will be all room for Christian affection and good offices, and little for mortification on one side and embarrassment on both.

But to build up Liberia and give it a commanding position among the nations of the world, will prove the most comprehensive blessing to the whole colored race, especially to such as have the enterprise to establish their families in that good land, and in lesser degree to the whole people wherever they may reside.

C. W. A.

LIBERIA—A MISSIONARY FIELD FOR COLORED PEOPLE.

There are about 600,000 native Africans in Liberia. Some of them have become quite civilized, and are good and orderly members of the community. Many of them have been Christianized, and are members, in good and regular standing, in the various churches. But the great majority of them are heathen, not heathen of the most "utter darkness," for they have seen among the Liberians what civilization is, how education improves, and Christianity transforms and elevates, and they appreciate the value of these, and are anxious to learn themselves the arts of civilized life, to have their children educated, and to hear the Gospel preached. Every Christian family sent from this country to Liberia, and located in the neighborhood of a native town, becomes a "shining light," a centre of influence. It may have but little education, may be but little Christian, may be poor and have to work for a living, but still it is far above the natives around, who look on, and appreciate to some extent its superiority to themselves. The advantage of wearing clothes, of living in houses, of always having a supply of food, of cultivating the earth with the hoe and the plow, and of enjoying social intercourse, is illustrated to their eyes and all their senses. They are taught by *example*, in a way far more impressive than they could be by mere precept. They see organized civilization, applied education, and developed Christianity in communities composed of men of the same race with themselves, the same color, and the same sympathies; and the process of assimilation commences at once.

Thus it is that Liberia is doing the missionary work in the safest and most effective manner. But she needs more helpers. The work is too great for her. The heathen live all around. They are too many for the present number of Liberians. The several missionary societies in this country that have missions there are doing what they can, but they are not able to meet the demand. They all need more missionaries, and more Christian families, and organized communities. The Episcopal Church has *nine* church buildings, *five* school houses, *twenty-five* teachers and catechists, and *sixteen* ministers and candidates for orders. The Methodist Church reports *fifteen* ministers and *thirty-two* local preachers. The Presbyterian Church has some

eight ministers and *five* teachers. There is the Alexander High School, and also Liberia College. But what are all these among so many? What a field is open for Christian families from this country. Are there not many here who ought, in justice to themselves and for the good of their race, to hasten thither, all consecrated to this work? Where is there another missionary field so broadly open and so promising of an immediate and abundant harvest? We call upon ministers and Christians among our colored people to look, and consider these things, and ask each one himself, "Am I doing my duty to my race? Am I not bound to go and help those devoted Liberians, who have borne the burden and heat of the day in laying the foundation of a great nationality for my race and people, and in planting the standard of the cross on those heathen shores? They are self-denying men; they bear heavy burdens; they reflect a glory upon me and mine in this country; they are demonstrating to the world what we are, and what we are capable of doing; and can I, dare I, longer leave them to bear their increasing burdens, and struggle on unaided and alone?"

We know not how many colored preachers there are in the various denominations in the United States. The African Methodist Episcopal Church reports that it has *fifty* missionaries in the South. Has it any in Liberia? It has in its churches, and near by its missionary stations, how many people?—fifty thousand? Are they in more need of the Gospel, or more likely to be favorably operated upon by its influences, than are the six hundred thousand in Liberia who are "stretching out their hands" to them? Not only these six hundred thousand under the Government of Liberia, and within reaching distance of its several settlements, but lying interior and near to them are hundreds of thousands more, to whom the civilizing and Christianizing influences could and would be extended if only the required aid and helpers were supplied.

We are now making efforts to send in our ship, the first of November next, a company of the very best families to take place and help forward this great missionary work. We want people of intelligence, of piety, of education and standing, who

are industrious and economical, who are not afraid to work, and to endure hardship as good pioneers, and who want to go to Liberia not only to get good but to do good, and who are willing to consecrate themselves to the missionary work. To all such we offer the most desirable terms.

We are happy to see that the several missionary societies are endeavoring to enlarge their missions in Liberia, and ready to give to it all the funds they can raise for the purpose.

The American Board are making arrangements to occupy the field which Liberia has opened to them. They are justly attracted by the favorable opening among the Mandingo tribes, the Arabic-speaking people on the borders of Liberia. They propose to use the Liberia College as a training-school to prepare Liberians and the native Africans for missionary work among the natives. A great field is opened to them there, and they will doubtless accomplish a great work.

The AMERICAN BAPTIST MISSIONARY UNION, during the war, found it necessary to discontinue their Mission in Liberia. They have, however, during the past year determined to renew it. The openings to them are numerous and great. The natives in the near neighborhood of many of their churches are calling for teachers and for the Gospel. One of their most useful men, the Rev. Robert F. Hill, has died, and they want some substantial and reliable man to take his place. They want to send several missionary families this fall. We call the attention of the Baptists in the Southern States to these facts. We know of many there, preachers of education and influence, who ought to give their attention to this call. They may be doing good where they are; but how many others there are who could fill their places here, and how few are ready to carry the Gospel to Africa! The interest of the churches here does not keep pace with the progress of the work needed in Liberia. Are no more laborers to be sent forward? Are the four millions in the United States of greater value than the two hundred millions in Africa? It is an occasion of sorrow and shame that these ransomed people of the Lord are so slow in responding to the calls of Providence in reference to missions in Liberia. The most promising openings are made, but the requisite number of men do not come forward to fill them, nor

have the means to equip and send them out, and sustain them there, been supplied. Will not the Baptist ministers in the South—who have in their churches many good and pious men, with families, who would be an acquisition to any missionary church in Liberia—take this matter in hand and lay the facts fully upon their hearts and consciences, and see if they cannot get some helpers in this time of need?

The largest and most important mission of the *Episcopal Church* is in Liberia. Their appropriations for that are larger than for any other. It was established thirty-four years ago. Some twenty clergymen and forty lay assistants have been employed in it. Of its success the last number of "The Spirit of Missions" says: "The history of our Mission shows the blessing of God in the past, and hence, the seal of his approbation upon its labors. The Church, therefore, is committed to its successful prosecution. She has evidence of the Divine will, and great encouragement in the eventful undertaking. The dying testimony of the lamented Messenger, and others, gone to their rest, should be remembered: '*A great work has been done, and a greater still is to be done.*' It becomes a solemn question with the Churches, one which every member should prayerfully ask, 'Am I doing my duty to this interesting and important mission? Am I not wrongfully leaving those self-denying brethren to their increasing burdens?'

"The Mission is favored in having several well-educated and able colored men in the ministry. The work is evidently prospering in their hands. All express a strong interest in the conversion and improvement of the aboriginal population. Crummell, Gibson, Wilcox, and others that can be mentioned, are valuable accessions to our missionary corps, affording ground for hope in the future of Africa."

The Rev. G. W. Gibson was educated in the Mission at Cape Palmas, and is the minister of Trinity Church, Monrovia. In his last letter he says: "On last Sabbath our Church was visited by a young prince from Boporah, an interior town. He had just returned from a tour with Mr. Benjamin Anderson, the Liberian explorer, to Musardu, a Mandingo town, about two hundred miles interior. After morning service, he halted to see me, and, with his attendants, walked to my house. He

urged me to open a school in his town, and send a missionary there. I told him that my heart was willing to do so, but that I could not now; I hoped that God would soon help us to send them a teacher. There is a great work open to us in this land, in preaching the Gospel among our brethren."

The Rev. Dr. Haight, of New York, says: "We need colored teachers and clergy. Who is to take up the work in Africa? Bishop Payne's place must be filled soon. A southern gentleman said at one of our western meetings, 'You will never do anything till you have colored teachers and clergy.' I replied, 'We shall have them soon.'"

The Rev. Alexander Crummell, a colored minister, Episcopal, and a graduate of Cambridge, England, in a letter dated at Millsburg, Liberia, November, 1868, says: "The anxiety of the natives for schooling cannot be exaggerated. All through the country they are asking for schools. If we had the means we could establish a hundred schools among the natives within a month."

To help him in this work, we have been trying to get some of the most intelligent and pious families, in connection with the Episcopal Church, to sail in our ship the first of November next. We have appealed to colored clergymen of that Church. They can have no field of usefulness in this country to be compared to that opened to them in Liberia, and ripe for the harvest.

Ex-President Roberts says: "It is a source of peculiar satisfaction to know that the Christian efforts in behalf of the natives have not been fruitless. It is no uncommon thing even now, and at all times a most pleasing spectacle, to see so many of these people, once the blind victims of heathenish superstition and idolatry, bowing side by side, with their Americo-Liberian brethren, at the same Christian altar and worshipping the only true God. Nay, even more, there are now native Christian ministers and teachers in Liberia, who are laboring successfully in the cause of Christ. Most of these ministers and teachers, members respectively of the several Christian denominations, are men of seemingly deep piety, and very respectable talents and acquirements."

“Shall this great work go on and increase as the necessities demand? Much depends upon additional help from the United States to aid in still more rapidly advancing the civilizing and christianizing her present aboriginal population, and so to prepare them for greater usefulness as citizens of the Republic. Give us the men and the means and this work shall go on, penetrating into the interior, until other heathen tribes shall be brought within the scope of Christian influences and incorporated in the Republic, thus forming an African nationality that will command the respect of the civilized world.”

To show how Liberians feel on this great work, we quote the answer of Ex-President Roberts, when asked at a public meeting, in Hartford, Connecticut, “if he should not remain in this country, *now* that the condition of the colored people here was so altered.” He replied, that he “had fully determined that he could not live in the United States, and that he could not abandon the work which he regarded as the mission of Liberia.” Such are the feelings of the great pioneers of this work. Can there be any nobler aim, any higher, holier work set before the very best of our colored people?

The following items confirm the foregoing statements :

RIGHT SENTIMENTS.—We feel our responsibility, as a negro, to Africa. That ancient continent must be brought back to the Saviour; to do which, that portion of its children who have been blest with civilization and Christianity should lead off. The negro can never stand erect till the burden of Ethiopia's degradation be rolled off. Let the African M. E. Church awake and arise. This is her special work. Let her be about it, or drop the prefix “African.” *Christian Recorder, the Organ of the A. M. E. Ch.*

PRESSING INVITATION.—A letter states that a messenger came lately to Monrovia from a Mandingo town, eighteen miles distant, where the people are all Mohammedans, inviting a Christian missionary to go and open a school. He gave assurance that the missionary might preach Christ without molestation, and that perfect protection would be granted him, and expressed his conviction that when the people understood the grounds on which Christians believe on the Son of God they would be likely to receive the doctrine.

REV. HARDY RYAN, who was transferred from the Mississippi to the Liberia Conference, writes, under date of April 9, that he is stationed at Heddington, in the midst of natives who throng to hear the word, and who are anxious to have their children taught letters. He writes like a man of courage and piety, from whose labors under the Divine blessing we may expect good results.

Receipts of the American Colonization Society,

From the 20th of June to the 20th of July, 1869.

MAINE.			
<i>Freeport</i> —Mrs. Sarah A. Hobart. By Rev. J. K. Converse, (\$350.80.)	\$25 00	<i>Albany</i> —Thos. W. Olcott and E. P. Prentice, each \$100; Collection in Rev. Dr. Sprague's Ch., \$105.65, to sustain the education of young men in Liberia College; Erastus Corning, \$100.....	405 65
<i>Hallowell</i> —Charles Dummer, \$2; S. Page, \$5; A. Masters, \$5; C. Spaulding, \$2; S. M. Hunt, Chas. A. Page, Dea. Sam. Smith, Dea. Gilman and L. M. Brooks, each \$1.....	19 00		850 65
<i>Bath</i> —Mrs. A. M. Ellenwood and Dr. John O. Fiske, each \$5; Mrs. Levi Houghton, to constitute herself a Life Member, \$30; E. S. J. Nealey, Chas. Clapp, Jr., John Patton, and Geo. F. Patton, each \$10; Rev. S. Dike, \$3; E. K. Harding, \$2; Otis Kimball, Wm. B. Truifont, and Wm. B. Sewall, each \$5; Dea. H. Hyde, \$1; E. Arnold, \$2; Cash, \$1; Individuals at Evening Lecture, \$2.80.....	106 80	NEW JERSEY.	
<i>Brunswick</i> —John Rogers and Dr. L. Woods, each \$5; Benjamin Furbish, Rev. S. Allen, and S. D. Lincoln, each \$2; P. Harris, \$3; A. Ellis, B. G. Dennison, and E. F. Brown, each \$1.....	22 00	<i>Camden</i> —Geo. H. Van Gelder....	10 00
<i>Portland</i> —Phineas Barnes, Geo. F. Emory, Dea. B. Greenough, Eben Steele, J. Waterhouse, and Mrs. Nathan Cummings, each \$10; Misses Mary and Harriet Deering, \$30; H. B. Hunt, Luther Dana, Micah Sampson, Mrs. J. H. Little, Dr. Israel T. Dana, and J. Maxwell, each \$5; Edward Gould, \$3; Mrs. Chas. Clapp, Mrs. Chas. Staples, and Cash, each \$2; J. B. Mathews, Mr. Wingate, and Cash, each \$1.	182 00	By Rev. Dr. Orcutt, (\$213.21.)	
<i>Gorham</i> —Hon. Tappan Roble...	5 00	<i>Jersey City</i> —Collection in First Congregational Church, \$38.21; Hon. D. S. Gregory, \$50, to educate young men in Liberia College.....	133 21
<i>Biddeford</i> —Cash, \$10; Rev. C. Tenny, \$2; J. M. Goodwin, \$2; Cash, \$1; R. M. Chapman and Chas. A. Shaw, \$5 each.....	25 00	<i>Rahway</i> —Collection in First Presbyterian Church, \$45.74; Miss Lucy H. Eddy, \$25; Miss R. Shotwell and Sister, and Cash, each \$5.....	80 74
<i>Saco</i> —Philip Eastman, \$10; Jno. S. Allen, \$2; Chas. Tuxbury, \$1; Chas. Hills, \$3.....	16 00		223 95
<i>Derry</i> —Collection in First Congregational Church.....	25 00	PENNSYLVANIA.	
	375 00	<i>West Chester</i> —E. A.....	50
VERMONT.		DISTRICT OF COLUMBIA.	
<i>Brattleboro</i> —A. Van Doorn.....	3 00	<i>Washington</i> —Miss Mary Vance, \$10; Miscellaneous, \$502.30.....	512 36
CONNECTICUT.		OHIO.	
By Rev. Dr. Orcutt, (\$153.64.)		<i>Saybrook</i> —Mr. O. R. Latimore and L. M. Crosby, each \$5.....	10 00
<i>Hartford</i> —D. P. Crosby.....	50 00	<i>Morning Sun</i> —Collection in R. Pres. Ch., by Rev. James H. Cooper.....	7 50
<i>New Haven</i> —Collection in North Church, both to sustain young men in Liberia College.....	103 64		17 50
	153 64	FOR REPOSITORY.	
NEW YORK.		MAINE— <i>Bath</i> —John Shaw, \$2; Dr. Child, \$5. <i>Brunswick</i> —Jno. Rogers, Esq., \$5; Prof. Packard, \$5. <i>Portland</i> —O. Gerrish, \$1. <i>Saco</i> —M. Lowell, \$2; Mrs. E. L. Pierce, \$5. <i>Calais</i> —E. A. Barnard, \$5. <i>Augusta</i> —H. J. W. Bradbury, \$9.....	89 00
By Rev. Dr. Orcutt, (\$850.65.)		NEW HAMPSHIRE— <i>Keene</i> —John Prentiss.....	1 00
<i>New York City</i> —Henry Young, to educate young men in Liberia College, \$250; Collection in Rev. Dr. Hutton's Church, \$45; T. C. M. Patton, \$100; R. M. Olyphant, \$50.....	445 00	VERMONT— <i>St. Johnsbury</i> —Miss J. K. Colby, \$3. <i>Sharon</i> —Z. D. Steele, \$2. <i>Springfield</i> —Eliza W. Barnard, \$10.....	15 00
		NEW YORK— <i>Essex</i> —P. E. Havens, \$1. <i>New York City</i> —Mrs. Jefferson Maury, \$1.....	2 00
		RHODE ISLAND— <i>Providence</i> —Edward A. Green, \$10; Shubael Hutchins, \$5.....	15 00
		OHIO— <i>Cleveland</i> —Abby Fitch....	3 00
		MISSOURI— <i>Hannibal</i> —J. G. Easton.....	5 00
		GEORGIA— <i>Hawkinsville</i> —A. B. McGehee.....	1 00
		Repository.....	77 00
		Donations.....	1,634 24
		Miscellaneous.....	502 86
		Total.....	\$2,213 60

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T H E

African Repository.

Vol. XLV.] WASHINGTON, SEPTEMBER, 1869. [No. 9.

"WITH THEIR OWN CONSENT."

"I do not like your Society. I have been brought up to look upon it with suspicion," said a very intelligent colored man to us the other day. We asked him: "Has it ever done you any harm?" "No, not exactly that; but it wants to send us all to Liberia, and I do not want to go there." "Then, it does not want to send *you*. A fundamental article in its Constitution, and an invariable rule in its policy is, 'with their own consent.' It has never in theory or practice departed from this. Have you ever heard of its attempting to force anybody to go to Liberia?" "No, but it keeps up the prejudice against my race, by proposing to send us all out of the country." "But it does not propose to send any of you, much less all of you, out of the country. It only offers to pay the expenses of any who want to go, and are not able to pay them. It tells you that Liberia is a good country; that people can make a living there very easily; that there are schools, and churches, and a college; that the Government is all in the hands of your own people; that there are no whites there to crowd you out, and keep you down, and make you feel uncomfortable, because you are not as good as they. We see this your depressed condition, and we offer to help you reach a better. We know that you will be better off there than you are here; that your children will grow up to a manliness and nobility of feeling which they never can have in this country, where they will always feel the overshadowing of the whites. If you do not see it, and prefer to remain here, we have nothing more to say. There are plenty others who agree with you; but, at the same time, you know that there is not in this city a colored man who is as highly respected and as

well educated and as influential as was ex-President Roberts, when here last winter; and you know perfectly that the Government of Liberia is this hour doing more for the elevation of your race than all of your people in the United States!" "Yes, but if I were to go there now, my friends here would accuse me of deserting them and of leaving them to struggle for their rights alone." "You admit then that you have to *struggle* for your rights? and yet you do not like the Colonization Society, though it offers you a country where you will not have thus to struggle, for all the rights and privileges pertaining to humanity, in its most favored condition, are there yours without dispute, and with 'none to molest or make you afraid.' There is not another such country under the sun for the colored man. Everywhere else there is a dominant race. You may take the most favored of the West Indie Islands, Barbados for example, where your race has been free for more than a generation, and where they outnumber the whites more than ten to one, and yet there they occupy an inferior position socially, generally, and in their very souls they feel it, and would that it could be altered. With such a stubborn and notorious fact as this, and with the physical difference which distinguishes you at a glance, what hope have you here of ever enjoying that noble dignity of feeling which you consider of more value than anything else. The Colonization Society has always held the doctrine that your race never can rise to their true dignity until they have an *African nationality*, a country, a power, a Government of their own, which shall not 'ask leave to be,' but which shall receive honor and respect for its own intrinsic worth, and shall thus redeem your race from disrespect the world over. Such a country now is Liberia. We point you to it and say, there is what your race can do, when they have a chance. But here you have no chance. The Colonization Society has paid the expenses of transporting to Liberia some thirteen thousand of your people and helping them to get a start there, so that they have accomplished this greatest thing that has ever been done for your race; and yet you do not like the Colonization Society—its very name has an unpleasant sound in your ears."

Well, I think our people ought to stay here and fight it

out. Already we are improving. We have many schools and good churches; we are allowed to vote and hold office, and there is a better future before us. I have a very good office, which supports my family." "And may I ask how did you get it?" "I admit that it was not given to me for my merits, or because they wanted me to have it, but because they wanted my influence; they knew I had a great many friends, and they wanted them to be all right."

"Let me ask you another question, somewhat personal to yourself, and yet applicable to many of your people who have offices: Do you find that your having voted and being appointed to office has removed the *social barrier* that existed between you and your white friends, and between your family and theirs? Has it removed that 'prejudice against color' which you accuse the Colonization Society of having created or stimulated?"

"I am compelled to confess that it has not done it as yet. The time is too short. It is not yet generally known. But it will have its influence. This caste has got to be broken down. Its time is coming." "But tell me honestly, have they who were so good and 'thick with you' before the election asked you to their houses to dine and take tea since? and if you wanted to ask a favor, to borrow twenty dollars, for example, would you go to them or to some good member of the Colonization Society?" "Yes, but you are not to argue what is to be from what now is. It is too soon to see the grand results. Some things now look very dark. For instance: We exerted ourselves before the last election to have some of our people nominated and elected to be members of the city government, and to a certain extent we succeeded. But some of our people who were fortunate enough to be elected have been treated very shabbily by their fellow-members since. There was Mr. Hatton, a very respectable and well-behaved man, that nobody need be ashamed to associate with, was openly snubbed by his fellow white members of the city government, when they were on their late excursion to Gettysburg, to attend the dedication of the national monument, and he complained of it publicly, as he had a right to do. He says, in his published statement, 'I ought to have understood before I left the city hall that

morning that my company was not wanted; but I confess I did not appreciate the side glances that were turned toward me by my colleagues and the mayor at the city hall, until their aversion to my company was made manifest by their subsequent conduct.' We were all very much provoked at the treatment he received, and especially at the names and epithets bestowed on him by his white brothers in their printed statement denying his charges. They seem to have forgotten the 'brotherhood of humanity.'

"There is another thing that we are called on to endure, not so much, however, from our friends of whom we expect better things. I allude to the refusal of the Medical Society to admit to membership two of our color, Drs. Purvis and Augusta. They are both admitted to be well-educated men and good practitioners; they both have their diplomas, and they complied with every rule and regulation demanded by the society from candidates for membership, and yet there were only eleven of the sixty-seven doctors who dared to vote for admitting them. We feel this because these are leading men, who are worthy to be admitted to the best society anywhere. We do not mind it so much, when the Printers' Society, the Bricklayers' Union, the Carpenters' League, and the Bookbinders, and other trades leagues refuse to admit us, for we expect it of them; but we did not expect that an educated and intelligent body of men would be governed by such petty caste prejudice in their agonizing struggles to avoid respectable association with our race!"

Here he took from his pocket the *Christian Recorder*, and said: "Let me read you what the organ of my church says about admitting us to the Young Men's Christian Associations in the North, viz: 'There is a rich vein of hypocrisy in these Young Men's Christian Associations. The negro stands and pleads to be allowed to enter, but the door is shut, locked, bolted, and barred against him. Will not Wm. E. Dodge, Jr., General O. O. Howard, General Fish, and other members of these Associations make an effort, *at least*, to take away this reproach?'"

Here we ventured to suggest that this was not the Colonization Society.

“True,” said he, “but they are all pretty much alike. None of my race have been made postmasters in the *North*—none of them have been elected to the city councils of any of the great northern, freedom-loving cities! And, indeed, none but mulattoes have been thus honored anywhere. The representative men of my race, the real black men, have been left out entirely. Look at your Presbyterian Church in the South,” again reading: “It is manifestly our duty to go forward and treat the colored man in the only way in which he can be dealt with: license him to preach, when able to stand the usual examination, and then set him over people of his own color in subordination to the superintending control of white sessions and presbyteries. Colored churches are to be subjected to white sessions, and colored ministers are not to be regular members of Presbytery.”

“Hold on, my dear sir, that is not the Colonization Society. Let me tell you, that we had in my Presbytery more than thirty years ago a colored minister, ‘in good and regular standing,’ the pastor of a colored church of which all the elders were colored, and it has remained so to this day. That is the spirit of the Colonization Society. When it sees any of your people trying to make something of themselves, it gives them encouragement and endeavors to help them forward. It has endeavored to afford you every facility for developing your capacity for self-government under an independent organization, and it has furnished you remarkable advantages for success. It has made strenuous efforts to attach high moral and intellectual qualities to your race. It has aided in establishing schools for your good. It has educated many young men of your race, who are now a blessing and an honor to it. You belong, do you not, to the African M. E. Church?” “Yes, sir.” “And you were a member of their Conference that sat last year in this city?” “Yes, sir.” “And you approved of the resolution they adopted, in these words?—

“*Resolved*, That this General Conference disapprove of the efforts of the American Colonization Society to colonize the colored people of the United States in Liberia, or any part of Africa, and we will endeavor to do all in our power to convince our people that said Society is, in our opinion, a twin sister

of American slavery, having for its object the extermination of the blacks from the United States.'

"We asked one of the members who was present and voted for that resolution to give us the grounds of objection—what the Colonization Society had done—what it could do—to justify such action by the Conference. They had the Constitution of the Society before them; they knew that it had done nothing, could do nothing for your people, except 'with their own consent.' But he could make no answer, only that was their opinion. Now, we should like to have you state the facts, and show what the Society has done, and we will give the public the benefit of reading it." We waited for an answer, and he at length said that "he was not just now prepared to go into the subject, any further than to say that it was a general impression among them that the Colonization Society was their enemy and wanted to rid the country of them."

After a moment's reflection, he said in an honest, sincere tone: "I do not want you to think that I am entirely blind to the mistakes which my own people make, and to the ill-advised efforts my party make, as if to do us good. I do not believe in attempting to force things, where men's feeling is concerned. Passing resolutions will not conquer a prejudice. The dislike to intimate personal association between the whites and the blacks cannot be broken down by mere power. The mayor may force the white children and the black to sit together and spell in the same book, but that will only injure us. We only laughed when we heard that he, at the monumental dinner at Gettysburg, insisted on having a negro sit by his side! We knew that his example was not powerful enough to induce his white friends to follow. It only made the aversion which they felt to an alliance with us more intense than before. We begin to see that all his efforts tend to build up a power on his side, and that of itself increases the distinction of color socially, and in all family relations, and destroys the feelings of friendliness which have always existed between us and the 'oldest inhabitants.' We do not demand these changes. Our wisest people think the best plan is for us to have our own schools, and let the whites have theirs, and each have its own Board. We appreciate as fully as anybody does the want of social sympa-

thy between the races. We are not in favor of any violent measures—they cannot do us any good. If we do our duty in the stations we occupy—if we strive to improve ourselves and our children, look after our real wants and never sacrifice our true interests, it will help us more than any public resolutions or forcing things. These are my sentiments. I know that many do not agree with me, but the results will show who is right.”

Here he was interrupted by a gentleman coming in, who was from the country, and who at once joined in the conversation, and very soon gave utterance to this sentiment: “I am not in favor of your Liberia Colonization. I believe the colored people ought to remain in this country. We want them as laborers. They are here now. They know how to do our work—let them stay and do it, instead of importing the wild Chinamen to work for us.”

“There,” said we to our colored friend, “you see what you are wanted for in this country. Mind you, those are not the sentiments of the Colonization Society, but of persons who like yourself are opposed to our operations. We believe that to be ‘hewers of wood and drawers of water’ for other people is not the best estate for you. We want you to do something on your own account, to be somebody yourselves, to own land and have houses, and carry on commerce and be self-reliant. Hence we give to every man who goes to Liberia ten acres of land, and to every family twenty-five acres. How long before how many of your people can have so favorable a start and have such a firm foundation to stand upon in this country? In the large towns and the cities you can get along very well; but look at the people in the country, who have been brought up to cultivate the soil, and who know how ‘to plow and to hoe and to reap and to sow,’ but have no land, and no money to buy land with, and no schools to send their children to, and not people enough near them to support a school, what are they to do? What prospect have they to rise and become such as you could have them to be? To all these people, who are of good character and industrious habits, we offer a home in Liberia. There is no scheme of mischief lying at the foundation of our movements. If your people do not want to go

to Liberia, that ends the matter with them. We do not desire to force anybody to go. It is only 'with their own consent' that we make any overtures to them. If they choose to remain in the United States, we throw no obstacle in the way of their advancement. If they want to go, we endeavor to help them. We desire to furnish assistance to all whose inclinations lead them that way, or whose sense of Christian duty to their children and their race incline them to go, and who are unable to pay their own expenses. Is there anything in that which your Conference should object to? Do you honestly believe that it tends in any manner or form to injure your prospects?"

"All who leave the United States diminishes our number and takes away so much of our strength. The very fact that any intelligent ones want to get away is evidence that all is not right here, and thus injuriously affects us."

"And, therefore, you would compel them to remain? That is not treating them as we do, 'with their own consent.' You spoke sometime since of *Major Martin R. Delany* as your friend and a representative man of your race. You must remember a letter of his, dated Hilton Head, S. C., May 4, 1868, and published in your paper, the *Christian Recorder*, in which he says:

'I yield to no black man in the world as an uncompromising friend of his race. In America, whatever affects it affects me, and I am only willing to stand or fall with it. I am here for the benefit of my race, and whatever I conceive to be conducive to their interests I am ready and willing to advise, which has been the course of my actions ever since my station in the South.

'There are now in different parts of the South several thousand freed people, who are determined not to remain, desirous of going to Liberia and really impatiently anxious to get off.

'To the end of aiding, and thereby saving from moral destruction, all who desire to emigrate to our father and motherland, I hope that the next expedition or voyage of the *Golconda* out may consist of a squadron of at least four large vessels, instead of one, that there may be no discouraging disappointment to the three thousand people who would most certainly go, if only assured that there will be an opportunity.

'The desires of this people should be complied with, because being people they are in their affections and passions just like others and want to be satisfied where they are. Nor will this

prejudicially affect that part of our brethren who never will leave America, but rather favorably; because experience and observation teach us, that wherever there are the *fewest* colored people in the United States, there is the *least* objection to them.'

"In another place he stated that 'his object was to awaken among his people a true manly pride of race, such as would stimulate them to vigorous and united endeavors, after that culture and position, which he believed to be within their reach, and which would not leave them behind the most cultivated and prosperous nations of modern times.'

"So much for the sentiments of Major Delany. Let me ask you again to read from your paper, (take this file of the *Christian Recorder*,) from the letter of WM. WHIPPER, a man whom you all delight to honor:

'It appears to me that any colored man, who has any claims to intelligence, and has been an observer of the events that form the history of the last thirty years, and has not realized that the American Colonization Society has been shorn of its objectionable features, must be *incorrigibly blinded by prejudice, stupified by ignorance, and incurably insane.*

'The Society exists to-day simply as a missionary and educational enterprise, for the purpose of civilizing and evangelizing Africa! Whoever objects to this, let him speak! A Republic has been born on the Western Coast of Africa and been acknowledged by the civilized governments throughout Europe, and is lighting up the dark chasms of barbarism on its own continent. Does any lover of freedom, humanity, and Christian progress regret this? If so, let him disgorge the inmost sentiments of his soul. Does any descendant of poor, pillaged, bleeding Africa, with the blood of consanguinity flowing in his veins, and who professes to have received the baptism of the Holy Spirit, object to this? If so, let him speak, while the *demons in pandemonium* shout for joy. And is not this noble work being actively prosecuted by men and women, who are believers in African Colonization, as one of the great measures in the hand of Divine Providence for enlightening, civilizing, and Christianizing that ancient abode of idolatry, heathenism, and superstition?'

"That is enough for the present," we said. "Now let us call your notice to what the editor of the *Recorder*, the *Rev. B. T. Tanner*, says: 'We call especial attention to these articles of Mr. Whipper. They are from the pen of one of the deepest

thinkers among our people. Every one should read them. They indicate a new era of thinking among the colored people of the United States in regard to Africa.'

"You, doubtless, remember several articles by Mr. Tanner, bearing on this subject. One was entitled 'Our Duty to Africa;' another, 'Where is Africa's Hope?' and another, 'Christian Africans.' They are worthy to be read by all your people. And by the way of giving them a wide circulation, we will publish them in the next number of the *AFRICAN REPOSITORY*, and will send you a dozen extra copies; and (addressing our white friend) to you, too, if agreeable."

[Here the conversation ended.]

The following are the articles alluded to above. They appear as editorials in the *Christian Recorder*, published in Philadelphia, Pa., and edited by the *Rev. B. T. Tanner*. The paper is the official organ of the African Methodist Episcopal Church. It is edited with ability and breathes a truly missionary spirit. We doubt not that it will have a response in the breast of many of its readers :

WHERE IS AFRICA'S HOPE?

There are upwards of fifty millions of Negro Africans inhabiting the great Peninsula south of the great desert, and this vast multitude, yet in paganism and barbarism, are to be brought to Christ. The most momentous question to the four million of colored Christians of this land should be—not the franchise here—not political advancement, but rather, How are these millions of our kinsfolks to be saved? They are now lost—lost to Society—lost to government—lost to Christianity—lost to God. How are they to be saved? This question should come home to us; for it affects us more potently than any one else. God has linked our destinies together, nor can we break away from it. The shadow of Africa's degradation follows us the world over, and dims our every prospect. Remain we here in America, the barbarism of our heathen kindred is ever and anon laid at our door; go we to Europe and we are heralded as a *rara avis*, a *civilized* Negro. People look upon us with the same curiosity that they gaze upon a dressed-up monkey. A civilized Negro! there he goes! look at him! Our old friend, T. M. Chester, Esq., of Harrisburg, was lately in the Capital of all the Russias, and the *Independent Belge* sounded the alarm through all Europe, that a highly-civilized Negro gentlemen had arrived. *Thus it is now, and thus will it ever be*

till Africa is redeemed. We are destined to get all the rights of American citizens in this land, as a matter of course; but with them all, with the black back ground of fifty million heathen kindred, throwing its sombre pall over us, people will always regard us with curiosity or contempt till this pall is removed. The question of the time with us is, How are these millions of our kinsfolks to be saved?

We beg our readers to note the following facts:

(a.) Mohammedan and papal Europe has lately been opened up for missionary work.

(b.) Mohammedan and pagan Asia has also been thrown open to the missionary.

(c.) These are immense fields of mission work, and are fields most congenial, indeed, to men of Saxon blood.

(d.) Africa is not congenial to men of that blood especially.

(f.) Comparatively few white missionaries have ever gone to Africa; and now the opening up of these other immense fields there will be less, if any at all.

(g.) Who, then, must act as God's instrument in redeeming these millions of Negroes?

Let the Christian colored people of the land consider!

OUR DUTY TO AFRICA.

What is the duty of the Christian Negroes of America towards Africa? We write now—not as a Methodist, but as a Negro, whom God has been pleased, in preference to millions of his race, to civilize and Christianize; and we say to our brethren of every name or profession, What is our duty towards Africa? Perhaps we had better inquire first, have we any duty to perform to Africa—we in preference to all the other Christians of the land? Unhesitatingly we answer, Yes. *The Christian Negroes of America are under special obligation to do for the two hundred millions of Negro Africans.* Men may theorize as they will about the common brotherhood of men, yet will the social arrangements of God stand. And what are these social arrangements? They are that a man owes *special* obligations to his family first; to his race second; to his kind third; and to his God first, middle, and last. We repudiate the philosophy which teaches that all preference for family and race are to be done away, and humanity, of whatever race or state, be loved equally. The social law taught in Scripture, both by precept and example, is, that a man must first provide for his own household, must have special love for Benjamin. Much of the sentimental philanthropy of our day is as much opposed to common sense as it is to Scripture. It puts a lie in a man's mouth, and makes him say, "I love men of all races and conditions the same;" when from his soul comes forth a stubborn denial—comes

forth the declaration, "As you love your family better than you love your neighbors, even so do you measurably love your race better than any other." Say not that this is anti-Christian or unscriptural. It is the very spirit of Christianity—the very spirit God uses to convert the world; and Scripture abounds in illustrations of it.

If a man's soul is so rich in charity that he can benefit the whole world, well; and yet must the world take its place; let it not presume to take the place of family, nor of race, but rather let it be contented to stand third. This preference of love is necessary to the good order and successful redemption of the world. "What is everybody's business is nobody's business," is a homely, yet truthful maxim. God's plan is to make every man and race responsible for something in particular, and not for everything in general. *Yet must this social arrangement be held as in the light of judgment, when the question will be asked—not how few you loved, but how many? not how little you did, but how much?* Blessed will be the man, and high will be his seat in heaven, whose love stopped not at his family, nor his race, but comprehended his kind. The Christian Negroes of the world, then, owe a special duty to their kinsfolks in Africa. If they provide not for the members of their own household, of the ability which God has given them, let them know that they have denied the faith, and are worse than infidels. That our churches must become missionary churches, and not a few of our preachers missionaries, is as certain as God continues to breathe His Spirit upon men; and when we shall have arisen to this sublime height of the Christian life, for what land shall we *especially* plead, if not Africa? and whither shall we direct our feet if not to Nigritia? Pray thus, and act thus, not because we hate the rest of humanity, and are careless of its salvation, but rather because we love Africa—not that we hate Esau, but that we love Jacob. We owe, then, a duty to the millions of our race in Africa; let us begin to husband the pennies that we may have wherewith to pay.

Say not that this article breathes out a spirit antagonistic to the spirit now moving the land. If it be *theoretically and practically* true (and who can deny it?) we have no account to give to the world.

CHRISTIAN AFRICANS.

Who should love Africa if these do not? We Christian negroes are to act the mother to our race, to bring it up to a well-developed manhood; and to do that requires a mother's love. And wherefore is mother necessary? Simply because deprivation and suffering are to be endured. We must share the obloquy of our race—its poverty and its shame. We, then, that



are strong, ought to bear the infirmities of the weak. To do the mother's part of our race requires a mother's love. The only question is, Shall we not do it? We are aware that some of us are willing to throw this mighty burden off, and declare that we have no more to do with Africa and the Africans than any other people. Let me suppose a case. Chinamen are coming to our Western Coast by the thousands. When they shall have been converted to our faith, as they surely will be, to which land should they repair with the Gospel torch in hand? Every voice says, China. Should they refuse, and say, as we have heard some colored Christians say in regard to their race, What have we to do with them more than others? the Christian world would well doubt the sincerity of their profession.

(From the New Haven Daily Register, July 19th.)

LIBERIA—A LECTURE BY EX-PRESIDENT ROBERTS.

The announcement that ex-President Roberts, of the Colony of Liberia, and afterwards of the African Republic, would deliver a lecture, called out quite a large and attentive audience at the North Church, last evening, (18th.) After singing by the choir and a prayer by President Woolsey, of Yale College, Mr. Roberts was introduced, and spoke for half an hour of the wants and trials of his people. Although a colored man, President Roberts is lighter in complexion than many white men, but has certain marks of his race. He is in his sixtieth year, a man of tall, spare frame, with a fine cast of head, and wears a heavy grey moustache, which gives him a military look. In speech, he is usually clear and deliberate, with an easy style that makes listening to him agreeable, and in manner he is very unpretentious. He went to Liberia in 1829, and has devoted himself for forty years to the cause of Christian civilization in Africa, having himself filled all the most important positions of honor and responsibility in Liberia, and after having declined any longer to serve as President of the Republic, he founded the Liberia College, of which he is now President.

He began by saying that the cause of African colonization was not new, as it had engaged the attention of the American people for fifty years. The early difficulties of the Liberian colony were many, the most serious arising from the hostility of the slave traders, and the natives who were incited by them to attempt the extirpation of the infant colony in 1822, and at other periods since. The first location was temporary on an island in the Mesurado river, and the colonists when assailed by enemies, numbered less than forty able-bodied men, but they were able to repel the successive attacks, with occasional losses. The island colonists had no water, and attempts were made

to cut off their communication with the main land. One of the chiefs who controlled the class on the coast, was induced by the white slave-owners to make war in the colony, but he was defeated, and the colony obtained a foothold, and after many hardships, a settlement was affected at Mesurado river. One of those who had done much for the colony, was David Ashmun, who now lies buried in the cemetery near this city. It was estimated by those who were familiar with the trade, that at least twenty-five thousand slaves were shipped annually from the coast, at the first settlement of the colony. The commercial resources were rapidly on the improve, and cases are cited of individual prosperity. The country possessed advantages not enjoyed here. He thought so far as the African was concerned, he was capable of self-government. That had been demonstrated.

In 1847 the colony threw off the assistance of the Colonization Society, and since that time have taken care of themselves. In 1843 there were some three or four different colonies, but in 1844, a Union was formed, and a captain-general was appointed to govern the whole. The new government made new rates of tariff. The English traders refused to pay the duties on imports as assessed, and the government tried to get a hearing at the court of St. James, but they were unable, and the subject was referred to the American Colonization Society, who tried to get a hearing at the court of the same government, but were unsuccessful. The colony was, under the circumstances, obliged to throw aside the assistance of the Society and become free, which they did, so as to be able to enforce their laws like other nations. The union was composed of counties, as it was thought best to form the several colonies into states. The great want now was educational advantages. He spoke of a native who, a few years ago, had been brought from the interior and educated, and now was one of the most influential members of the legislature. Another man was educated at the colony, and on returning to his native tribe, he found his chief. He declared the heathen customs at an end, and went to work to convert his people to Christianity. If they were not able to educate the rising classes, it was feared that a republican form of government would go down; but he had faith and hope in the African race and a continuance of the colony. After he left public life he devoted himself to the cause of education. In 1863, a college building was erected, and it had twelve scholarships and eleven regular students, besides twenty-three in the preparatory classes. At the close of the last term the senior class was composed of four, but only three graduated, and the other was not able to pass his examination. The natives from the interior often send down their sons to be educated, and

nearly every family in Liberia has one or more natives with them who are getting their education, and in time return to their people as missionaries. The people of the colony had hoped that emigration would have poured in and assisted the cause of education, but of late years there have been but few arrivals of new emigrants. The colony was the growth of the African Colonization Society, and it was intended for the establishment of a great nationality to demonstrate the problem, whether the African was capable of self-government. He closed by hoping that all the good people would aid the colony and the cause of education.

He was followed by Rev. Dr. Orcutt, Secretary of the American Colonization Society, in some very appropriate remarks, when a collection was then taken up in behalf of education in the College of Liberia.

Rev. Dr. Daggett closed the interesting services by prayer and the benediction.

SHERBRO MISSION OF THE UNITED BRETHREN CHURCH.

We have received the Annual Report of the Board of Missions of the United Brethren Church, for the year ending May 19, 1869. Their "Sherbro Mission" has been their chief foreign station. They have, however, had only a small force there. The station is too far from Liberia or Sierra Leone to feel the force of their supporting influence and the example of their civilization, and their Christian and educational institutions. Their condition has, therefore, always been precarious, and their labors greatly hindered by the overwhelming native influence. The missionaries who have been placed there have always represented the field as promising, provided a sufficient force of men and means could be kept there to prevent the frequent interruptions and entire suspension of the mission labor, as has been the case so frequently ever since the Mission was established. We counselled the Board long since that they had better move their Mission to the neighborhood of Liberia, to some tribe of natives in the vicinity of some of the Liberian settlements, where their missionaries would be heartily welcomed, and where they would receive sympathy and encouragement from the citizens of Liberia, and could be easily reached with either helpers or supplies from this country.

We observe from the Report that they are about to abandon, at least for the present, the Mission. It says:

“Owing to the want of laborers a part of the term, and their severe sickness much of the rest of the time, the Mission has not made much progress. Rev. O. Hadley and wife, who spent over two-and-a-half years in this field, evinced capacity to labor and suffer worthy of our highest commendation. They reached their home in Indiana the 21st of last month, Mr. Hadley being so reduced in health, that in one week afterward he died.

“The opinion of the African Mission is, that with from four to five laborers kept there constantly, and the money necessary to prosecute the work properly, success is certain. But they advise its discontinuance rather than continue it feebly, as has been done.”

Sometime after the death of Mr. Hadley, and the meeting of their Board, their newspaper made the following remarks on the subject:

“We have never had more than half enough laborers there all at one time; and, until there is a deeper consecration to the work of foreign missions, it is not likely we will have.

“The Church and Wesleyan Missionary Societies of Great Britain succeed in West Africa, but no American Societies. The former give the men and money needed, which the latter do not. American Christians are far behind in this particular.”

We call attention to the often-repeated call for more men. The want is felt at every missionary station on the West Coast of Africa. It is felt at all the settlements in Liberia. “The laborers are too few.” There are no people so easily affected by *the force of numbers* as the Africans. Hence they all live in villages, and have their chief enjoyment in social intercourse. To make a missionary station strong and influential, you must therefore have it large enough in numbers to exert a commanding influence over and above all its native surroundings.

VISIT TO THE PANGWES IN AFRICA.

[We are permitted to make the following extract from a private letter to Rev. Albert Bushnell, of the Gaboon, who is now in this country. It is from Rev. C. DeHeer, of the Corisco Mission.—*New York Evangelist*.]

We are going on in the even tenor of our way, somewhat broken in upon by a recent trip which I made up the Muni river, and a visit to the Pangwes. You know that I had long a desire to become acquainted with that people, You will recollect that the brethren Mackey and Clemens made a visit thither some years ago, of which visit some of the people retain a lively

remembrance. Many spots were pointed out to me as associated with their names, and you may be sure possessed a peculiar interest for me. Thus they have "left their footprints on the sands of time"—footprints which another seeing was encouraged to follow on, and take new heart for the work.

I found the people savages, you know, but kind and hospitable. I was on exhibition, as you perhaps have been under similar circumstances. My hair and whiskers were scrutinized very curiously, and the question whether they were indigenous to the soil, was tested by some not over gentle handling. Some seemed to doubt my right to be classed under the *genus homo*, from the discovery they made that I had no toes on my feet! They watched my every movement. If I eat their eyes were upon me. I was certainly not left to "reign in solitude;" neither did I feel myself particularly "in the midst of alarms." But if I was a curiosity to them, they were scarcely less so to me. They are the most hardy-looking set of men and women I have seen in the country. Their habits and customs are exceedingly primitive. The prevailing mode of dress would carry a man's thought back to the fig-leaf days, though tree-bark and animal skins seem more the prevailing mode. Their appearance in Broadway would create an excitement equal perhaps to the visit of the Prince of Wales or the Chinese Embassy. In view of the degradation, and the wants of their immortal souls, my heart was melted within me, and I preached to them of Jesus with much feeling.

Brother, that is the work I love; it is a good and glorious work, which brings its own reward. Would that Christ's people at home knew its blessedness! The ranks would be fully supplied with earnest workers, and we might carry the war in the enemy's country with power. What a wealth of glory many are losing by their want of sympathy with this work, so dear to the heart of the Saviour. You will, I doubt not, be the means of awakening an interest on the subject, judging from your former experience.

INCREASED FACILITIES TO WEST AFRICAN TRADE.

THE AFRICAN STEAMSHIP COMPANY announce that, commencing with the month of June, they intend to dispatch three steamers each month from Liverpool for the Western Coast of Africa, viz: on the 4th, 14th, and 24th respectively. In order to do this they have chartered, it is stated, the steamers Don and Dneiper at £1,250 per month for each, or £15,000 for the two ships for six months.

THE BRITISH AND AFRICAN STEAM NAVIGATION COMPANY

start one of their new and superior packets, built expressly for the trade, on the first of each month, thus giving four steamers from Liverpool every month for the West Coast of Africa. Some three years ago only one steamer a month was dispatched.

Several of our State Legislatures have recently passed resolutions urging Congress to establish regular steamship service with Liberia—a measure that would be of incalculable value to both countries—and it is to be hoped that it will soon be carried into effect.

LATE FROM LIBERIA.

MONROVIA, *June 8, 1869.*

WILLIAM COPPINGER, Esq.,

Corresponding Secretary American Colonization Society.

DEAR SIR: I have long purposed in my mind to write to you, and give you some account of my condition and prospects in this country, and now carry out that intention, hoping that I shall not be regarded as intruding upon you.

You may remember me as one of the party from Mobile, Alabama, who came out in the Golconda last June. Having been here now nearly one whole year, my views may be supposed to have some weight, founded on personal experience.

My family, consisting of a wife and three children, accompanied me. We are all alive, well, and glad we came to this home of the black man. I have not lost one day's work because of sickness. My trade, that of carpenter, brings me in a good support. I am now, and have been for some time, engaged in repairing the private residence of our excellent Ex-President, Hon. D. B. Warner, whose premises became much injured during his occupancy of the executive mansion. My wages are secure, my employer a man of long-tried Christian integrity.

Being convinced that my race can never find a place on the earth better adapted to their wants, and where they can better develop their capacity for self-government and independence, I desire most ardently to visit Mobile and its neighborhood, see the multitudes I know there of my own people, many of them my blood relatives, and get up, as I firmly believe I can, a large expedition to Liberia.

I wish to form an entirely new settlement of my people from Alabama. Having explored somewhat, I find a most eligible spot on the little Cape Mount River, about thirty miles from Monrovia, which is easy of access either by the beach or by water, having a fine agricultural country around it, friendly natives in the vicinity, and the produce of the country available. Here a most desirable and attractive little settlement could be founded. With the consent of your Society, and the approbation and action of the authorities here, without which no law-abiding man, no lover of order and "the powers that be," would stir a step, I think I could influence my two brothers, and more than a score of my own relatives, well-to-do, with hundreds of others, to come with me and form that settlement.

But I close. Please let me hear from you of this contemplated new settlement, on the proposition of my visit to the United States; and finally accept my sincere thanks for your aid in helping me to come to a land which I would not be induced to quit, to reside elsewhere, on any consideration.

Respectfully, your obedient servant,

WILLIAM CEPHOS.

MY DEAR SIR: Mr. Cephos insists that I add a word. I know him well, and believe that he is an industrious, upright, and intelligent man, and can be depended upon. I wish Liberia had a thousand just like him.

Yours, most truly,

JOHN SEYS.

MONROVIA, June 8, 1869.

LATEST FROM LIBERIA.

By the "Jasper," at New York, from the coast of Africa, we received letters from Liberia. We make the following extracts:

Rev. JOHN M. DEPUTIE, at Marshall, says: "I am happy to say that I am still getting on as finely as I could wish in my new field of labor. I have opened school. I wrote to our Board for the necessary books, &c., for such a school, and if I succeed in getting them, I think, by God's blessing, ere long I

shall partly realize my expectations. The older persons are asking for the Word of God, while the young ones are anxious to be taught.

"I am persuaded that this is a promising field, and if the proper steps are taken, we shall see great results. Truly the harvest is great, but the laborers are few."

Dr. J. S. SMITH, at Bassa, says: "There are upwards of fifty persons at the new settlement, Finley. The greater portion of them are emigrants that came out in the "Golconda," (her second voyage,) and the company that first occupied the Receptacle at Bexley. Finley has the advantage of trade with the interior, which is not the case with Careysburg."

"We feed our horses with rough rice and cassada. I had a couple of horses that did well, but on leaving home they suffered for want of proper attention. My last, a filly that I raised, died while I was at Careysburg. Had I been stationary, I should have had a fine lot of horses."

B. J. FORBES, of Buchanan, Bassa Co., says: "The emigrants at Bassa are getting on tolerably well. I have never visited Finley's Mountain. I have seen many persons who are living there, and I have made inquiries of them. From Lower Buchanan to Upper Buchanan is about three miles; from there you can go by water up the St. John's River eight miles, to a little above the Hartford Settlement; from there, nine miles by land brings you to the mountain. The settlers there are doing well, I have heard, as there are better facilities for trading in that district in the much-desired cam-wood than in any other part of Liberia. I learn there are several factories up there, owned by some of our merchants at Bassa, and they prosper remarkably. All up there do well by trading.

"I now take the liberty to ask you to send me a sewing-machine, the kind used by tailors, with a supply of thread and silk and needles, spare pieces, oils, &c., to suit, as I am engaged in that trade, or rather that is my trade; and when I am not engaged with the school, I make clothes for the friends who patronize me. I am getting a plenty, and would like assistance by way of a machine. With regard to the payment, I must beg for a little indulgence, about six or eight months. Having the machine, I can do more work in the hours I am not engaged in school-keeping, and that will help me to maintain myself and family, and I can save some of the Mission pay to pay for the machine."

Will not some of our friends furnish us the means to gratify this Liberian?

The following, from a letter of H. DEWITT BROWN, *Monrovia*, indicates that some people in Liberia have the same fancies

as some in other countries. He says: "I have been trying to collect a few relics of Liberia's early history, in the shape of autographs of those of her sons who have endeavored to render themselves of service in their day and generation. In this I have not succeeded to the extent that I had expected, and have consequently concluded to beg your assistance. From the amount of correspondence that people in Liberia have always had with the A. C. S., I feel sure that you can more easily oblige me than any one in this country. May I then beg you to have the kindness to furnish me the following autographs, viz: those of the governors of the colony (while it remained a colony) and those of the agents or vice-governors of the leeward settlements made by the Society; of the commissioners empowered to make arrangements with the A. C. S. prior to the Declaration of Independence by the colony, and also of the signers of the written Declaration of Independence.

"I would also add to these the different Presidents of the A. C. S., from the time of its formation to the present."

Our agent, H. W. DENNIS, at Monrovia, says: "The receipt of our Secretary of State for the five packages from the Smithsonian Institution, for the Government of Liberia, you will please find inclosed.

"When I recently heard from Bassa, Mr. Monroe and his company had got their saw-mill up and in working order. They are very anxious to have their friends in America come and join them. They want more emigrants.

"I regret your inability, for want of funds and the lack of emigrants wanting to come, to send the "Golconda" out, as was contemplated, this month, (May.) Our election is now over, and returns from all the places sent in, and it appears that Payne is only eight votes ahead, throughout the Republic. It is certainly a close run.

"Mr. Creigher, the chief man among those of the last company who settled at Poor River, was in to see me a few moments ago, and reports that they are all well, and well pleased with their location and prospects; none of them have died. Their crops are coming in finely. He speaks very hopefully of their succeeding in their new location. They have not had as yet any difficulty with the natives."

(From the True Whig of Liberia, April 10th.)

INTERIOR EXPLORATION.

Mr. B. J. K. Anderson, the interior explorer, returned home to Monrovia on the 25th ultimo, having been absent thirteen months. Mr. A. set out on his mission under difficulties, and

it was only by surmounting the greatest obstacle that he was able to accomplish it. An explorer of less determination would have given up at the outset. The expedition, we learn, was suggested and supported principally by Mr. Schieffelin, of New York, that ever-generous friend of Liberia, with a view to ascertain the capabilities of the country interior of Liberia. Mr. Anderson penetrated as far as Musarda, the capital of the Western Mandingoes, about two hundred miles from Monrovia, the farthest point ever reached by any Liberian, or by any one setting out from this point. Mr. Anderson certainly deserves the gratitude of all who are in the least degree concerned in the condition of our interior. In this kind of work he has shown himself the first of Liberians, of which all will be convinced when his journal is published, giving exact localities and other necessary information, which could be procured only by perseverance in the face of the most trying difficulties.

Since our foreign friend has aided the expedition so far, we trust that the Government will pay the rest of the expenses, particularly, as we learn that it was the intention of the Legislature that this should be done.

Hon. E. J. Roye gave Mr. Anderson and lady a formal reception at his residence on the evening of the 7th instant, at which were present ex-President Warner, Rev. G. W. Gibson, Rector of Trinity Church, and lady, Professors of Liberia College, and ladies, ex-Secretary Witherspoon, and several other friends of the ex-Chief Justice.

(From the Spirit of Missions.)

MISSIONARY EXPLORATION IN WEST AFRICA.

One of our native Catechists, T. C. Brownell, in charge of Bohlen, our interior station, has penetrated the mountainous region inhabited by the *Didebo* and *Sapa* tribes, two hundred miles from the coast. He was sixteen days in reaching the sacred mountain called Gedeye (*iron mountain*, from the quality of the iron extracted from its base and sold to the interior tribes.) This mountain has been long celebrated for the deep mystery and superstitions with which it is enveloped in the minds of the natives, who say that it is the "*place of departed spirits*," good and evil, and where their future state is determined. Brownell resolved to make a missionary tour to the place, and qualify himself by personal observation for subverting these superstitious notions of his people. He traveled sixteen days before he reached the mountain, passing over other

mountains, some rivers and many streams, and through dense forests. He records the names of six or seven tribes and twenty-seven towns, in most of which he delivered the Gospel message, and in which no Christian man had been seen before. He states his course to have been generally northwest from his station at Bohlen.

The subjoined notice of this journey is by Bishop Payne, taken from the *Cavalla Messenger*, a monthly paper printed at his station :—

MOUNT GEDEYE.

“Our Catechist at Bohlen, T. C. Brownell, has accomplished a visit to this interesting point, as appears from his narrative herewith published. This mountain has been known to geographers from ancient times, and is put down on the old maps as Mt. Caffa. All residents on the Grain Coast hear of it from native parties as the region of mystery. Here reside *kwi* (demons) of wondrous power. Here is the path up which spirits of the dead pass to their last home. Here on the mountain top is a region *so cold* that no one can venture on it. Beyond is a city inhabited only by women. And here are flying people and a *great lake*.

“Of this latter fact there is no doubt. And from our information there should be as little doubt, that the branch of the Niger crossed by Mungo Park, flowing from the *southwest*, takes its rise in this lake.

“There is no question also that this mountain abounds in iron of a *superior quality*. The natives everywhere use it for making swords, ornamental chains and rings. The coldness of the mountains is a conclusive fact of their elevation; and in connection with the existence of the great lake beyond, it is almost certain that they are the highest points of the range dividing the comparatively short rivers of the Grain Coast from the Niger, the great artery of Central Africa.

“Brownell's success shows the great importance of *Bohlen Station* as a radiating Missionary centre, and of the country around the head of steam navigation on the Cavalla for commercial purposes. With a small steamer on the Cavalla, we may reach, in a few hours, a comparatively healthy region, corresponding in a great measure with that occupied by the German Mission at Akropong in the rear of the Gold Coast, and a point of indefinite missionary expansion.”

Attention is asked in this connection, to the letters and other communications of our colored and native missionaries, as they are published from time to time in *THE SPIRIT OF MISSIONS*,

and the *News from the Foreign Field*. They evince a degree of attainment, intelligence, and Christian spirit, which must be gratifying to every friend of Foreign Missions. They show in clear light, success in our efforts in the past. If it be remembered that *Jones, Seton, Brownell*, and others, are indigenous fruits of the Mission in Africa; and, that *Kong Chai Wong, Yung Kiung Ngan, Niok Ny*, and others, of the Mission in China; and, then if we call to mind the number and character of the colored agents in the two Missions, *Liberian* and *Haytien*, whose letters, journals, and labors prove their qualifications for their work, it would seem that no man calling himself Christian, with such evidence before him, will deny that our Foreign Missions have been successful, and give high promise and positive encouragement for the future.

A lamentable degree of ignorance, in regard to the history and operations of our Missions abroad, must exist, judging from letters received at this Office. It is not creditable that a member of the Church is ignorant of the fact, that *three* Periodicals are regularly issued by the Foreign Committee for the express purpose of giving facts, and important letters from our Missionaries, to every one—man, women, and child. If Minister and people, then, are ignorant on the subject of Missions, and, consequently, of their duty before God, the sin is theirs, not of the Church.

TO THE CLERGY.

We have sent the Repository for years to many ministers of the Gospel in different parts of the country without any charge. We have desired to keep them advised of what this Society was doing, under the impression that they would appreciate the value of its work; would from time to time lay the facts before their congregations, and take up collections in its aid. Many of them have done so, and rendered us substantial pecuniary assistance. To all such we give our heartfelt thanks. There are some, however, who have not helped us. There are some who in former years did not fail to preach us a sermon, and take up a collection, from whom we have not heard during the last year or two. We have felt sorry and disappointed. And we now beg to call their attention to our present necessities. We are in the greatest need of funds. Unless they are soon supplied, we shall be so crippled that we cannot carry on the work.

Ministers of the Gospel, shall this cause be suffered to lan-

guish for want of adequate support? Have you given it the consideration which its merits demand? Have you suitably commended it to the affections, the prayers, and the benefactions of your people? Let us ask the favor that you will turn to our last number and read attentively the article headed "Liberia, a Missionary Field for Colored Men," then read "Items of Intelligence" in our present number, the extracts from letters from Liberia, and from colored people who are wanting to go to Liberia, and the difficulties which beset them, and then appeal to your philanthropic hearers to aid in blessing the neediest and most wretched portion of the human family; ask the friends of missions, of Sabbath-schools, and of education to contribute to this work, which embraces all these objects on the largest and most promising scale.

OUR FALL EXPEDITION.

We intend to start the Golconda from Baltimore about the 12th of October next, to touch at Savannah, Georgia, and sail from there the 1st of November with emigrants for Liberia. We have received application for passage from several hundred persons. Some of them will be ready—some will not. So long beforehand, it is impossible for us to tell even *about* how many will actually be ready and sail at that time. The applicants live in different parts of the country—some in Maine, some in Pennsylvania, some in Virginia, and others in North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Tennessee. Many of them are very much troubled by the efforts which are made to prevent them from going to Liberia.

One man, a minister of the Gospel, in North Carolina, who is the head-man, as it were, of a company of about two hundred, says, under date of the 7th of August:

"There is great opposition against me. The colored Representative goes through the country making speeches to stop emigration. His project is to get the black men's votes; but they are getting their eyes open. The truth is just this, they will not believe a colored man unless some white man stands at their backs. The colored politicians have white men to stand by them. The colored people here have always been under white men, and belong to them, and they think no other

nation can tell the truth. Some of the colored people are yet vainly expecting land. I do all I can to tell them the truth; but the Representative comes behind and says: 'It is all a lie; it is nothing but false pretence.' Those who want to go have a great opposition. My determination is to seek an asylum on the western shores of Africa. Those of my people that intended to go last spring have the same mind yet, and will go if they do not get influenced by the politicians."

Another, who has been making up a company in Louisiana, says:

"I can get two or three hundred, if they can get through with their crops. Some persons tell us that we will find ourselves all sold into Cuba. Some think that we will have to be guarded out of this country. The white people are against our going to Liberia. I will send you a list of our names as soon as I can."

Another head-man, in South Carolina, says:

"A year ago one or two hundred could have gone from this county at any time. But our political status in this State, and the high price for cotton, present inducements to the colored people of our State which cannot be overcome by any prospect beyond the sea. I believe there are but two worthy families that will be sure to go now."

A person in Georgia says:

"I write to make inquiry when the next vessel will sail to Liberia, and whether you can take three young men. They are all members of the M. E. Church. The oldest one is about twenty-five years of age. The other two are younger. One is a shoemaker, one a carpenter, and the other a wheelwright. I would like for you to send me some encouraging documents, for the white and colored both fight the emigration scheme in this county."

A clergyman in Mississippi says:

"Some reply by referring to the danger of being sent to Cuba instead of Liberia, while others are doing so much better than at any former time since the close of the war, and have the prospect of voting and holding office here, that they think they will do better, or at least as well, here as they could in Liberia."

A lady in North Carolina, who sometime since applied for passage for a company of people who formerly belonged to her, says in a letter dated the 23d of July:

"I received a letter from one of the men that formerly be-

longed to me, inquiring if he and others could go to Liberia *next spring*. The spring is the time he proposed going, because he could not gather in his crop and get the proceeds of the year's labor if they went in the fall. I promised him to write and inquire."

A young man in Texas, who is well educated, writes a beautiful hand and words his letters well, says of those around him:

"There are not a few who view the subject in its proper light, but I think there will not be any ready to go with me this fall. But I *must* go, for I fear I have too long already postponed going."

In addition to this kind of opposition, we may also state that discouraging letters have been received from persons in Liberia, who are not satisfied, finding that they have to work to make a living. Some of these persons ought never to have gone. They were restless and dissatisfied where they were, and thought anything was good for a change. They had no real appreciation of the circumstances around them, and are not able to estimate the blessings of standing erect as a man, and saying "I am a Liberian," with all the generous nobility that an old Roman would say, "I am a Roman citizen," as if therein was summed up and contained all that is grand! Dissatisfied with the state of things in Liberia, they have written to their old master, or mistress, the most doleful accounts of what they suffered, and how they longed to come back to the old home, and begged them to send the money to pay their passage. Some of those letters have been published in the newspapers. One of them, a young man, who went from Georgia, where he was brought up daintily, as he intimates, says in his letter, which is published in the *Sun and Times*, Columbus, Georgia:

"I must certainly say that I was imposed upon by those who advised me to leave America. This country is a good country, but it progresses very slow. The country needs population, but only those who can hoe the land, or have a large capital to engage in farming. I can scarcely get anything to do at my trade, (that of a *barber*;) only a few foreigners, who are engaged in trade, that occasionally need my service, which remuneration is not enough to feed me. The plantation people, who have been used to drudgery of any description, feel it, and you can judge how it must be with those who have had kind masters, as you have been to me. It is

impossible for me to live in Africa much longer. If you remain the same kind friend and father, I beg and implore you not to shut up your bowels of compassion against my petition, and this one act to me may be counted to you as it was with Abraham, the Father of the Faithful."

It is not strange that his friends in Georgia and those who read his letters should not want to go where he cannot live! We never have pretended that Liberia was a *paradise*; on the contrary, we have taken special care to assure them that it was a new country, that they would have to begin with little or nothing, except their stout hearts and their strong arms, and they would have to labor and toil and make a name and a place for themselves; and that only such as felt that they could not live under the shadow of the white man all their days, and had stirring in their souls a high ambition to do something for themselves and their children and their race, ought to go there; that to all such Liberia opened a bright future; but the drones, the lazy and the groping, had better stay and be the tools of others!

We know that there are people in Liberia who are not satisfied, and who write home awful letters to their friends. We have never pretended that it was otherwise. We never supposed it would be. Where is the place in which nobody is discontented? Where is everybody prosperous and happy? We hesitate not to say that the people, on a general average, are as moral, as religious, as prosperous, and contented as they are anywhere else. We, therefore, offer all who want to go there an opportunity of sailing the 1st of November next, in an elegant ship, with all the conveniences and comforts which can be expected.

TO FORMER CONTRIBUTORS TO THIS SOCIETY.

We are aware of the fact that many persons who formerly contributed earnestly and liberally to this Society have for some years past ceased to do so. Some of them have told us that they felt constrained to give for the education of the freedmen, or to the various Missionary Societies for the support of missions among the freedmen, all the money that they could devote to the African race, and therefore they must leave us out for the present. Others have thought that the work of

the Colonization Society was done; that it had accomplished all that it promised in the beginning, and that now the colored people were given a fair chance in this country and would make the most of their improved condition. Others, influenced by other considerations, have failed to forward us their donations on which we used to rely, with the assurance that they would certainly come at the usual time. We have felt greatly their loss. And we desire most respectfully, yet earnestly, to ask them to review the subject, and see if there are not sufficient reasons to induce them to renew their subscriptions to this cause. There are hundreds of intelligent and industrious colored people who want to go to Liberia, who are unable to pay their own expenses. Liberia needs them. There is room for them. There is land to be given them. There are churches for them to attend. There are schools for their children. There is a College to educate their sons. They are wanted there. They are not wanted here, except to vote or to work. Their best interests will be promoted by going. They want to go. Shall they have the privilege? Others want to stay here. We do not object. They are entitled to the privilege. And we only ask that those who want to go shall have the privilege.

In former times there was one reason which influenced many persons to contribute which does not exist now, viz: Many slaves were offered their freedom if the Colonization Society would send them to Liberia, and thousands of dollars were given for this purpose. Now this reason does not exist. All are free and can stay if they please. It is not amiss, however, for us to call the attention of all such contributors to the fact that slavery exists in Africa—that there are more slaves in Africa than there are colored people in the United States and all the West India Islands, and that the only way of reaching and freeing them is by means of civilizing and Christianizing the native Africans, and this can be done in no way so expeditiously and so economically as by sending our colored people to do the work. They are of the same race; they have the same physical conformation; they have all the elements of consanguinity, and they are to a considerable extent fitted morally, intellectually, and religiously for the work—they are

better fitted than any other race can be. Therefore the benevolent heart, that longs to see the race elevated and Africa redeemed, cannot in any other way help it forward so well as by contributing to aid this Society in its work. All who appreciate the civilization of Africa—all who desire its Christianization—must see and feel that Liberia opens up a way which has never been opened before, and that it presents the greatest facilities for accomplishing the work. We entreat all those who used to help us to think of these things—to let these considerations weigh with them. We are persuaded, if they do, they will be induced to favor our work, and that they will renew their donations until contributions will flow into our treasury adequate to the work to be done!

We have heard from many of our friends in different parts of the country, "I used always to contribute something when your agent came around; but there has no agent been here lately, and I have, therefore, not given anything." We desire to say to all such persons, do pray send us, in a letter, your dollar, your five dollars, your ten dollars, or your hundred dollars. Get a post-office order for the amount, and it will come safely, and fill our hearts with gratitude. We cannot send agents in all parts of the country. We have but two or three now in the work. Their efforts are confined to very narrow fields. We must, therefore, rely upon our friends to send us their donations, whether large or small, by mail, and without waiting to be called on.

We have been very much surprised and deeply grieved that many of our lady friends have seemed to have forgotten us. We used to calculate upon them with the certainty of the seasons. Whoever might fail us, they never would. With all such, we should like to renew our acquaintance. We can assure them that their help is greatly needed. All the great motives for their giving, that used to touch their inmost sympathies, still exist, and many of them have grown stronger as the openings for usefulness in Liberia have grown wider, and as the colored people in our own country become more enlightened and better prepared to do good in Africa.

You have assisted many persons to go to Liberia. Some of you have individually paid the passage of one or more persons,

and some of these are there now an honor to themselves and a reward to you, doing a great and a noble work. They did not go there merely to gratify personal ambition, or for their own individual benefit—not merely to build up a substantial nation as an asylum for their race, proscribed in all other parts of the world. They went to Liberia to do a work which they could do nowhere else, and which no other race or people could do for them. The grand and commanding motive for their going was a philanthropic one—a Christian one; and your reason for helping them to get there partook of the same elements. They went that they might help to civilize and Christianize, to elevate and save their race. They went to help to raise from darkness and degradation millions of their own blood relations.

You contributed, as God had enabled you, to aid them in this noble, glorious work. Has the necessity for your contributions ceased? Have all gone who want to help in this "labor of love" for their race? Has the work all been done? Has the long and dreary night of Africa's sufferings passed away? Have you done all that you desire to do in this work? If not, now is the time to renew your contributions. We expect to start our ship the 1st of November next with another company of emigrants. The more money we receive, the more people we can send. We have never had a ship in which we could send them more comfortably than we can in the "Golconda." We need large donations. We will thankfully receive and promptly acknowledge small ones. If all our friends will but come to our help, and come without delay, we shall not lack for funds.

ITEMS OF INTELLIGENCE.

THE BISHOP OF SIERRA LEONE—We understand that the Bishop of Sierra Leone intends to resign his See, his health being unequal to the climate of his diocese.—*London "Standard."*

COMPANY OF AFRICAN MERCHANTS.—The annual meeting of the Company of African Merchants was held on the 26th March. There was a fair attendance of shareholders, and the chairman of the Company explained that in consequence of the non-arrival of the Portuguese mails, which should bring detailed accounts from some of the Company's stations, the Board was unable to submit a full report and balance-sheet; but, having examined into the Company's affairs, they felt warranted in recommending a dividend of 2s. 6d.

per share, which, though not quite so much as formerly paid, was equal to about 9 per cent., and, therefore, a fair return upon the capital. It would be paid out of the year's profits, without trenching upon the reserve fund. The report was adopted, and the dividend declared in accordance with the recommendation of the Board.—*African Times*.

Receipts of the American Colonization Society,

From the 20th of July to the 20th of August, 1869.

MAINE.		<i>New Haven</i> —Additional for Liberia College.....	6 00
<i>Waterville</i> —Prof. G. W. Keely, annual donation.....	10 00		
<i>Milltown</i> —Mrs. Sarah D. Stickney.....	4 00		
	14 00		16 00
NEW HAMPSHIRE.		NEW YORK.	
By Rev. J. K. Converse, (\$116 50.)		By Rev. J. Orcutt, (\$274.23.)	
<i>Lebanon</i> —O. Bagbee, \$3; G. W. Northen, \$3; J. Durkee, H. M. L. Thurston, N. Dudley, and J. C. Sturdevant, \$1 each.....	12 00	<i>Schenectady</i> —Collection in Presbyterian Church to sustain Young Men in Liberia College.....	75 21
<i>Meriden</i> —S. B. Dunnean, \$10; E. S. Richards, D. D., \$5; Rev. E. E. Abbott and J. S. Wood, \$2 each; Rev. B. R. Catlin, B. Farnum, Mrs. Susan Palmer, Maria H. Spaulding, Henry Wells, C. H. Chandler, J. J. Barrows, J. A. Hurd, and Mrs. H. Spaulding, \$1 each.....	28 00	<i>Saratoga Springs</i> —Collection in Presbyterian Church for education of young men in Liberia College.....	149 02
<i>Manchester</i> —Hon. G. W. Morrison and Rev. W. Richardson, \$10 each; Mrs. Nancy Moore and Mrs. Dr. Gale, \$5 each; Mrs. Mace Moulton, \$2; Mrs. S. P. Keyes, H. F. Mowatt, V. B. Southworth, J. P. Wort, J. B. Prescott, J. P. Newell, and Cash \$1 each.....	39 00	<i>New Hamburg</i> —Jas. Donaldson.....	50 00
<i>Nashua</i> —Dr. Edward Spaulding, \$10; Jesse Crosby and Isaac Spaulding, \$5 each; J. A. Baldwin, Mr. Earle, James Sawyer, J. L. Pierce, O. D. Murray, Mrs. L. W. Noyes, \$2 each; Hon. J. D. Ollerson, \$3; Cash, 50c.; S. S. Davis and V. C. Gilman, \$1 each.....	37 50		274 23
<i>Manchester</i> —Mrs. Wm. Richardson, yearly subscription.....	1 00	NEW JERSEY.	
	117 50	<i>Princeton</i> —First Presbyterian Church.....	27 83
VERMONT.		By Rev. John Orcutt, (\$13.39.)	
<i>Essex</i> —Annuity of N. Lothrop, by S. G. Butler, executor.....	35 00	<i>Red Bank</i> —Collection in Baptist Church to sustain education of young men in Liberia College.....	18 39
<i>Acuteville</i> —Rev. Seth Arnold.	10 00		46 22
By Rev. J. K. Converse, (67.72.)		DISTRICT OF COLUMBIA.	
<i>Middlebury</i> —Collection in Congregational Church.....	22 91	<i>Washington</i> —Miscellaneous.....	45 00
<i>Fairfax</i> —Collection in Baptist Church.....	18 00	OHIO.	
<i>Norwich</i> —Aaron Loveland, \$10; Collection in Congregational Church, \$16.81.....	26 81	<i>Hillsboro</i> —Legacy of the late John H. Bumgarner, paid by F. J. Bumgarner, executor.....	3,773 10
	112 72	FOR REPOSITORY.	
CONNECTICUT.		MAINE — <i>Milltown</i> —Mrs. Sarah D. Stickney, for 1870. \$1. <i>Gardner</i> —Henry B. Hoskins, to Nov. 1, 1874, \$10.....	11 00
By Rev. John Orcutt, (\$16.00.)		NEW HAMPSHIRE — <i>Frances town</i> —George Kingsbury, to Nov. 1, 1871, \$10. <i>Portsmouth</i> —Miss C. Martin, to January, 1870, \$1.....	11 00
<i>Wethersfield</i> —Hon. James T. Pratt.	10 00	MASSACHUSETTS — <i>Princeton</i> —John P. Rice, six copies, to July, 1870, for the Ladies' Reading Society.....	6 00
		RHODE ISLAND — <i>Providence</i> —Mrs. J. H. Read, to January, 1870.....	10 00
		NORTH CAROLINA — <i>Edenton</i> —Mrs. Frances S. Roulhae, for 1869.....	1 00
		KENTUCKY — <i>Hopkinsville</i> —James Moore, to June, 1870.....	10 00
		Repository.....	49 00
		Legacies.....	3,773 10
		Donations.....	68 87
		Miscellaneous.....	45 00
		Total	\$4,447 77

T H E

African Repository.

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THE MISSIONARY ASPECT OF COLONIZATION.

The article from which the following extracts are made first appeared, as a communication, in *The Newport Mercury*, published in Newport, Rhode Island, and signed by THOMAS R. HAZZARD, a distinguished citizen of that place, a long-trying and liberal contributor to the work of Colonization, and a *Life Director* of the American Colonization Society. It seems to have been written and published (though it had escaped our notice) before our articles in the August and September numbers, headed, "Liberia, a Missionary Field for Colored People," and "With their own Consent." We call attention to these, in connection with Mr. Hazzard's communication, that the coincidence of sentiments, as to the proper functions and prominent work of this Society, may be noted.

The second article in our present number is from another old friend of the Society, SIMEON IDE, of Claremont, New Hampshire. It takes the same view of the great work of this Society. In his opinion much depends upon the character of the people we send to Liberia. They should not be the mere "hewers of wood and drawers of water," who are satisfied to remain so to the latest generation, but such as have a higher ambition for themselves, and who are willing to devote themselves to the welfare of their race and to do something for its redemption.

We have made special efforts to obtain for our next expedition such individuals and families as shall be prepared to do a missionary work, and we have to some extent succeeded.

From the Newport (R. I.) Mercury.

EXTENSION ACROSS THE CONTINENT OF THE REPUBLIC OF LIBERIA.

The American Colonization Society has lately received from Robert Arthington, Esq., of Leeds, England, a contribution of

one thousand pounds, (\$6,606.14,) "to be laid out in sending persons to Liberia, in whom it is unmistakably evident that they have the highest welfare of Africa at heart."

Hitherto donations have been generally made to the Society for the purpose of "colonizing, with their own consent, the free people of color residing in our country, in Africa, or such other place as Congress shall deem expedient."

Since the recent bestowal not only of freedom to the slave, but of freedom's rights to the free people of color residing in our country, the benevolent intentions embraced in the above quoted clause of the Constitution of the American Colonization Society has become, in a measure, unnecessary. Henceforth no liberated slaves or oppressed free persons of color need to expatriate themselves in order to secure or perpetuate their own or their families' freedom. In this respect the original object of the American Colonization Society should merge itself into the higher mission indicated by Mr. Arthington, and early contemplated by some of its far-seeing founders, viz: the "civilization and Christianization of Africa."

Henceforth the Society should not seek for objects of charity to send to Africa, merely because their individual condition may be benefitted, but they should apply their funds in aiding persons to emigrate to Liberia, who are not only qualified to become instructors of their fellows, but who also "have the highest welfare of Africa at heart."

In forwarding the beneficent designs of Divine Providence, the good and bad men, as well as the ignorant and the wise, oftentimes build "wiser than they know." When Columbus first landed on the shores of America, and sent ship loads of the poor natives as slaves to Spain, and millions of others to perish in the mines and on the newly made plantations, he little dreamed, that on the newly discovered continent a nation was in a few centuries to arise that would free the world, not only from chattel but also from civil and religious bondage.

So, when *Las Casas*, moved by the sufferings of the feeble, overworked Indians of the Tropics, encouraged the enslavement and importation of the more rugged African to relieve them, he little knew that the terrible ordeal he was initiating would in time result in elevating individuals of a race, so seemingly sunk in hopeless barbarism, to a state of culture that would render them competent missionaries to carry back to the fatherland (where the white missionary cannot live) a knowledge of the arts and civilization, and thereby redeem a continent from barbarism.

The first part of the great mission of the American Colonization Society has been manfully accomplished in spite of the opposition of their shorter-sighted opposers. A Republic of

free States, after the pattern of the United States of America, has, through its efforts and fostering care, been successfully established in Africa. That will be the nucleus of a great Republic, eventually to extend over the continent, under whose banner the colored race will repose in freedom, safety, and happiness.

The second and more pleasing part of the Society's work is yet to be accomplished. Now that the social, educational, and governmental policy of the Republic, so successfully established in Africa, has become fixed and firmly grounded in all its departments, the efforts of the Colonization Society henceforth should be directed to the civilization and improvement of the condition of the African, rather than the American black man. With this end in view, the funds of the Society should be appropriated, not so much to the purpose of paying the expenses of pauper emigrants to Liberia, as to enlightening the public in all that relates to that Republic and to Africa generally. The Society need be in no haste to finish their great work. It should remember that nations, as well as trees, of slow growth, are most durable; and that with Him who works from everlasting to everlasting, a thousand years is but as one day.

Now that the schoolmaster is abroad among our colored fellow citizens, we need not fear but that hundreds will soon grow up among them, whose enlarged understandings and enlightened minds will enable them to justly appreciate for themselves the true merits of the great and beneficent work there is to be done by the American colored man in Africa. These are the class of men and women the Society should encourage by their counsels, and if necessary with their means, to go to Liberia, the *New England* of the great United States of Africa, that will, within a century, extend East, as the United States of America has West, from sea to sea, and embrace in its beneficent folds more than an hundred millions of colored freemen.

The child is already born that will see this accomplished. The child is now living that will pass from the Atlantic on the great eastern railroad across the widest region of Africa to the Indian Ocean. I know that many of our most influential philanthropists scout the idea of Africa being redeemed from barbarism by the American colonists. The labor of the colored freedmen, they say, is needed in America, to raise corn and cotton, and build railroads; and, therefore, they should not go to Africa. Well, this may be all true to a limited vision, but still I opine that if Omnipotence designs that "Ethiopia shall stretch out her hands to God," through the instrumentality of its own returning children from the far-off nation, "that sendeth ambassadors by the sea," that He will manage in some way to get them to Africa, even though the corn and cotton culture of

the United States should, in a degree, come to grief, or perhaps be conducted in part by the Chinese, or some other far-off primitive race of men.

What is wanted in Liberia at present are men of the New England Puritan stamp, minus their *Puritanism*—men of independent progressive natures—men who are able to absorb others rather than be absorbed by others—men who will go forth in the African, as their western compeers have done in the American wilderness, and not only wield the axe and hold the plough, but build the school house, and establish the rostrum, the town meeting, and the ballot box.

There is an unlimited field for such absorbing men and women to labor in Africa; and it is safe to say, that it would be easier for such men as Frederick Douglas and George Downing each to found a State in Central Africa, as big and populous as Illinois, and have it incorporated with the Republic of Liberia, than it would be for them to obtain seats in the legislature of any Northern State in America. Why, with the aid of an hundred such men as these, the money of Astor, Stewart, and Vanderbilt, applied with their customary tact and efficiency, would in one generation redeem Africa from barbarism. And a bird whispers in my ear that the time is near when our rich men will seek such modes of investment. We read (and may learn from the experience of our late civil war) that *the knee that will not bow in mercy will be made to bow in judgment*; and the signs of the times are, that if our rich men do not soon learn better than to pile up their millions merely for selfish purposes, that public opinion will so shape itself as to oblige them to leave their usurious acquired lucre, for some better object than the ruin of their heirs, and the damning of their own avaricious souls, to the pains of the prolonged hell of boiling conscientiousness and remorse, that I am reliably told that class of men uniformly have to endure in the next world.

THOMAS R. HAZARD.

From the National Eagle of Claremont, New Hampshire.

THE GREAT WORK OF AFRICAN COLONIZATION.

There is, in the minds of many good citizens, a very erroneous view of the aims and objects of the American Colonization Society. A friend lately remarked to me, that he thought there was no longer anything for the Society to do—that, as slavery was abolished, and especially as we *need* the black man's labor at the South—it was unpatriotic and unwise to assist him to return to his native land. I have no doubt many well-meaning people entertain this opinion. I have taken pen

in hand to try to show that it is, to say the least, a mistaken opinion; and, in pursuance of this end, will premise:

1st. That it was the last thing contemplated by the founders and sustainers of this Society, that it would ever be able to materially lessen the number of blacks upon the American soil. It has now been in operation some fifty years; and during this generation and a half only some twelve or thirteen thousand men, women, and children of the African race have been returned to the land of their forefathers. How long, at this rate of depletion, would it take to free this country of the black man? when it is known that fifty years ago there were less than half as many of that race in the United States as at the present time.

In the second place, that there could be no motive to influence the friends of African Colonization, during the existence of slavery, that is not equally cogent, now that slavery is abolished. It was at no time contemplated by this Society to interfere with the institution of slavery; in other words, to use its funds or influence to promote the abolition of slavery.

And, thirdly, that the Society is, and ever has been, to all intents and purposes, a Missionary Institution—*missionary*, both in a political and religious point of view. Mainly, if not solely, through its agency, an independent national government has been established, and all the ameliorating institutions of civilization and Christianity have taken the place of the most confirmed state of barbarism that pervaded that portion of the African continent, previous to the formation of this Colonization enterprise. And now, among the many fields open to the Christian philanthropists, and the friends and advocates of free governments, there are no more inviting ones than that of the infant Republic of Liberia. It contains within its national jurisdiction a population of over 600,000 souls, inhabiting a portion of the vast continent of Africa, where, sixty years ago, civilization and Christianity had not the vestige of a foot-hold.

Through the instrumentality, I repeat, of the American Colonization Society, this beneficent change has been produced. The 13,000 emigrants from the United States whom this Society has, within the last fifty years, transported and colonized on African soil, have formed the nucleus of an independent and purely republican nationality, under whose auspices it is not exceeding the probabilities of the case to look for the civilization, and that at no very distant day, of that entire continent.

It must be borne in mind, that for many years after the Colonization Society had commenced its philanthropic labors, its progress was necessarily slow; and, as with all untried enterprises of the kind, its ultimate success uncertain. In the

all-important work of extending the blessings of civilization and Christianity, perhaps greater progress has been made within the last decade than during the entire period of the Society's previous existence. And we have abundant reason to anticipate a continued compound acceleration, (so to speak,) of its progress, as the constant accumulation of its energies shall be developed, until the many millions of the African race shall be redeemed from the abject slavery of ignorance, barbarism, and idolatry.

For the information of your readers, generally, Mr. Editor, and to incite in the breasts of the philanthropic portion of them a desire themselves to do something in aid of this most noble and efficient of all *foreign missionary enterprises*. I beg you to give place to these introductory remarks, and to append to them the following extract from the Twenty-Eighth Annual Report of the Massachusetts Colonization Society:

"LIBERIA—ITS CONDITION AND ATTRACTIONS.—The Republic of Liberia is now an established fact, officially recognized as such by all the principal nations of the world. Its government has been regularly administered in all its departments, without rebellion, insurrection, or even a local mob or riot needing to be suppressed by force, for twenty years. Its agriculture is annually increasing. Its commerce with different ports in the United States, in Europe, and in Africa, employs forty-eight Liberian vessels, though far the greater part of it is carried on by American, British, French, and German vessels, some of which are steamships carrying regular mails. Uniform experience has proved that a family having one acre of land for each member can live on its products and buy more land; and Liberia has more acres than there are colored people on its soil and in the United States, and more can be had to any amount for some trifling consideration to bind the bargain; for the advantages of living within the jurisdiction and under the protection of the Republic are such and so obvious, that about six hundred thousand natives have availed themselves of it, and others are ready to do so. The means of education have been such as have sufficed to educate all the Presidents of the Republic, and nearly all its cabinet officers, and they are rapidly improving. Besides primary schools and several high schools, a College has been established, with a competent faculty, all of whom are Liberians, and the principal of the preparatory department is one of its own graduates; and there are some fifty Christian churches—Baptists, Methodists, Presbyterian, Protestant Episcopal, and Congregational—many of the members of which and some of the clergy are natives, reclaimed from heathenism. Such a country has attractions which cannot fail to draw emigrants from the United States,

even if the colored people here should attain to all that they or their most enthusiastic friends expect. Especially must it attract those who love their race and desire its elevation; who love Christianity and desire its extension. Every Christian family added to Liberia is an addition to the influence which is civilizing and Christianizing Africa; which has already brought so many into the churches and schools and citizenship and official station in the Republic, and into various forms of civilized industry; which makes direct missionary labor among the heathen safe and hopeful."

To the Philanthropic Friends of Liberia :

The undersigned, having accepted the Agency for the American Colonization Society, will receive and forward to its Financial Secretary, at Washington, D. C., such contributions to defray the expenses of sending one colored missionary to Liberia as may be left with him. About \$25 00 have been already subscribed toward this object; to effect which \$35 00 more only are required. Who will be one of the seven to hand in \$5 00 each, between this and the 1st day of November next, when the Society's good emigrants' ship "Golconda" makes her next trip?

SIMEON IDE.

CLAREMONT, September 14, 1869.

From The True Whig, Monrovia, August 5. 1869.

FOURTH OF JULY.

This anniversary of the independence of the United States, falling on Sunday, was not celebrated until the 7th ultimo. But we learn that on that day festivities suited to the occasion came off in grand style at the United States Legation. We had heard of the beautiful sentiment proposed at the dinner on that occasion, by the Minister Resident, John Seys. Through the kindness of a friend we have the pleasure of laying it before our readers. The Honorable gentleman, at the close of an interesting speech, said:

The sentiment I propose, gentlemen, is "Liberia"—a name implying Liberty—Liberty in the most extensive sense of the term. In her atmosphere the slave cannot breathe; in her Constitution the protection of all classes of men to the inalienable rights of life, liberty, and the pursuit of happiness is secured; in her *Statute Book* liberty of speech and of the press dare not be infringed. Liberty of conscience, in the manner and spirit of the worship offered to our Heavenly Parent, the Father of us all, is one of her *bulwarks*. From her religious temples the story of Man's Redemption, the promises of the Gospel, are disseminated.

LIBERIA! May the early and the latter rain, while the world

shall last ever, fertilize her soil, that it may bring forth abundance! May the gales of heaven soon waft her commerce over the deep blue sea to every foreign shore; and the Flag of the Lone Star be unfurled in every civilized port! May the Spirit of the Great Jehovah teach her Senators wisdom, and her Executive righteousness! May the Almighty Himself, with all the plenitude of His Grace, imbue and lead the heart of her Chief Magistrates, as He turneth the rivers of water over the whole earth! May the Peace which passeth all understanding pervade the minds of her citizens. May the sons of those who afflicted her people come bending unto her, and those who despised her bow themselves down at her feet: that thus the "Little one may become a thousand, and the small one a strong nation!"

At the close of this generous sentiment, so beautifully and eloquently expressed, there was of course a hearty and unanimous response. Long may Mr. Seys be continued among us! His protracted residence in this country; his abundant labors in and for it; his thorough acquaintance with its necessities; his constant readiness to engage in every good word and work, inspire the people of Liberia with the earnest hope that his life may be long spared, and that the community may be favored for an indefinite period with his zealous, active, and stimulating presence. *Serus in cælum redeas!*

From the Christian Recorder.

A LETTER FROM REV. ALEXANDER CRUMMELL.

DEAR FRIENDS:—I read the proceedings of your late "National Convention," and after looking at the resolution which refers to Africa, and the repudiation of special interest in Africa, I put the paper down with scorn and disgust, and for the time gave the colored people of America up in despair.

But since then I have seen your noble letter to our common friend, Mr. Tanner of the "RECORDER," and I now breathe much freer than I did before. It seems to me that you have hit precisely upon the right principle involved in the whole matter, viz: that there is no antagonism between what I call "race feelings" and love of country as an American; between interest in Africa—*special* interest in Africa, as a descendant thereof; and a tenacious grasp upon your birthright as a denizen of the United States of America.

The question of emigration hither is not involved in this matter. The case is this:—*Humanity* is shrivelled, maimed, awry, misshapen, while any member thereof is palsied or crippled. The world's integrity demands the restoration of Africa. But what is to be the agency for this restoration?

Why, of course, an agency with indigenous elements. And this agency does exist in the United States of America and the West Indies, trained, enlightened, civilized. Why do I say this? Because the FACT is before me. West Indian and American black men are found everywhere on this coast, civilizers and evangelizers. This, I say, is God's work, and according to God's will. No special human effort has done this. It has come spontaneously. It is PROVIDENCE; and being providential, it shows most clearly that God, if not man, has a right to call upon colored men in distant lands for a special interest in the land of their ancestors.

I was very glad to see some time since that the young gentlemen in the "Lincoln University" in Pennsylvania, have none of this squeamishness about Africa; that some of them purpose becoming missionaries to Africa! God bless them. If they become missionaries to a foreign land, what a hallucination would it not be, to see them sailing to China or Japan, to India or the Sandwich Islands! What a heap of nonsense has yet to be taken from the heads of some of your and my dear friends in America, upon this subject of Africa. Dear friend, you are a Christian, and love the souls for which Christ died. Pray and labor for Africa. God bless you for ever.

ALEX. CRUMMELL.

CALDWELL, NEAR MONROVIA, *May* 19, 1869.

From the African Times.

AFRICAN STEAMSHIP COMPANY'S MEETING.

The African Royal Mail Steamship Company held its annual meeting at London on the 9th of June. The report states that the Company's new vessel, the Benin, had been launched, and would soon commence her voyages to the West Coast; that they were in communication with the authorities at Bathurst for a subsidy for sending additional steamers there, and that having already partially provided for the greater demand for conveyance of cargo by steam, in preference to sailing ships, they are negotiating for the construction of a vessel to be used as collecting ship in the rivers and ports where only vessels of light draught can safely enter. The directors recommend the issue of unallotted shares in order to raise the necessary capital, the shares to be issued at a premium; and the proprietors were congratulated that after paying all expenses, and meeting all customary reserves, there was a balance of profit enabling the Company to pay a dividend of 8s. per share for the half-year and a bonus of 2s. per share, both free of income-tax. The accounts presented deal only with grand totals, and the only two necessary for us to quote are: Receipts for freight, passage

money, postal subsidy, &c., £91,768 15s. 3d; disbursements, depreciation, reserve, and interest on cash paid in advance of calls, £93,152 9s. 4d.

From the Christian Recorder.

EDWARD W. BLYDEN.

At the recent commencement of Lafayette College, at Easton, Pa., the honorary degree of Master of Arts was conferred upon Rev. Edward W. Blyden, Professor of the Latin, Greek, and Arabic Languages in the Liberia College, at Monrovia, in the Republic of Liberia, West Africa. The degree was bestowed upon one who has honorably earned the distinction. Mr. Blyden was born in the Danish island of St. Thomas, West Indies, August 3, 1832, of unmixed African descent. He came to the United States in 1850, with the hope of securing admission to one of the Colleges in this country. The deep-seated prejudice against his race preventing the realization of his wishes, he embarked for Liberia, as an emigrant in one of the vessels of the American Colonization Society, and reached Monrovia, January 26, 1851. He promptly entered the Alexander High School, and, in 1858 was placed in full charge of the Institution. In the same year he was ordained as a minister of the Gospel by the Presbytery of West Africa. In 1861 he was appointed Professor of Latin and Greek in Liberia College, at Monrovia. In 1866, Mr. Blyden passed the summer at the Syrian Protestant College, on Mount Lebanon, in Syria, studying the Arabic language, which he is now teaching in Monrovia. The effect already produced is as wonderful as interesting. Numerous chiefs, headmen, and Mohammedan priests have traveled hundreds of miles from the interior of Africa to visit Liberia, and see and converse with him. Mr. Blyden is now thirty-seven years of age, more than half of which he has resided in the Republic of Liberia, where his education was mainly acquired. Mr. Blyden has mastered Hebrew also, and several of the modern languages. Lafayette College, which has conferred the degree of Master of Arts upon Mr. Blyden, has recently received nearly five hundred thousand dollars from liberal friends, and stands among the foremost of American Colleges.

M.

LIBERIAN COLONIZATION.

Mr. Roberts' address last Sabbath evening was listened to by a large audience, upon whom he made a very favorable impression of his own good sense, and the practical advantages of the Liberian Colonization movement, as a means of advancing the condition of the African. Rev. Dr. Barstow presided, and at the close of Mr. Roberts' discourse a few remarks were

made by Rev. Dr. Orcutt, who accompanied him here. A collection was taken for the benefit of the Liberia College.

As has been stated Mr. Roberts has resided in Liberia forty years, and has been President of the Republic eight years. He is now President of a College, which has been established there, and it is in the interest of this institution that he is visiting this country to obtain pecuniary resources. He gave a very interesting account of the early history and progress of this Christian colony on the borders of that mysterious, and to Europeans deadly, continent of Africa. The difficulties and dangers encountered while the settlement was feeble, and under the distant support of the Colonization Society formed an interesting chapter; and in the various narrow escapes of the colony from disastrous failure he confidently traced the hand of Providence, sustaining what he believed was to be the only practicable means of giving Christianity and civilization to Africa. He showed that in the time it has been established the colony had progressed more rapidly than any other important and distant colony on record.

The inevitable fate of the negro in this country, and the futility of a forced social and political equality, are apparent to the experience of Mr. Roberts, as to other intelligent observers; but he believes the negro may develop a capacity for self-government, suitable encouragement and aid to industry and education in their native and most congenial country. The purpose of the Liberia College is to educate settlers and natives for teachers and other professions in the Republic; and from the tolerable degree of success which has attended it so far, there is reason to hope it may have an influence upon the future of Africa, not inferior to that of the older colleges in America. Vast sums of money have been drawn out of the pockets of the people on the plea of the negro, a large portion of which has been of little benefit to him, but in the hands of demagogue politicians has been the prolific seed of evil and discord in the land. In the meantime the Colonization enterprise has received but little encouragement from those loudest in their professions of philanthropy. It is to be hoped that in the future the efforts and contributions of all who wish to benefit the black man may be better directed.—*Keene (N. H.) Republican, August 28.*

THE GREAT NILE EXPEDITION.

The Baker expedition up the Nile is the best appointed, and, probably, in its effects, the most beneficial enterprise ever undertaken for the civilization of savage man. About 1,300 infantry and 200 cavalry, Arabs and Nubians—good soldiers, and seasoned to the African climate—compose the expedition—

ary force, all under the absolute command of Sir Samuel Baker, one of the most intrepid and successful of African explorers, a man whose coolness, skill, and judgment have been tried and proved in the furnace of adventure. Iron steamers, which can be taken apart and transported on the backs of camels, fourteen mountain howitzers, ammunition and supplies unlimited, have been furnished out of the overflowing exchequer of the Viceroy of Egypt. The motive of that enlightened Prince in sending out this costly expedition is one that bears the closest scrutiny, and challenges the admiration of the Christian world. Though a true and consistent Mussulman, his object is not—like the Prophet's—to propagate his faith. There is no pretence of any proselyting purpose in the scheme; though, had the Viceroy declared that to be his motive, the expedition would still have reflected honor upon him. Morally speaking, he has as much right to push forward Mohammedanism by the sword as Christian nations have to advance their systems of religion by the same means; and it certainly would be better to bring the savages of equatorial Africa under the sway of the crescent than to let them continue in their present bondage to the degrading forms of heathenism. The former, bad as it is in Christian eyes, is infinitely preferable to the latter. There can be little doubt, that in omitting the element of a religious crusade from this expedition, the Viceroy has designedly deferred to the sentiments of that civilized part of the world which is also Christianized; and in doing so he has shown how the Christian spirit may truly dwell in the heart of a follower of the Prophet.

Next to religion as a motive—or we might say associated with it, its handmaid it is sometimes called, in such enterprises—is the extension of commerce. To open up new fields of trade in products which the world wants, and so to promote the comfort and happiness of mankind in general, is itself an object most highly to be commended; and if that alone were the design of the Viceroy, the Nile expedition, if humanely and wisely conducted, would receive the hearty approval of every civilized nation under the sun. Of course the Viceroy expects to reap some substantial advantages in return for his heavy outlay of money. He means to establish trading stations in the land of gold, ivory, gum arabic, beeswax, and camphor; and he has an eye to cotton-growing at points that may be favorable for it. He would not vindicate the business sagacity which he displays as a builder of railroads and telegraphs, and promoter of the Suez canal, if he did not also look to the enrichment of his treasury from the Nile expedition. But, beyond and above this, the true objective point at which he aims is the breaking up of the slave trade, which has its

home and its most hideous development in the country which his troops will penetrate and make their own. In many ways the present Viceroy, since his accession to power, has evinced a noble ambition to do his part, with the wisest rulers of the world, in the advancement of civilization. Enjoying the advantages of living on the border country of equatorial Africa, possessing troops acclimated to the heats of that region, and having the amplest means at command, he seems to have conceived it to be his mission and duty to strike a powerful blow at the slave trade in its strongest fastness. It is as if he had set out to emulate the generous action of the United States, France, and England, in warring upon the same inhuman traffic. This is the motive which the Viceroy himself chooses to assert; and it is so natural a one to influence a prince ambitious to take high rank among civilized sovereigns, that we do not hesitate to accept it as the real reason of the expedition. His choice of Sir Samuel Baker to head the invading force, intrusting to him supreme power, indicates this. That eminent traveler is not a trader, and his efforts to establish profitable commercial centres may prove a failure. He is not the subject of the Viceroy, and cannot be counted on as enthusiastic to add to the dominions of his patron. But he understands the slave trade thoroughly, and hates it with his whole heart—as his books abundantly attest—and against that, wherever he can find it, as against armies in the field, he may be trusted to strike most effective blows. If he can break up that horrible trade, in such portions of Central Africa as he can reach with his troops, he will share with the Viceroy of Egypt the gratitude of Christendom.—*Journal of Commerce.*

THE WHEREABOUTS OF DR. LIVINGSTONE.

Sir R. Murchison writes to the *London Scotsman* in support of his opinion as to the whereabouts of Dr. Livingstone, and in answer to the suggestion of Mrs. Burton, that the great traveller is probably a captive in the hands of the powerful negro King of Cazembe. Sir Roderick says:

“My argument for believing that my dear friend had really gone westward from the Lake Tanganyika, in order to reach the Atlantic, was founded on the supposition that he had satisfied himself that this body of water, which is fed by affluents from the south and east, and is probably barred from communication with the great equatorial lakes by higher intermediate lands, as also by lying at a lower level, it followed necessarily that the affluents of the Tanganyika must proceed to the west. I then inferred that he would follow them, and thus determine

the true water-shed and drainage of his own southern region of Africa. As all the researches of Livingstone relate to that region only, and have been wholly unconnected with the Nilotic lakes of equatorial Africa, I am persuaded that he would specially strive to determine the course of the streams which flow from the Tanganyika to the Atlantic. That such streams exist seems to me to be certain; for they are laid down on the map of Duarte Lopez, of the sixteenth century, a reduced copy of which was published by Mr. Major, in his admirable work of the life of Prince Henry of Portugal. If the mighty Congo, which is capable of receiving a vast amount of water, be not one of those rivers, why may we not admit that one or more of them terminate on the western seaboard in swamps and lagoons, or are absorbed in sands; just as the great river Limpopo, of South Africa, ends, as recently proved by the adventurous traveller, St. Vincent Erskine, who followed it to the eastern coast. Let your readers look at any map of Africa in which the lake Tanganyika is correctly laid down, and they will see that the distance between it and the western coast, is nearly three times as great as that which intervenes between this great internal mass of fresh water and Zanzibar, on the east coast, and consequently, if the great traveller had to keep that direction, a long time must have elapsed before we could receive tidings from him. It is therefore, I think, quite unnecessary to have recourse to the hypothesis of his captivity. But whatever may be the speculations entered into during his absence, I have such implicit confidence in the tenacity of purpose, undying resolution, and herculean frame of Livingstone, that, however he may be delayed, I hold stoutly to the opinion that he will overcome every obstacle, and will, as I have suggested, emerge from South Africa, on the same western shore on which he appeared after his first great march across that region, and long after his life had been despaired of."

From the Spirit of Missions.

EARLY HISTORY OF THE LIBERIA EPISCOPAL MISSION.

LETTER FROM BISHOP PAYNE.

It was in the early summer of 1835 that the venerable Dr. Milnor, first Secretary and General Agent, visited the Alexandria Seminary in the interest of the Foreign Committee. After an illness which had brought me to "the border land," I had not long before given myself a willing sacrifice wherever in the one great field the Master might require it; the more cheerfully where most needed. As China was much before us, through my friend and fellow-student, the late Bishop Boone,

(whose influence determined me to be a foreign Missionary,) I devoted myself to God's service there. Dr. Milnor informed me that the Committee were desirous to establish a mission at Cape Palmas, West Africa. They had employed Mr. J. M. Thompson, a colored emigrant from the West Indies, to clear the land and erect a Mission House at Mt. Vaughan, near Cape Palmas, and were desirous of sending out ordained Missionaries thither as soon as in God's providence they could be obtained. He asked me to consider my duty in reference to that field. The proposed work was more congenial to me than that previously contemplated.

I was born among Africans, was nursed by an African woman, and played with her children. My first essay at teaching was on the knee of a venerable man, "Uncle Moses," whom as a child I taught from "Webster's Spelling Book." My first school was made up of mother's colored servants, whom as a youth I instructed on Sunday. My first mission (when a Theological student, I was convinced that *every Christian was a pledged Missionary*) was to the colored people in the suburbs of Alexandria.

About this time I became acquainted with the plans and operations of the Colonization Society. Like all intelligent Christians with whom I was particularly acquainted, I considered slavery a great evil, which I desired and prayed might be in some way removed. The Colonization Society seemed to give a gleam of hope for its gradual remedy. It did more: it seemed to give promise of enlightening Africa through the agency of her own regenerated children. And as I read of what had been already accomplished through the agency of the British Government and British Christians at Sierra Leone, and what had been inaugurated by the American Government and American Christians in the infant Liberian settlements, the promise seemed to become reality. I was ready to become a co-worker with God in so good a cause.

But would it not be a useless waste of life to become a Missionary in Western Africa? That was the question with which every friend sought to discourage. It was a question which could not be disregarded. I sought its answer in the history of African Missions and of the Colonies. That was gloomy enough. A half hundred Missionaries had fallen a sacrifice at Sierra Leone. Their average life had been about *three years*. Still taking into account the hardships of pioneer life, whether missionary or colonization, and probable want of adaption, mental, physical, or spiritual, of many laborers, I came to the conclusion that, at the time and place of my proposed Mission, a healthy, prudent man might hope to live

ten years, and, if so, lay a foundation on which others might build.

With this view I determined to offer myself for the African Mission. Soon afterward Mr. L. B. Minor, whose birthplace was not far from my own, and whose mind had also been directed to Foreign Missions, resolved to offer his services for the same work. And subsequently Thos. S. Savage, M. D., then a student in the Seminary, who had conditionally accepted the appointment of Associate Missionary with the Rev. H. Southgate, in his exploring missionary tour through Turkey and Persia, deemed it his duty to give the advantage of his experience and medical knowledge to his younger brethren in the African Mission.

He came out, as you are aware, six months in advance. With Mrs. Payne and Mr. Minor I joined him July 4th, 1837. And now it has pleased God to spare me, not *ten years* only, but *more than three times ten*. True, *He has demonstrated in me* what I have ever maintained, that the *Missionary*, as well as the *trader in slaves, ivory and palm-oil*, can live and labor and have His work prosper in Africa.

For, *to the praise of His grace*, God hath prospered the work of my hands, as well as prolonged my days. At my own station I have baptised 352 persons, of whom 187 were adults. In the Mission I have confirmed 643 persons. I have lived to ordain Deacons—2 Foreign, 8 Liberian, 4 Native, in all 14; of Presbyters—3 Foreign, 7 Liberian, 1 Native, in all 11; or altogether, 25 ordinations have been held. And at 22 places, along 250 miles of what was, fifty years ago, a most barbarous, heathen coast, has the Church been planted, and radiating points for the light of the Gospel established. Nine churches may be considered as established and supplied with Ministers of the country. Besides schools, common and Sunday, we have a High-school for boys, a Training-school for young men, and an Orphan Asylum to take care of destitute children in the Colonies. The Church and Mission, by God's blessing, may be considered established.

All this, however, as you are aware, has not been accomplished without sufferings and trials only known to the Master. The lawlessness of heathenism, the failings and sicknesses and death of fellow-laborers, have involved sorrows, cares, and perplexities, personal, social, ecclesiastical, which had broken down body and spirit but for God's sustaining grace.

But I wish your Committee distinctly to understand that I have endeavored to regard these things as only the "*hardness*" which I was called to "*endure* as a good soldier of Jesus Christ." It is not these which move me to the determination, which I now announce, *to withdraw from Africa*. I am com-

pelled to this course by a failure of my powers, mental and physical, as the gradual effect of a tropical climate. For, while it is perfectly true, as I have stated, the prudent, healthy foreign Missionary may live here long enough to do a good work, I have ever held that the constitution is gradually undermined, and timely withdrawal or death must be the alternatives. In my own case, my physical powers suffered no material abatement for over twenty years; but, just ten years ago, my health very perceptibly failed, and four acute attacks since that time brought me to the brink of the grave, and showed me how little power to resist disease remained with me. During these last ten years my life has been one of "weariness and painfulness;" and I have remained at my post, like the soldier wounded and disabled, because there was no competent one to take my place, and the Mission was not sufficiently established to be left to itself.

This has been especially my experience since my last return. I have had two acute attacks, and the duties performed, chiefly at home, could not have been discharged but for the opportunity to spend much of my time on the couch. I have found myself unable even to visit several of the stations, and much less to go about, as in former years, (and as is now absolutely required,) to encourage and strengthen our native Ministers, Catechists, and Teachers. It is failure of strength to work longer in Africa, in which I read God's will, that I cease from it.

It is absolutely necessary to the life of the Episcopal Church in the United States that it shall ever carry on the work of evangelizing the heathen in Africa as well as elsewhere. If there is a truth clearly demonstrable from Scripture and history, it is that enunciated lately by the Bishop of Pittsburg, namely, "The Church has no warrant to expect Christ's blessing upon her at home, if she neglects His work abroad." And to my mind it is as clear as demonstration, that the lamentable divisions which now afflict the Church at home, the acknowledged lowering of the tone of piety among all classes, is owing to the exaggerated view taken of the importance of Home Missions as distinguished from Foreign.

While it is absolutely essential, no less for the life of Christendom than for heathendom, that the former should put forth ceaseless efforts in behalf of the latter, it is just as necessary that there shall ever be Missionary Episcopates for this purpose. Just as at home the Missionary Bishopric prepares the way for the Diocesan, and will continue until the whole country is organized into Dioceses, so in Africa, China, and wherever else in heathendom the Church essays to co-operate with her Head, Missionary Bishops must be sent and multiplied until

heathendom becomes established Christendom, with settled Bishops, Presbyters, and Deacons.

The Missionary Bishops should be peculiarly the "Messengers of the Churches and the glory of Christ." Like Paul and Barnabas, they should "be sent forth by the Church, and by it recommended to the grace of God" for this work—like these Apostles, going forth from the living, sympathizing Church, and sustained in ever-enlarging operations by the ever-flowing life of love and faith in it.

From the Spirit of Missions.

BISHOP PAYNE'S FAREWELL.

Saturday, April 17.—On last Tuesday evening, by appointment of Mr. Auer, the Mission family, Christian villagers and scholars assembled in the large school-room of the Girls' Home, formally to take leave of Mrs. Payne and myself. After preliminary religious services by Mr. Auer, I made an address, setting forth the duties of all present, in view of our departure and their new relations. Mr. Jones followed in a very appropriate address in Grebo. Lawrence Montgomery, Liberian member of the Hoffman Institute, then expressed the views and feelings of his class. John Burrows, native, did the same in behalf of the native students. Mr. Auer made the very kind concluding address. It was a sadly interesting occasion. On Wednesday morning the members of the Hoffman Institute serenaded us at daybreak with appropriate hymns. All day, until twelve o'clock, the hour fixed for our departure, native chiefs, other men and women, came to bid us farewell. A little after noon we bade farewell to our dear Cavalla home. Christian villagers and scholars, with the family and the heathen, crowded around us. Many accompanied us to Grabway, three miles distant; and fifteen boys and girls came up to assist in bringing our baggage, and to be with us. It was a soul-harrowing day—perhaps, more to Mrs. Payne (who only leaves because I must) than to me. And yet I could not speak, but only weep. May our covenant God and ever-present, gracious Saviour protect, keep, and bless Cavalla, its Ministers, Christians, and people!

Saturday Evening, April 24.—On Tuesday last, having borrowed the horse of Mr. M. Merchant, I rode to the extremity of the Liberian settlement in this county. The last emigrants have been located three miles beyond Mt. Vaughan, or six miles from the Port of Harper. Only twelve families, however, are here now, and I could but think they would be much exposed in the event of hostilities with natives. It is many years since I passed through the settlement, and I found

many changes. Very few of those I knew thirty years ago remain. Very many lots once cultivated are now covered with weeds or jungle, while a number of new houses have been built in two centres or towns. This latter feature is safer in case of difficulties with the natives, but does not contribute to the general comfort or improvement. The extension of settlements beyond Mt. Vaughan makes it desirable to develop the chapel there into a church as soon as may be. The Minister in charge of the High-school may always attend to this, while St. Mark's will require its own Pastor, as the mass of the people are fast gravitating into Harper.

The Port of Harper has been unusually lively during the past four days. We have had a steamer daily, two belonging to a new Scotch line, one of the old Royal Mail line; and one, apparently a merchantman, prepared to go by steam or sails. There is a wonderful quickening of *material life* along this old Coast. But where is *the life of Christ* as represented in His living Ministry and Church? Alas! alas! how long shall men come to Africa, and go to all lands by *hundreds and thousands* for gain, while the followers of *the Crucified* cry out, "It is *too dangerous*, it is *too self-denying for us to venture!*"

On Thursday afternoon, with Mrs. Payne, I visited Hoffman Station. A half-dozen heads of families had thoughtfully met at the house of Mr. Seton to receive us. We afterwards called at a number of the houses of the villagers, though most of the women were on their rice-farms. Our visit here was the more interesting to Mrs. Payne, from the fact that most of the house-keepers were formerly her pupils, and retain great love for her.

The houses here are built chiefly of mud-walls, with thatched roofs, the former plastered white, and are very comfortable. They are on two sides of a parallelogram. Mr. Harris', now Mr. Muhlenburg's, with the "Home for the Blind," occupies the third side, south; and St. James' Church the fourth to the east. The interior of the quadrangle is laid off in roads, adorned with flowers, fruit-trees, and lots planted in cassadas or vegetables, the property of villagers and schools. The villagers are making praiseworthy efforts for self-support. Some seven are carpenters, or learning to be so; two are learning to build boats; nearly all have rice-farms. They lately formed a sort of *Mutual Relief Society*, to defray funeral expenses, to support the sick and indigent, and other objects of domestic need. This association embraces the Christians at Hoffman Station, Grahway, Half-Grahway, and River Side. Though not a year old, they had raised, according to a late report, considerably over *one hundred dollars*.

From the Spirit of Missions.

MISSIONARY EXPLORATION BY A NATIVE.

One of our native Catechists, T. C. Brownell, in charge of Bohlen, our interior station, has penetrated the mountainous region inhabited by the *Didebo* and *Sapa* tribes, two hundred miles from the coast. He was sixteen days in reaching the sacred mountain called Gedeye, (*iron mountain*, from the quality of the iron extracted from its base and sold to the interior tribes.) This mountain has been long celebrated for the deep mystery and superstitions with which it is enveloped in the minds of the natives, who say that it is the "place of departed spirits," good and evil, and where their future state is determined. Brownell resolved to make a missionary tour to the place, and qualify himself by personal observation for subverting these superstitious notions of his people. He traveled sixteen days before he reached the mountain, passing over other mountains, some rivers, and many streams, and through dense forests. He records the names of six or seven tribes and twenty-seven towns, in most of which he delivered the Gospel message, and in which no Christian man had been seen before. He states his course to have been generally north-west from his station at Bohlen.

Monday, November 30.—Left Bohlen, east from Cape Palmas, stopping first at Suro, about six miles beyond, where I spoke to the people from Matt., xxviii, 19. They listened attentively. After prayer the head-man, Bli, said, "Klapla, Nyesoa nwrite ne bo a wo ne, e ya hapote:" ("God's words are true, and we hear them.")

A mile from Suro we crossed the river Gie, and entered a new town, Kahi. Twelve persons assembled, and I talked to them on the same text. At Plonaro, the most northern town of the Webo tribe, four and a half miles farther on, I again gathered the people, and told them the good news of salvation. About five miles from Plonora we came to a forest. After twelve miles' walking in the forest alone I came to Yedato, a Tarebo town. After speaking to the people, Mini, the head-man, told me that if I reached Gedeye, and should see his parents and return, he would be a God-man. It is the belief of all the tribes, from the beach back, that the souls of the dead go to Mount Gedeye, and are seen by the people near there. They are said to have a very large and beautiful town. The street from the bottom to the top of the mountain is so wide

and clean, that no grass or dirt is ever seen in it. A Tarebo boy, Pawdi, accompanied me to Pridu. The road was very bad. Night set in, and the moon gave us but little light through the bushes. In the town I spoke to some forty-five persons from the text, "Go ye, teach all nations."

Tuesday, December 1.—The people assembled again, and I reiterated the words of the night before from the same sweet, fruitful text. A Tebo man was in the congregation and said, "I wish I could hear such words always; I will be a God-man." Can the brethren of Tebo station visit the upper towns of that tribe? This man said that the Gospel had not been preached in the capital for three years.

Wednesday, December 2.—Started from Pridu with my guide, and H. H. Messenger, a former pupil at Bohlen. Two miles on we stopped at Sedo and preached. At Yeto, a mile beyond, I met a dancing party from another town. While they were beating their drums and dancing, I walked into their midst, silenced them, and preached "Christ and Him crucified" to not less than two hundred people.

Weseto, in the Nyeotea tribe, ten miles distant, was the next point at which I rested. Some twenty persons came to hear the Word of God. Two miles from here we came to the town of Payte, the great doctor consulted by all the people, from the beach back. We found Fishtown (Grebo) people, and also people from Webo here. The oracle was very kind and hospitable. In the evening he called his town-people and visitors together, and I preached to more than a hundred. When I finished, they requested me to talk English; they said it was singing.

Thursday, December 3.—The people tried to persuade me not to go on to Mount Gedeye. They told me I would be killed by people on the way, as some Rocktown men were who went to consult a doctor in 1856; and even if I reached the place in safety, and should go up the mountain, the spirits of the dead would hold me, and I never could return. I answered, "If I am killed on the way for preaching Christ crucified, He who gave His own precious blood for me will receive me into glory; and if I never return, I shall but go to meet my wife and child who have died." They all laughed, and said, "Ba wa Gabla mo o na nwe:" (Let Brownell alone; he will not be willing.)

My Tarebo boy now refused to go with me, and the man I had engaged to guide me on the way failed to appear. After a long talk the boy Messenger started with me. We had had no breakfast, and had a long, lonely walk, fifteen miles, through the forest, to Matoa, a town of the Kitiebo. We had been traveling northwest since we left Bohlen. The head-man,

Setuko, received me kindly, and said he would give me a guide to the next tribe, Gibo, some forty-five miles beyond. I found three men at Matau from Kunebo, in Pa, one hundred miles beyond Glaro, which I visited in 1862, and the Rev. S. W. Seton in 1866. These men told me there was no danger in the direction. Kridu, my guide, whom I left yesterday at Triobo, came on to-day. God is our guide, and He will remove all obstacles from our way in opening the road up to Gedeye, that we may be able to overthrow the firm belief of the people concerning the city of the dead.

Friday, December 4.—Started this morning, with Kridu and Messenger, from Kitiobo. Our road to 'Todo lay through a beautiful forest. In the afternoon we reached Gibo, the first town of the Gbroka tribe. When I spoke to the people they were much astonished at such a new doctrine. Two miles farther on we came to Nmoma. In the evening about a hundred gathered to hear me preach. Wherever the Gospel is first preached the people hear it gladly, but when they understand that they must bear the cross if they would follow Christ, they turn "away sorrowfully," because of their love of worldly possessions, like the young man in the parable.

Saturday, December 5.—Spoke again to the people, and then pursued our way. Our next stopping-place was Gibo, where I preached to about seventy-five persons. It is about five miles, through a pleasant wood, to Tiyi. Fifty-five gathered to hear of Jesus. At Tareda, a small village, I preached again. About 4 P. M. we reached Yito, the capital of the Padibo tribe. It is situated on a hill, about three hundred feet high. We were first obliged to go to the house of one Dove. All visitors who wish to go to the Bodio's house must first go to this man, lest they should carry any pollution or interdicted thing into the Bodio's dwelling, such as cutlasses or guns. Hundreds of people crowded round to see the Kobo, (foreigner.)

Sunday, December 6.—Preached in the morning to about four hundred, and spent the afternoon near the Bodio's, singing Grebo hymns, showing illustrations of Scripture, and explaining them to the men, women, and children who surrounded me.

Monday, December 7.—They killed a fowl for me. I gave the Bodio and Deve three gallons of salt, five yards of cloth, forty flints, and a bar of tobacco, and introduced myself as a Grebo, a citizen of Cavalla, sent by Bishop Payne to live at Wedo as teacher, and that I was now sent to preach through the tribes to Mount Gedeye. The people opposed my going to Gedeye, and refused to give me a guide. In the afternoon we met again, and after much talking, they finally consented to give me a guide, on condition that I would not attempt to ascend the mountain, and would only go to see the city of the

dead, (if there was any.) They assured me there was no danger from the intervening tribe. But when I asked for said guide, as I wished to start, I found they did not mean to keep their promise.

Tuesday, December 8.—Early this morning I heard the beating of drums and the firing of guns; it was for anointing an Ibadó, the head of the soldiers. Owing to this ceremony, no citizen would be allowed to leave town for four days; therefore it was impossible to get a guide. My guide Kridu was no longer of any use; I therefore left him at Yito, and having received directions from the people, I started with H. H. Messenger. We were truly "strangers in a strange land." God sent us a guide. About half a mile from the town we met a man from the town at which I purposed sleeping. He was going to Yito to buy something. I had the article, and for it he agreed to be my guide. After five miles' walk reached Hupayo, a small village, and in the afternoon Gbakwea, ten miles from Yito, and two days' journey from Mount Gedeye. It is on a mountain, three hundred feet high. Our course since leaving Bohlen has been northwest through a mountainous country. In the evening I preached to one hundred people.

Wednesday, December 9.—Preached again to the people, and afterward showed and explained pictures to them. My kind host, Tutua, offered his son as my guide, only begging that I should return that way, for he feared I would go to Sinou, which is nearer that point than Cape Palmas.

Thursday, December 10.—Early in the morning we were off again. We crossed eight streams and several quite high hills. We passed the road leading to Kyedebo; but I do not go there, as I understood I should likely be detained some weeks as a Cavalla man, because that people are anxious to make a treaty of peace with my people. It was the Kyedebo who killed the Rocktown men in 1856. Night overtook us in a forest ten miles from a town. We reached Podo in safety.

Friday, December 11.—In the morning I preached to about three hundred people, and again about midday.

Saturday, December 12.—Leaving Podo, stopped at Pothio, three miles distant, and preached. The two last towns are of the Kidibo tribe. A little way from Pothio we lost the road, but God did not suffer us to go far out of the way, for we soon met a man who put us right. Twelve miles from the Kidibo we came to three villages of the Sapa tribe. On the way we crossed two large streams. I preached to one hundred and fifty persons.

Sunday, December 13.—We were crowded by the people this morning. I spoke to them about the creation and the fall of man. Afterward, going through two towns and some villages,

and crossing Mount Treyidi, reached the Didebo tribe, (Sunday traveling should have been avoided,) a distance of fifteen miles. On the top of Treyidi we crossed the road which the people say leads to the town of the dead. It was grown up with grass and vines, and full of dead leaves. Yet it is said, "no dirt is ever seen there." I picked up a handful of dry leaves and grass, to show our people that their belief about Mount Gedeye is false. We reached Kiyide, the largest town of the tribe, and preached in the afternoon to about eighty persons. This tribe and the Sapa are settled around Mount Gedeye, from whence they get iron and make iron, supplying the interior tribes.

Monday, December 14.—The Sinou and Dugbi rivers rise in Mount Gi, next in height to Mount Gedeye. We were only three days' journey from Sinou. Many of the young men bid me "good morning," and said, "some tobacco?" in English. Two hundred people came together, and I preached to them; after which I went up the mount a little way, as far as the people would allow me. They regard it as holy; it is named "Gedeye" from the iron gotten from it. I went on the rock where the dead are said to be seen by the people, and cried out, calling names of some dead people. I asked them, "If the dead lived in this place, and can be seen, why cannot I see them, and why do they not answer?" The mount is but a little higher than Gero, (at Bohlen,) but is very large and broad at the top.

Tuesday, December 14.—I turned to retrace my steps, and went back as far as Podo.

Wednesday, December 16.—The people crowded about me, threatening to kill or beat me, because I told them plainly what I had seen, and that their belief was false. Some threatened to poison me. One of the head-men rescued me from the tumultuous crowd. In the afternoon the old men came to beg my pardon, and I explained to them about the dead, as God had taught in His Holy Book.

Thursday, December 17.—Went on to Gbokwea. On Friday and Saturday was too ill to proceed.

Sunday, December 20.—Preached in two of the towns to large congregations.

Monday, December 21.—Had a long talk with the people as to whether the spirits of the dead went to Gedeye or to God, the creator of all things. The people were friendly; some agreed with me and said to the others, "If all come from God, no doubt that all will go to Him, and not to Gedeye." When I told them about the resurrection and of heaven and hell, they would not receive my words.

Tuesday, December 22.—Visited two Gibo towns; stopped at

night with some traders going to Tuobo with ivory, two slaves, and some cattle. We camped on the bank of a branch of the Gbee river; we had comfortable bamboo beds and a large fire, but no food except palm-nuts.

Wednesday, December 23.—We had twenty miles to walk before we would reach Matua, where we expected to breakfast.

Thursday, December 24.—In every town the people crowded about me to inquire about Gedeye, and I have had abundant opportunity to testify to the falseness of their faith.

Friday, December 25.—I did not reach Bohlen until evening, having spent my Christmas telling the people about Mount Gedeye, and what God's Word teaches concerning eternity.

From the *Saratogian*, August 10.

PRESIDENT ROBERTS AT SARATOGA.

Ex-President Roberts, of the Republic of Liberia, delivered an address at the Presbyterian church, in this village, at 4 o'clock on Sunday afternoon last. A very large audience assembled, composed of citizens and strangers of the highest respectability. Rev. Dr. Plumer, of Columbia, South Carolina, made a few opening remarks, in which he spoke highly of President Roberts, and declared that no colony founded within the last two thousand years had been so signally successful during the first twenty-five years of its existence as Liberia. Prayer was then made by Rev. Dr. Clarke, of Buffalo, followed by the hymn beginning, "Jesus shall reign where'er the sun," &c.

Hon. J. J. Roberts was then introduced, who gave a history of the organization of the American Colonization Society and the founding of Liberia. * * * * *

The efforts of the Colonization Society have proved a complete success, and the principal question now is, how education can be given to this people. Large numbers of natives are incorporated with the colonists, and the children of all are anxious to be taught. In 1858, through the benevolence of some gentlemen, \$35,000 was raised, and a College commenced. This institution now has a 11 students and 23 scholars in preparatory studies. Its means are nearly exhausted, owing to the falling off of contributions during the war. Many applications are being made to enter, which can not be granted. "Ethiopia is stretching forth her hands," and Mr. Roberts, in concluding, expressed the hope that her appeal would not be in vain.

Mr. Roberts, who is about three-fourths white, is not an orator, but is evidently a very sensible man. He went to Liberia about forty years ago, from Petersburg, Virginia,

accompanied by several brothers, two sisters, and his mother. He had no early advantages, but such was his high character and his good judgment, that he was for six years Governor under the Colonization Society, and afterwards for eight years President of the Republic. He is now the President of the College for which he is seeking aid.

At the close of his address, Rev. John Ornett, D. D., Secretary of the American Colonization Society, spoke briefly and effectively. He quoted the words of Dr. Alexander, many years ago, who, in speaking of the Colony of Liberia, said, "I know it is of God." He also cited the opinions concerning it of President Day, of Yale College, Theodore Frelinghuysen, Robert J. Breckinridge, and other noted philanthropists. The latter argued correctly that Africa must be renovated by men of African birth and descent. The Colonization Society have sent out since the war 2,234 emigrants, 500 of these members of Christian churches—as large a number as during any other four years. He urged the importance of educating native teachers, and repeated the words of Professor Froemam, (now of the Liberia College,) who was recently asked to name the price for which he would take charge of a college here at home, instead of returning to his African post. His answer was, "For whatever sum will induce you white men to give the status of the negro to your children!"

A collection of about \$150 was taken up, and the meeting closed with the hymn, "From Greenland's icy mountains."

From the Christian Advocate.

MISSIONARIES WANTED IN THE INTERIOR.

LIFT UP YOUR EYES!—We have before us a letter—yes, two of them—from Africa, calling our attention to a field in the interior where the king of the country is exceedingly anxious that we should come with the Gospel and schools. Strange to say, this king of a numerous and intelligent people has for years been convinced of the folly of idolatry, having while quite a youth, thirty or more years ago, heard from Mr. Seys, our superintendent at that time, the wonders of the Gospel. Here is a field undoubtably ripe for the harvest; a field of comparative healthfulness; but who will be stirred up, and who will put it before his people, that we can occupy no more new fields until our large debt is liquidated, and a larger volume of contributions is made to flow into the treasury? This can speedily be brought about, if every pastor and every member of every Missionary Committee will determine that it shall be done.

From the American Messenger.

THE AGED EMIGRANT.*

“Why hast thou left thy cradle bowers
At these old years of thine?
Has blight defaced the vines and flowers,
Or war destroyed the towns and towers
That graced thy native Rhine?

“The young may seek an unknown strand,
All earth to them is one;
They find a sphere in every land,
A hearth, a home, a friendly hand;
The country finds a son.

“But *thou*—the *past* is all thy store,
Behind thee is thy home;
To these strange scenes, this distant shore,
Sounds, sights, and tongues unknown before,
Ah, wherefore didst thou come?”

“Oh, hear my tale. Our Father Rhine
Still rolls his flood afar;
And Frank and German, corn and wine,
Prosperous and fair, his borders line,
Untouched by blight or war.

“But harsh the sway to serf and hind—
The spirit gasps for room:
That be my home where I can find
Scope for the pinions of the mind,
And free earth for my tomb.

“My God is nearer here; His face
Sheds down its rays more free.
Oh, blessed land, baptized by grace,
The hope of every outcast race,
Ark of the refugee!

“More wide the cleansing waters roll
Their crystal streams around;
More clearly shines the written scroll,
Faith deeper sinks within the soul,
Upon this younger ground.

“Alone I cannot be, for here
The temple veil is riven;
Signs, types, and shadows disappear—
This new world is a brighter sphere,
A stepping-stone to heaven.”

F. M. C.

*Founded on an actual dialogue with an aged German emigrant.

HEALTH OF THE BRITISH WEST AFRICAN SQUADRON.

In the British Government Blue Book relative to the comparative health, &c., of seaman employed on various stations throughout the world, there is the following relative to the climate of the West Coast, by Assistant Surgeon J. Lambert, of the *Esper* :

"I do not think the Coast, either ashore or afloat, nearly so unhealthy as it is constantly represented to be. On shore, from the little I have seen of it, Englishmen act very much as if they were at home, and, indeed, sometimes much more loosely. They smoke and imbibe alcoholic stimulants too much, and indulge especially in other forms of dissipation, which are all debilitating causes, preparing the way for the inroads of malaria. They do not look on themselves as belonging to another clime, and requiring special care and great attention to all those hygienic rules which apply with greater or less force wherever our race wanders, be it in the healthiest places possible, so far as external agencies are concerned, but which apply with especial force, as here many of the surrounding agencies are inimical to a healthy action of the animal functions. With temperance in diet, stimulants, and, generally, personal cleanliness as well as surrounding cleanliness, a free interchange of air in dormitories, exercise in the open air, and a moderate exposure to the sun, I think Europeans, fully grown and with sound constitutions, could remain many years on the Coast, and return to Europe without much impairment of health. This would be very much more true could merchants choose their trading stations. For obvious reasons at present, the mouths of the rivers are chosen which above all are the most unhealthy places, especially as in many cases pure water cannot be had, and river water, often impure, is used for all purposes. Afloat, with little communication with the shore, no general leave at notoriously unhealthy places, using distilled water, or good spring water, when it can be had, without exposing the men to too much fatigue or malaria, avoiding river waters, and rarely entering them; a free use of quinine when required; doing away with boat cruising; more berthing accommodation; a liberal supply of fresh beef and vegetables; allowing the men to buy stock at the various places; less drill aloft; great attention to personal cleanliness and the general cleanliness of the ship, I feel sure, putting aside the so-called infectious epidemics, which ought rarely to occur, the health of the cruisers would be as good as on any station, and better than on many."—*African Times*.

LATEST FROM LIBERIA.

LETTER FROM H. W. DENNIS, ESQ.

MONROVIA, *August 10, 1869.*

MY DEAR SIR: I have to inform you of the death of Dr. I. H. Snowden, which occurred some time in June. He had been in feeble health and on the decline for years.

I trust that emigration to Liberia will not stop, for we greatly need population. At present it is not to be wondered at that the people of color should feel an unwillingness to leave America, while so much is being done for their elevation and culture. But Africa is to be redeemed, and, in my opinion, the colored people of America are to be prominent instrumentalities in this work. They may not feel so now, and it may be many years before any number of them will be disposed to come, but when they shall have made that proficiency as to be fit instruments for this mission, Providence will so control events as to have them come.

There is nothing of special interest occurring here for me to write about. The public mind is still somewhat agitated about who shall be our President next term, Payne or Roye. Both parties claim to have been successful at the late election; and from all I can learn, it is expected there will be a serious time here in December next. However ambitious and reckless some of our politicians may be, I can't believe that the people of Liberia can be influenced to disregard law and order. The House of Representatives will declare one or other of the candidates duly elected President; and whether that declaration be in accordance with the feelings of the majority of the voters or not, it must stand. Mr. Payne has eight majority of the popular vote, and Mr. Roye has a majority of the members elect to the House favorable to him. It is said that some of the returns are not made up according to law. Therefore, it is uncertain which of the two men will be our next Chief Magistrate.

I am, yours, truly,
H. W. DENNIS.

OUR FALL EXPEDITION.

The American Colonization Society's packet ship, Golconda, will be dispatched from Baltimore, November 1, stopping in

Hampton Roads to embark passengers, and proceed direct to Liberia.

Liberia contains about fifteen thousand American people of color, mostly settled by the Colonization Society. They own all the real estate. They have a number of good schools, and a well appointed College, conducted by persons of their own race. Some thirty Churches of the principal denominations are proof that they have not neglected moral and religious culture. There are several men of liberal education, who are engaged in teaching, and in the practice of medicine, the mechanic arts, and in commerce. They own and run steam saw-mills and steam sugar-mills, grow stock, and cultivate fields. They are ingenious, self-reliant, positive, and progressive. They purchase lands, clear away dense forests, build homes and highways, and school-houses and Churches, subscribe for newspapers and magazines, educate their children, sing the sweet song of labor, love, and home, and worship God with an evident consciousness that these are as much the aims and purposes of their life as of other people.

Worthy American people of color will be given a passage in the Society's ship, and house accommodation and support during the first six months after arrival in Liberia, with twenty-five acres of land for every family, or ten acres for each single adult person. Immediate application should be made to the Secretaries of the American Colonization Society, Washington, D. C., by those who desire to partake of these benefits.

ITEMS OF INTELLIGENCE.

THE "FOOT-PRINTS" OF MONROVIA.—We learn that the firm of Messrs. Sherman & Dimery, of this city, have purchased from the Hon. D. B. Warner, his new and beautiful schooner called the "Foot-Prints." This schooner in 1852 or 1853, we think, was owned by the Hon. Hilary Teage, and went by the name of the "Providence." At his death, she was sold. Mr. Warner bought and re-built her, naming her the "P. C. Parker." In his re-building the vessel, Mr. Warner changed the model, and made her a swifter boat. Upon his assuming the reins of Government in 1864, as President, Mr. Warner sold the vessel to the firm of Messrs. Lynch & Diggs, who used her for two or three years. In 1868, Mr. Warner bought the Parker from Messrs. Lynch & Diggs, and has since re-built her, adding a foot to her length and a foot to her beam—making her a new boat again and a still swifter one. He gave her the very appropriate title of "Foot-

Prints." A better constructed boat, perhaps, has never been put together in Liberia. In fact, it is a matter beyond dispute, that Mr. Warner is quite an efficient ship-builder. Taking into consideration the almost utter impossibility of procuring in this country the many little "odds and ends" to "set off" a piece of workmanship, we can but say, Mr. Warner's vessels compare well with those of foreign build.—*The Republican of Monrovia.*

HONORABLE AND REVEREND DOCTOR JOHN SEYS.—The numerous friends of this old Missionary toiler in Africa will be glad to learn that he is still there, a blessing to the Republic and the Church in particular. The health of himself and wife continues good. Bishop Payne and his wife, of the Protestant Episcopal Church, dined with him previous to their departure for this country, upon which brother Seys remarks: "Strange that those who more than a score of years ago were my colleagues and fellow-laborers in this field of Mission work are either gone already to their reward, or are passing away, and we, wife and I, are yet permitted to 'endure.'"

REV. THOMAS H. AMOS.—We learn with sincere regret the death of Mr. Amos, at Monrovia, July 10. His health had been poor for some time, but his death was unexpected. Mr. Amos was a graduate of the Ashmun Institute. It is about ten years since he first went to Liberia. He was pastor of the church in Monrovia at the time of his death. He was held in great regard, as a man of excellent qualifications for usefulness in the service of Christ. His removal in the midst of his days, following so soon the deaths of Messrs. Mellville, Boeklen, and James—three of them being colored men of the best character, and all of them being devoted to the work of missions—is a serious discouragement to the supporters of this work. In hardly any country are such laborers more needed. May others be soon raised up to supply their places.

MELFORD D. HERNDON.—A few years ago, Melford D. Herndon was ordained, in Philadelphia, at the First African Baptist Church, as a minister of the Gospel, with special reference to his laboring as a missionary to Africa. He collected in Philadelphia, Pittsburg, New York, and elsewhere, about two thousand dollars, to build a school-house and meeting-house among the Bassa people in Liberia, West Africa. For four years he has labored diligently, and has brought numerous testimonials of his self-denial and success. Once a slave in Kentucky, he has come back to seek and provide for his four motherless children, who are now free. He has also undertaken to raise two thousand dollars to establish a new missionary station. T.

THE M'PONGWE TESTAMENT.—The Rev. Albert Bushnell has, after a tedious voyage, during which he had a dangerous and well-nigh fatal illness, arrived in this country, bringing with him the remaining books of the New Testament not yet published in the M'pongwe language, and a native to assist in reading the proofs. As the Board has already authorized the printing of the books, nothing remains but to carry them through the press. When this is done, the M'pongwees will have the entire New Testament in their own language, printed by the American Bible Society.

Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1869.

NEW HAMPSHIRE.		<i>Newark</i> —Collection in First Pres. Church, to support African youth in Liberia College..	122 17
<i>Laconia</i> —Meredith Bridge Cong. Church, by Dr. D. S. Prescott...	\$15 37		279 17
By Rev. Dr. Orcutt, (\$42.55.)			
Keene —Collection in First Cong. Church to support African youth in Liberia College, \$32.55; Hon. John Prentiss, \$10.00.....			42 55
	57 92		75 00
VERMONT.			
By Rev. J. K. Converse, (\$97.50.)			
<i>West Rutland</i> —Francis Slasson, B. F. Blanchard, Chauncey Thrall, O. J. Meade, William Gilman, Horatio Meade, \$5 each.....	30 00	PENNSYLVANIA.	
<i>Brandon</i> —B. A. Goodrich, balance for Life Membership, \$10; Hon. E. N. Briggs, \$2; J. Hyatt, 50 cents.....	12 50	<i>Olyphant</i> —E. Weston.....	25 00
<i>Rutland</i> —Dr. Hayward, Jas. Barritt, \$5 each; Charles Harris, C. C. Dewey, C. Kingley, C. H. Joyce, H. F. Field, A. E. Gibson, E. H. Ripley, \$1 each; R. R. Thrall, \$3.....	20 00	<i>Allegheny</i> —Rev. John T. Pressly, D. D.....	50 00
<i>Castleton</i> —C. S. Sherman, balance for Life Membership, \$10; B. F. Adams, balance for Life Membership, \$10; Dr. J. Perkins, \$5; Dr. J. M. Northrop, Mrs. R. Jackman, Mrs. Ainsworth, \$2 each; J. Adams, H. R. Ray, B. W. Burt, W. Moulton, \$1 each.....	35 00		75 00
	97 50	DISTRICT OF COLUMBIA.	
MASSACHUSETTS.		<i>Washington</i> —Miscellaneous.....	83 16
<i>Newburyport</i> —Ladies' Colonization Society, by Mrs. Harriet Sanborn, \$25.25; Legacy of the late Miss Helen Tracy, \$30, less U. S. tax, \$1.80, John Buntin, trustee, \$28.20.....	53 45	WEST VIRGINIA.	
NEW YORK.		<i>French Creek</i> —Mrs. Mahitable Phillips.....	2 00
<i>New York City</i> —C. & H. Rose, Donation	5,000 00	KENTUCKY.	
By Rev. Dr. Orcutt, (\$210.00.)		<i>Burlington</i> —James M. Preston...	30 00
<i>New York City</i> —Mrs. A. C. Brown, for support of "John Leighton Wilson," a native youth, in Liberia College.....	150 00	ILLINOIS.	
<i>Saratoga</i> —"Unknown lady," in addition, for Liberia College....	10 00	<i>Ipava</i> —Rev. E. Quillin.....	2 00
<i>New Hamburg</i> —Mrs. Sheafe.....	50 00	By Rev. G. S. Inglis, (\$35.53.)	
	5,210 00	<i>Andover</i> —Mrs. Susan Howell, \$1.41; Geo. Bengston, Mrs. Ann L. Bengston, \$1 each.....	3 41
NEW JERSEY.		<i>Oseo</i> —Jared Smith.....	5 00
By Rev. Dr. Orcutt, (\$279.17.)		<i>Orion</i> —Meth. E. Church.....	3 19
<i>Princeton</i> —Collection in First Pres. Church, to support African youth in Liberia College..	157 00	<i>Cumbridge</i> —Major Amos Gould, \$10; N. B. Gould, \$5.....	15 00
		<i>Mendota</i> —Presb. Ch. Collection, \$5.95; George Black, \$2; James R. Dawson, \$1.....	8 95
			37 55
		FOR REPOSITORY.	
		MAINE — <i>Portland</i> —Joseph Howard, to May, 1870, \$8. <i>Hampden</i> —Dea. Benjamin Crosby, to October, 1869, \$7.....	15 00
		RHODE ISLAND — <i>Providence</i> —Mrs. Eliza Miller, to January, 1871...	10 00
		MASSACHUSETTS — <i>Oxford</i> —Mrs. Bardwell, to July, 1869.....	1 00
		NEW YORK CITY —S. T. Williams, to Sept., 1870, \$1— <i>Fordham</i> —Rev. R. W. Dickinson, D. D., to Sept., 1870, \$1.....	2 00
		WEST VIRGINIA — <i>French Creek</i> —Mrs. Mahitable Phillips, to October, 1870.....	1 00
		OHIO — <i>Canal Dover</i> —Mrs. L. C. Blickensderfer, for 1870.....	1 00
		MICHIGAN — <i>Farrington</i> —David Cudworth, for 1869.....	1 00
		LIBERIA — <i>Sinou</i> —Rev. H. B. Stewart, for 1869.....	1 00
		Repository.....	32 00
		Legacy.....	28 20
		Donations.....	5,814 35
		Miscellaneous.....	88 16
		Total.....	\$5,957 71

T H E

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From Hours at Home.

THE PANGWES OF EQUATORIAL AFRICA.

BY REV. ALBERT BUSHNELL, FOR THIRTY YEARS A MISSIONARY TO AFRICA.

For a long time it was doubted whether cannibalism existed among the Ethiopian tribes of West and Central Africa; but, about a quarter of a century since, the native traders of the Gaboon River, who frequented its tributaries and adjacent regions, began to bring back rumors of a cannibal tribe occupying the Sierra del Crystal Mountains and highlands beyond. At first their reports were vague, and, like most native stories, highly colored by imagination, and exaggerated in passing through the lips of numerous reporters. They were represented as a people of gigantic stature and lion-like courage, nearly white, with long, straight hair. Their number was compared to the leaves of the forest and sands of the sea-shore. Wonderful accounts were given of their exploits in war, armed with weapons of their own manufacture, from iron dug from their own native hills; and, in the imagination of the timid coast people, they were regarded almost literally as being able one to chase a thousand, and two to put ten thousand to flight. As a matter of course, we felt no little curiosity to become acquainted with this remarkable people, and it was not long before our desire was gratified by seeing specimens of the tribe, who as pioneers were beginning cautiously to descend from their unexplored wilds toward the coast. The first two seen by the writer were indeed fine specimens of savage men; not white, but of a lighter tinge, more of a copper complexion than that of the people inhabiting the marshy lowlands bordering upon the rivers and coasts. Their hair was not straight, but in long plaited tresses hung over their shoulders, and their nearly nude bodies were smooth, and as sleek and shining as oil mingled with powdered redwood could make them. Their ivory-white teeth, filed sharp like saw-teeth, together with their wild bright eyes and whole appearance, indicated them unmistakably as representatives of a race of independent savages, who had hitherto been uninfluenced by the semi-civili-

zation of the coast. Occasionally we met with others, and learned that the first advance of a great emigration from the interior had been made, and that several outpost settlements had been established upon the western slopes, and at the foot of the mountains, and on the sources of the rivers. And as distance lends enchantment to the view, a nearer approach soon dissipated many of the fabulous ideas respecting this strange and interesting people, and gradually developed a more correct knowledge of their origin, language, and national characteristics and barbarous customs.

The first visit that was ever made to one of their settlements by a white man, was by one of our missionaries, who sickened and died a few days after his return, and the king of the Pangwes, whom he visited, died about the same time. This added to their superstitious fears, and rendered it difficult for us to gain access to them, and especially to have any communication with their chiefs and kings. The tribes residing on the rivers also persistently opposed our passing through their country to visit those beyond them, lest it might in some way interfere with their trade or other selfish interests. After several fruitless attempts to visit those located upon the upper sources of the Gaboon, I determined to attempt the exploration of the Asango, a northern branch of the river, near the head of which I had learned a Pangwe settlement was being established. But as soon as my purpose was announced, discouragements were raised on every side. That branch of the tribe was represented as being particularly savage; that, never having seen a white person, they would be sure to kill and eat the first one who should fall into their hands.

Having with some difficulty secured a boat's crew, accompanied by a young missionary recently arrived from America, I ascended the river to a Shėkanie town, near the mouth of the stream we desired to explore. Here, after considerable delay and palavering, and by the promise of a liberal reward, we obtained the services of the head-man to go with us as guide and interpreter. About midnight, with the upturning tide, we entered the Asango, and rapidly pursued our way, the sound of our oars re-echoing from the dense mangrove jungles that lined both sides of the river. The darkness of the night, the stillness and solitude of the scene, unbroken save by the noise of our boat, the chirping of insects, and the occasional barking of a chimpanzee, gorilla, or other denizen of the forest, was sufficiently novel to keep us wakeful till the dawn, which we welcomed with joy. In the course of the morning we passed two or three Bakėlie towns, the inhabitants of which did all in their power to dissuade us from going further; and, when they perceived that their threats and appeals to our fears were unavail-

ing, some of the women who had come down to the river-side raised the death wailing, as much as to say, they regarded us as already dead. Further on the stream became narrower, with higher banks, and the mangrove trees were exchanged for other and larger giants of the forest, which towered so high and spread their leafy branches so wide as nearly to screen us from the light and heat of the sun. We saw several places where the banks were broken by the tracks of elephants, which had come to bathe or cross the river, and at last we reached a landing-place where were marks of human footsteps.

Here we disembarked, and leaving our boat in the care of our men, followed a narrow foot-path through a dense forest a short distance, when we suddenly emerged into a large clearing upon the side of a hill, where the trees had been cut down and partly burned. On the opposite side of this clearing the Pangwes were at work preparing to build a town; and the moment we were discovered, they raised a wild shout, seized their arms, and rushing down surrounded us. Fortunately their king, who was on the ground directing their work, hastened to our relief, and soon dispersed the noisy rabble. He then seated himself upon a fallen tree and motioned us to sit, one on his right and the other on his left hand, and by kindly gestures and a smiling countenance assured us of his protection, and soon made us feel quite at ease. Then, through the imperfect medium of our interpreter, we told him who we were, and the object of our visit. His majesty replied, giving us a cordial welcome. He said in his interior home he had heard of white men, but had never expected to see one; and as an apology for not having a town to welcome us to, and a house in which to show us hospitality, stated that he had but recently come down from the highlands, toward which he pointed, and had not yet been able to finish a permanent dwelling-place. He inquired our names, and tried to repeat them, and told us that his was Nteke. He gazed upon us with wonder, examined our clothing, white skins, and straight hair, and, slapping his hands upon the sides of his body, uttered his amazement in shouts of laughter, in which his people joined heartily. We exhibited to his astonished view our pocket-knives, compass, and watch, all of which he examined with cautious and timid interest; when finally I took a lucifer match from my pocket, and, after showing him that it was a dry stick, ignited it upon the log on which we were seated. The instant he saw the smoke, followed by a blaze, he sprang from his seat and fled in terror, and there was a general stampede among his followers. He evidently regarded this as a supernatural act, and feared that something more terrible might follow. After having assured him that we had no evil intention, he returned and resumed

his sitting; but signified that his curiosity was satisfied, and he desired no further exhibition of our power, which he evidently regarded with superstitious reverence.

We then, to the best of our ability, told him of God, the Great Father, who "hath made of one flesh all nations of men," black and white. That He had given us His Book, which taught us and made us wise. That the knowledge of God was the great reason why white men were happier and wiser and more powerful than black men, who were ignorant of him and worshipped idols. That it was God's will that all people should know Him, and that He had sent us to teach them. That we were living with the black people near the sea, and teaching them to read God's Book, and that we desired to come or send some one to teach them also. At this message he expressed much pleasure, and promised that he and his people would welcome and protect any one who would come to do them good and make them wise. He gave us some specimens of their spears and war-knives, which were curiously wrought, and he described how they dug and melted the ore and manufactured them. He represented his people as being very numerous, some of whom lived far back in the interior, where grass-fields and prairies abounded with wild cattle and elephants; but that, attracted by trade, they were migrating towards the coast. He admitted that the old men and warriors were accustomed to eat human flesh, but said that the women and children were not allowed to taste it. When we were ready to return, we were followed by Nteke and his savage followers, who wished to see our boat. While we were preparing to leave, his majesty entered into a covenant of friendship with our interpreter, who had brought him white men, by slightly scratching their wrists till the blood started, and then rubbing them together, thus mingling their blood; after which they chewed a leaf, which they spurted upon each other. This ceremony completed, we entered our boat and turned our faces toward civilization, while the natives on the beach gave us several loud cheers that resounded through the forest.

Since this, my first visit to the Pangwes, I have lived for years at an interior station, in their immediate vicinity, where I itinerated among their towns, and almost daily received them at my house, affording ample opportunity to become familiar with their habits and customs.

The Mpongwes and other tribes call them Pangwes; but in their own language P is sounded like F, and they call themselves Fanh, plural Bifanh. They are, probably, a branch of a large family of Ethiopians who occupy the vast equatorial regions lying east of the Sierra del Crystal Mountains, and a

great lake of which they speak may be west of the "Albert Nyanza," described by Baker. They have now taken possession of nearly all the upper waters of the Gaboon and the surrounding country, having driven the Bahēliēs and Shēkanies before them, and in a few years will probably reach the sea-board. According to a statement recently made by Vice-Admiral Fleuriot Langle, at a meeting of the French Geographical Society, there are not less than 80,000 of them in the vicinity of the Gaboon, and the number is rapidly increasing. But I do not agree with the Admiral's opinion that their language nearly resembles the Zulu of South Africa; for having, with a committee of linguists in the United States, carefully compared the Zulu with the dialects of this part of Africa a few years since, we discovered no such connection. Their language has been partially acquired and reduced to writing by members of our mission, and it does not seem to differ very materially from those of the coast tribes; though it is, in character with the people who speak it, more harsh and abrupt, caring less for fluency and euphony. When first discovered, the Fanhs were the most robust and athletic race of Africans we had ever seen; but in their transition from the more elevated interior to the low malarious regions of the coast, we notice a gradual physical deterioration, which may be owing, not entirely to change of climate and location, but to less active, daring habits, and to the destroying influence of foreign liquors, of which they were formerly in blissful ignorance. When we first made their acquaintance, domestic slavery was unknown among them, and it is not probable that the foreign slave trade had ever preyed upon them to any great extent. They are great elephant hunters, and have much skill in entrapping and killing these lords of the African forest; and most of the ivory which is shipped from this part of the coast passes through their hands. In addition to guns, with which they are now generally supplied, they make use of bows and poisoned arrows in hunting and war. Their arrows are dipped in a preparation made from a bean, which grows upon a forest tree called Oni, the effect of which is almost certain death. But they have also knowledge of the bark of a certain tree which is an antidote to this poison. Their spears, knives, and broad double-edged swords or daggers are curious specimens of native workmanship. Many of these are ornamented with brass and copper wire, beads, and cowries.

Like all savages, they are fond of ornaments, and not only do the females wear bracelets and anklets of iron, brass, and copper, but the men also encumber their limbs with these rude specimens of jewelry, and even plait their hair with beads and brass wire. Their bodies are tattooed with numerous devices,

and their clothing, originally of grass or bark cloth, is now becoming more ample, and is often of cotton fabrics. In their indigenous state, they had a name for God; but of his nature and attributes, like all unenlightened pagans, they were in woful ignorance. Circumcision prevailed among them, and some other traditions and customs that seem to have been derived from a Jewish origin. Their superstitions seem not to differ materially from those of the tribes nearer the coast; though I rejoice to learn that their belief in witchcraft is not so general and sanguinary in its influence as among the neighboring tribes. They load their persons with a variety of charms and fetishes, which they profess to believe are possessed of potent power to secure to them good and protect them from evil; and the manufacture and sale of these to other tribes, not excepting the semi-civilized Mpongwes, is a large and profitable business. Like the proud Athenians of old, "they are in all things too superstitious." Every appearance in nature and event in Providence, which is beyond their comprehension, they consider supernatural. A company of them was once standing upon the piazza of our house, watching the oscillations of the pendulum of a clock that was visible in the room. They supposed it was a spirit. Opening the clock, I endeavored to explain the mystery to them, and invited them to approach nearer, which they declined to do. Presently the hour of twelve arrived, and the clock commenced striking, when they fled precipitately, and could not be persuaded to return. The first time they listened to a melodeon they declared that the instrument was pervaded by a spirit, and that the lady who accompanied it with her voice was a god.

It was amusing to listen to their questions and suggestions respecting everything which they saw for the first time, which showed no small degree of shrewd inquisitive interest, mingled with superstitious timidity. Polygamy prevails among them, as in all the African tribes, but not to such an unreasonable extent as among some of the more wealthy coast tribes. That they relish human flesh is certain, and that they are in the habit of gratifying the savage appetite, as often as opportunity offers, cannot be doubted. Some of the people are becoming ashamed of this horrid practice, and as the light of revelation dawns upon their minds, and Christian civilization gains access to their dark abodes, it will gradually be abandoned. What its origin was and how far it extends into the interior are still to be determined; but this much we know, from long observation, as well as from Scripture declaration, that all of these "dark places of the earth are full of the habitations of cruelty," where the people walk in darkness and dwell in the land of

the shadow of death, and that nothing but the Sun of Righteousness, rising with healing in his wings, can disperse that darkness, and raise to intelligence and virtue, happiness and heaven, the benighted people.

REMINISCENCES OF SIERRA LEONE.

BY REV. D. A. WILSON, FORMERLY A MISSIONARY TO LIBERIA.

It was positively exhilarating, after fifty days without sight of land, to look out upon the green, glad earth, as it skirted the cloud-crowned mountains of Sierra Leone. My first sight of Africa was pleasing. As we glided gently into port, the clouds lifted, disclosing a picture such as the imagination paints of oriental scenes. The margin of the roadstead was a belt of sun-white sand, gleaming in the morning sunlight. The coast, abrupt and broken, rose suddenly into an elevated plateau. Crossing at right angles the streets running back to the mountains, wide thoroughfares fringed with grass, closely cropped by the flocks and herds of the town, extended for miles in the direction of the coast. From the grounds and gardens on either side, graced with the orange, oleander, mango-plum, and other tropical fruits and flowers, peeped houses of every grade, from the stately mansion to the hut. In the background rose the hills from which the colony takes its name, whose sides are partly tilled, and partly set with the cocoa-nut and palm, and whose summits kiss the clouds. Such was the landscape, to me as novel as it was beautiful, which burst upon the view as we dropped anchor within a furlong of Freetown.

Perhaps a dozen vessels, of different classes—British, French, and American—were lying in the roadstead, among them two rakish schooners, lately condemned and dismantled as slavers, but not yet removed to Destruction Bay—a mile or so distant—where such craft are sawn asunder, and evermore unfitted for sea and their execrable traffic.

Scarcely had we anchored, when boats swarmed around the vessel, their crews anxious to make the acquaintance of the new-comer. In a little while the harbor-master came on board, and, satisfied that our business was legitimate, our boat was soon lowered and manned, and, in company with the captain, I went on shore. Though bound for a trading voyage along the coast further south and east, he had a consignment of goods for a house in Freetown, and his first object was to report to the consignee. The stone stepped landing and the newly-graded street leading thence to the town were alive with boatmen, porters, and market-people of all ages and sexes, respectful, but eager to serve you as they might. Passing

through the crowd, we were soon seated in the counting-room of Mr. K—, a middle-aged, hearty, benevolent-faced Englishman. Salutations, inquiries as to passage, etc., concluded, a dish of golden-hued mango-plums placed before me, introduced me to the delicious fruits of the tropics.

But besides general sight-seeing, I had a special object on shore. I wished to pay my respects to a gentleman of whom I had heard before leaving the United States. On inquiring for his residence, I learned that it was between two and three miles distant—too far, I was told, for me to walk under an African sun. On further inquiry as to means of conveyance, I was informed, somewhat to my surprise, that Freetown, of 15,000 inhabitants, did not enjoy the convenience of a livery-stable. With true African hospitality, however, Mr. K— offered me his horse; and, with true African deliberateness, in the course of half an hour it was announced that the steed was waiting. He was a fair specimen of the tropical African horse; an iron-gray, perhaps eleven hands high, duly proportioned, though thin of flesh, in consequence of coast-fever. Being of a taller order myself, my feet, on mounting, were rather near the ground; but having no choice, and feeling the independence of a stranger, I smiled philosophically and ambled on my way. My way soon led me into the chief thoroughfare of the city—a perfect Broadway in its surging tides of people.

A ride of perhaps a mile and a half left the city behind me. The busy mart of men I had exchanged for the luxuriant verdure of the tropics. Trees in great variety, all strangers, shaded the road-side, and waved in the grateful sea-breeze. Fancy a tall man astride a little horse, vigorously jerking the reins, and a boy behind switching, as if trained to the business, and you will see me as I rode up to “the Christian Institution of Fourah Bay.”

In the midst of grounds, neatly enclosed, except on the side washed by the waters of the bay, and ornamented with walks and flowers, and shrubs and trees, a massive stone structure, white as alabaster, rose three stories high. The evidences of wealth and taste were before me. Ascending a flight of solid stone steps, a pull at the bell brought a neatly-habited servant, into whose hand I put my card for Mr. J—, and was shown politely to a seat in a kind of hall surrounding the inner apartments of the edifice. Presently a short, dark, corpulent mulatto, clad in a jacket of white flannel, came tripping in, and, with smiling face and hearty shake of the hand, bade me welcome. It was the Rev. E— J—, principal of the Christian Institution of Fourah Bay—an Institution designed to train young men for the sacred ministry.

Having taken only very cursory notes at the time, it is im-

possible now to recall the *ipsissima verba* of the conversation. It was one, however, which left a very distinct impression, rapid, discursive, and to me as deeply interesting as it was unexpected. I was myself then fresh from the schools, and better "posted" in theological and general literature, and more conversant with the celebrities of America, Britain, and the Continent, than I have been since. My delightful surprise may be imagined, when I found there, on the shores of dark and down-trodden Africa, a man, a negro, who was fully abreast of the literary movements of the times in both hemispheres, and who spiced our feast with personal reminiscences of many of the eminent contemporaries of England and Germany, as of a former generation of distinguished Americans.

While this free interchange of thought was passing, a personal interest in the man was excited, and presently, giving the conversation another turn, I drew from him a sketch of his own history. If the evident sincerity and consistency of his narration had left even a shadow of doubt as to its credibility, it would have been removed by the confirmatory statements of a worthy minister from New Hampshire, (now no more,) whom I was privileged to meet after my return to America. This gentleman had been a classmate of my African friend, and, indeed, from him I learned some new facts which the modesty or the immemory of J—— had caused him to pass by.

He was, he told me, the son of respectable parents in Charleston, South Carolina. His father became the proprietor and keeper of the first hotel in that city. Calhoun, McDuffie, and other leading men from the rural districts, were its patrons. Greatly prospered in his business, he became the owner of another hotel in the city of New York. From both, wealth flowed in upon him in a full stream. This son and a brother were sent to New England to school. In due time he received the baccalaureate at Amherst. Wishing to visit his parents at Charleston, he was denied the privilege, by a law of the State, which forbade negroes who had left to return. Funds without stint were placed at his disposal, and he spent some months in travel. Arrangements had been made to enter upon the study of medicine with an eminent physician of New York, when his plans for the future were suddenly arrested. His mother, a woman of high spirit, refused to remain longer in a State to which her own college-bred sons could not return, even to visit their parents, and prevailed upon her husband to leave the South. In the derangement of business and sacrifice of property, consequent upon removal, his father's pecuniary affairs became seriously embarrassed, and the resources of the son at once cut short. His hopes disappointed, his prospects blighted, and his spirit no doubt chafed at the occasion of his

calamity, he was tempted to drown his sorrows in the bowl, and the boa was beginning to wrap him in its fatal folds. It was then he met a friend of better days, who, seeing his danger, spoke faithful words of warning and of hope. They were not in vain. The whole man was changed. With new views of life and duty he resolved to devote himself to the ministry. Soon he was a theological student at Andover. During the greater part of the two years spent there he was a room-mate of Bela B. Edwards, a name fragrant in the memories not only of his students, but wherever thorough scholarship, classic taste, and purity of character are appreciated, one of the brightest ornaments of Christian learning.

While at Andover his attention was directed to Africa. It was wisely judged that there would be afforded the best field for the exercise of his talents; there he wished himself to be. A correspondence on the part of the Professors with the Church Missionary Society of Great Britain, resulted in his acceptance and appointment to the mission at Sierra Leone. In order to fit himself the better for the service of the Church of England, he spent another year in the Episcopal Theological School at Hartford; shortly after which he sailed for his new home, via England.

This was the man who, more than twenty years from his native land, was regaling me in his African home. Time sped, and I was all unconscious of its flight, until a bell summoned us to dinner. Almost without thought I found myself seated for the first time at a black man's table. "The tables were turned." I had changed America for Africa. So, more than once, have I seen others, higher in station than myself—commodores, captains, and commanders of our African squadron—submit gracefully to the new order of things: the negro not now the waiter, but the host.

I have often felt thankful that my transition to this new state of things was so easy. Still, I must confess to some surprise and some little uprising of my American feelings, when I was presented to a remarkably fair lady at the head of the table, as Mrs. J—. It was even so. The sister of a German missionary's wife had joined them in the colony as a teacher. Both sister and brother-in-law falling victims to the climate, she wished still to continue her work; and less fastidious than the widow of an American missionary, who declined the offer of his hand and came home, this German Miss remained as Mrs. J—.

Mr. J—'s assistant, the Rev. W. Sigismund Koelle, I did not meet till after dinner. Mr. Koelle had been educated in the far-famed gymnasia and universities of his "Faderland," and possessed the enthusiasm of the German scholar. He was a

faithful and successful instructor in the Institute, and embraced frequent opportunities to preach. But he was also busy in the study of the languages and dialects of Africa, for which that colony offered singular facilities. In a population there of 60,000 souls, and within an area of 100 square miles, were congregated the living, speaking representatives of more than one hundred different tribes and tongues. For one of his philological tastes and acquirements this was a rare field. But he had pushed his investigations beyond the limits of the colony. Hearing of the invention of a written language among the Vies, in the vicinity of Cape Mount—about 200 miles to the south-east—he had visited that tribe, and found this second Cadmus. Sometime before I saw him he had so far mastered both the language and its symbol as to read and understand the new African literature. He had even caused to be printed in London a small volume of native legends in the Vie character, a copy of which I still prize as a memento of the editor.

The history of that invention, as he gave it me, was in this wise: Do Du Lah, a man of meditative cast of mind, had observed, during a visit to the coast, that notes sent from ship to shore by the hands of his countrymen had the power, as he phrased it, of "talking at a distance." It was evident to him, from the responsive actions of the factor to whom the notes were given, that they were the medium of communication with the vessel. It was a mystery to him, and deeply impressed his imagination. It became the theme of his thoughts by day and of his dreams at night. Months passed thus, when at length, "in a vision of the night, when deep sleep falleth upon men," a visitant from the spirit-world appeared, and in soft, sweet tones addressed him thus: "Do Du Lah, I have seen the trouble of thy mind, and have come to show thee what thou wishest." Then stooping down he traced upon the earthen floor by his bedside a character, and said: "See, this means so." Character after character was made in like manner, and the meaning of it given. The apparition vanished with the dream, and when the morning came the characters were not. Not so the impression upon the mind of Do Du Lah. It was too deep to be effaced; too vivid to grow faint. At once he began to reduce to fact the teaching of the vision, and another written language was the result. Does not this fact, from a quarter least expected, throw some light upon the question still disputed, whether the origin of written language was human or divine?

Glad to accept the kind invitation of my new friends at the Institute to spend with them as much of our time as possible, on the morrow, *we*, i. e., my other self and I, rowed up the Bay to the Mission. As before proposed, Mr. Koelle examined a

class of seven or eight young men on the original text of the first chapter of Isaiah, and Mr. J—— another on the Greek of the Acts of the Apostles that I selected. I discovered then, what I have learned more fully since, the remarkable aptitude of the African for the acquisition of languages. These young men, with nothing to stimulate them in an appreciate public sentiment, but simply from the dictates of duty, or the love of learning, had made respectable proficiency in these original tongues of Scripture, and, besides, had some knowledge of the Latin and the Arabic. The latter, indeed, is a living language in that part of the continent, and, through the zeal of the disciples of the "false-prophet," is fast spreading over Central as well as Western and Northern Africa. Hence the propriety of making its study a part of the curriculum. Hence, en passant, the importance of the Arabic version, now publishing by our own Bible Society; and the visit of my former pupil, now Professor Blyden, of the Liberia College, to Palestine and the East, with a view to a more thorough knowledge, both of the written and the vernacular.

The course of study in the Institute was more thorough than extensive. The common branches in English, an acquaintance with the Scriptures derived from the study of the original text, and a knowledge of Pearson on the Creed, and Burnet on the Thirty-Nine Articles, was deemed there, as it was in England, sufficient for orders in the Church. This school of the prophets was an honor to its founders, and a fountain of blessing to Africa. From its halls many have gone out to make known to their heathen brethren the wonderful works of God.

It may be noted here, though not as a reminiscence, that Mr. Koelle has since taken rank among the philologists of his native land, by his work entitled "Polyglotta Africana." In that monument of his industry and zeal, about one hundred and fifty dialects are classified, their affinities and differences pointed out, together with notes, geographical, historical, and ethnological, of the tribes speaking them.

As already observed, most of these tribes are represented in the colony, though their original seats are widely separated in various sections of the continent. The Christian can see in this Babel not only a victory over the powers of darkness, in making the slave trade the occasion of a Christian colony, but a wonderful agency for the spread of the Gospel in Africa. Abeokuta, and its flourishing mission, a thousand miles distant, are the first fruits of the harvest yet to be gathered in. A noteworthy fact in this connection is, that a prominent member of that mission, the honored translator of the Scriptures into the language of Yoruba, and now Bishop of that country, was

in youth rescued from a slave-ship, and fitted for his work chiefly in this colony of Sierra Leone.

On the Sabbath, by appointment, we met Mr. J. near the wharf, who took us in his phaeton out on the Pademba road to one of the churches of the mission. The house, plain but neat, with capacity, perhaps, to seat 800 persons, we found already filled with worshippers. This was the first congregation I had seen gathered out of heathendom. They were of all ages, but the majority were young. Their dress, generally light and cheap, was yet clean and becoming. The forms of worship were those of our Episcopal churches. True, there was no pealing organ, and no singing by proxy there. In this part of worship there was nothing artistic. A critic might have found many faults. The airs were plain, old-fashioned, and devotional, and I could not but recall the lines of Burns as I listened to the rich, full, gushing melody of those old tunes, in which all united:

“Compared with these, Italian trills are tame,
The tickled ears no heartfelt raptures raise;
Nae unison hae they wi’ our Creator’s praise.”

In the reading of the Psalter, all but the youngest were prompt in the responses, and during the delivery of a plain, practical, evangelical sermon by an English missionary, the Rev. Mr. B——, there was manifested the same attention and decorum which I had been wont to witness in the churches of our own land. Like Peter on the Mount, I felt it “good to be there.” I had before me a living testimony to the power of the Gospel to meet the wants of God’s most darkened and degraded children. Life, peace, hope, joy, through that gospel, had taken the place of death, dreariness, despair.

From the New York Observer.

AFRICAN GEOGRAPHICAL EXPLORATIONS.

The activity and zeal with which every portion of the great continent of Africa is now being explored, and the interesting facts which have been brought to light by geographers within three or four years, are but very imperfectly known to even our best-informed citizens. Several of the most successful explorers have been Germans, and two or three Frenchmen; and for some cause their labors have only been recorded in the language of their own countries. Yet some of their expeditions have accomplished as much, for the unveiling of the mysteries which have so long shrouded that continent, as Livingstone, and more than Burton, Grant, Speke, or Baker.

Of these foreign explorers, Gerhard Rohlfs deserves, perhaps, the first notice. A highly educated man, a doctor both

of philosophy and medicine, the pupil and friend of Dr. Barth, and already familiar with the climate and the prevalent language (Arabic) of Northern Africa, Mr. Rohlfs has manifested, since 1863, an energy and persistence in his efforts to penetrate into Central Africa, which entitle him to the highest admiration. He first attempted to reach Timbuctu by way of Morocco and the Great Desert, but, after a journey of about four hundred miles from the coast, was attacked, robbed, and left for dead by his treacherous guides. Having been rescued by some friendly Marabouts, and attended to in Algeria, he set out again as soon as he had recovered from his injuries, and took a route southward from Algiers, still hoping to reach Timbuctu. War among the Desert tribes prevented the passage of the caravan, and after a protracted delay at Insaiah and Ghadames, two considerable towns on oases of the Desert, he was compelled to fall back on Tripoli. Thence, in the autumn of 1865, he set out for the third time, and, after some delays, reached Murzuk, the capital of Fezzan, the largest oasis of the Desert. Detained here for five months, he acquired valuable information respecting the history and growth of this Mohammedan Sultanate. He attempted to penetrate through Bergu to Wara, the capital of Wadai, where the unfortunate traveller Vogel had been murdered. Finding this impossible, he moved southward to Kuka, the capital of Bornu, situated on Lake Tsad. Kuka, and a considerable portion of the Kingdom of Bornu, had been previously visited by Barth and Vogel; but it has materially changed in twelve or fifteen years; and Rohlfs, during a six months' residence, was able to obtain much more definite information concerning it than any previous traveller had done. He was courteously received by the Sheikh Oma, the king of this powerful State, and, at his request, the Sheikh demanded of the Sultan of Wadai permission for him to visit that country. The Sultan would make no reply, and satisfied from what he learned that he would be put to death if he entered the Sultan's dominions, Mr. Rohlfs wisely forbore any further efforts in that direction. After exploring Mandara, and some other portions of Bornu, he turned his face westward, and entered the great central Fellatah Empire at Gombe. From this point he proceeded to Yakoba, a flourishing city of 150,000 inhabitants. The vicinity of this city he describes as possessing unsurpassed beauty of scenery. It is from 4,000 to 5,000 feet above the sea, healthful, and presents, in his opinion, one of the best locations for a mission station in Central Africa. Mandara also possesses some advantages for this purpose. The Mohammedans, who rule the greater part of these States, Mr. Rohlfs says, will not permit missionaries to remain in their territories; but Yakoba and

Mandara are both Pagan, and would receive them cordially. From Yakoba, Mr. Rohlfs proceeded, by an entirely new route, to the Binue, the great eastern affluent of the Kwarra or Niger, and descended it in a canoe to its junction with the latter stream at Lokoia. Finding, however, that he would be obliged to wait five or six months for a steamer, he crossed the country to Egga, Iderene, &c., and reached Lagos, when he embarked for Europe. A considerable part of his journey had been through regions hitherto unvisited by Europeans, and he had acquired a large amount of valuable information, and constructed accurate maps of the countries he had visited. He represents Mohammedanism as on the increase in Sudan; many of the rulers are Mohammedans, and they compel their subjects to accept it, slavery being the alternative. But, besides this compulsory method of conversion, there is an active system of missionary propagandism for the diffusion of Islamism throughout all these States, and the Mohammedan missionaries are as adroit and skilful as the Jesuits ever were. After a brief period of rest, Mr. Rohlfs started on his fourth journey of exploration, in December, 1867, going this time by way of Abyssinia and Darfur.

In the autumn of 1863, two French officers, Lieutenant Mage and Dr. Quintin, a surgeon in the French navy, set out on an exploring tour, at the command of General Faidherbe, the governor of the French settlements in Senegambia. Leaving St. Louis, at the mouth of the Senegal river, they ascended that river for about three hundred miles, and then struck off to the east at Kundian, a fortified town on the Senegal, and, after a weary journey of four months, reached the Kwarra, or Niger, some distance below Segou, the capital of the Pullah or Fullah Empire, and proceeded to that city. They were cordially received by Ahmedu, the son of the Emperor Hadji Omar, who, in his father's absence, was the regent of the State. Here they were detained, on various pretexts, for twenty-seven months, and compelled to take part in several battles and sieges which Ahmedu was conducting, either against his own revolted subjects or the warlike Pagan Malinkes. The Malinkes and the Bambarras are both negro tribes, (Mandingoes,) and speak substantially the same language, but the former are Pagans and the latter Mohammedans, and they are constantly at war. The Fullah Emperor and the officers of his court, as well as a considerable portion of his subjects, are not negroes, but Fullahs—a red or copper-colored race, which, judging from their forms and features, must be of Caucasian origin. The wars, prompted mainly by Mohammedan fanaticism, and in part, also, perhaps, by their greed for acquiring slaves, are intensely sanguinary and ferocious. The travellers employed

their time, as far as possible, in exploring the country around Segou, and surveyed the Kwarra for one hundred and fifty miles of its course. They found numerous rich towns and cities on its banks, but slavery and war have done much evil there. They were at length, on the demand of General Faidherbe, permitted to return to St. Louis, and escorted in state to the Senegal river. They reached France in the winter of 1867.

From the Public Ledger.

THE OPENING OF AFRICA.

The anxiety felt for the fate of the great African explorer, Dr. Livingstone, has prompted some of the London papers to call upon the British Government to send out immediately such expeditions as shall sweep the whole continent of Africa in search of him. It is suggested that small, but well-armed steamers shall ascend the navigable rivers in the neighborhood of the spot where he was last heard of, and that they shall carry out detachments of troops sufficient to annihilate all the resistance which could be offered by the natives. If they do not find him, the fact of such expeditions having been sent out will, it is supposed, impress the African chiefs with an idea of European power, and make them respect travellers for the future. Those who suggest such a scheme might as well go a little farther, and insist on the military occupation of the interior of Africa. Another suggestion might be offered to the capitalists of England and the British Government, viz, the construction of an overland railway from Angola to Zanibar, whereby a saving of 5,000 miles would be effected in the journey from England to India, and the doubling of the stormy Cape of Good Hope would be avoided. The Coanze River might be made serviceable for a considerable distance from the Atlantic towards the Mocambe Mountains, which would have to be crossed or tunnelled through; thence to Cabango, Cazembe, or Lucamba and Quilsa, or some other point on the sea-board of the Indian Ocean.

Dr. Livingstone has already explored a large portion of the country between Lake Nyassi, Cazembe, and is probably at this moment—as suggested by Sir Roderick Murchison) exploring the remainder of it between Cazembe and the Mocambe Mountains, which he visited some years back. The length of such a line of railway would be about 1,600 miles, which, in these days of triumphant engineering, is nothing very great. This suggestion is thrown out for the consideration of those who advocate military expeditions to sweep the interior of

Africa, the expense of which would far exceed the cost of the other scheme, and be of very little ultimate benefit. As the formation of grand routes is the leading feature of the age, it would not be surprising if, in a few years, some enterprising company should undertake to construct a route across Africa from the Bight of Biafra to the Strait of Babel Mandeb, a distance of about 2,500 miles, which would cut a straight line from the mouth of the Amazon to Bombay.

Let no one regard this as visionary. Already Sir Samuel Baker is at the head of an expedition, consisting of a flotilla of ten steamers and thirty sailing-craft, with troops on board, comprising several regiments, with engineers and artillery. Along with these are fifty shipwrights, who are to build vessels for the navigation of the Lake Albert Nyanza. The expedition will rendezvous at Khartsum, at the confluence of the Blue and the White Nile, and it will proceed thence along the latter stream so far as it is navigable. The first object of Sir Samuel Baker is to extirpate the slave trade. He is empowered by the Viceroy of Egypt to recapture and settle all slaves, on whom he can lay his hands, along the course of the White Nile, and plant them on a tract of fertile land by that river, providing them with seeds, agricultural implements, and cattle. A good road is to be made from Gondshero, a settlement on the White Nile, to the Lakes Albert and Victoria Nyanza, as a portage past the last of the cataracts; and a grand depot is to be established in latitude 3 degrees 32 minutes, from which point the river is navigable to the Albert Nyanza. On that lake ships will be constructed, so that its entire length (about 250 miles) will be traversed without difficulty. There the expedition will be stopped by a spur of the Lunar Mountains, discovered by Speke and Grant in 1859, but from the northern end of the lake the White Nile continues its course to the Lake Victoria Nyanza, where it loses itself. The last-named lake is 250 miles broad and 250 miles from north to south, being triangular in shape. Its western shore is about 250 miles distant from Lake Tanganyika, which was discovered by Burton in 1859, and recently visited by Livingstone.

It will thus be seen that if Sir Samuel Baker should succeed in making a regular line of communication by road and steamer between Khartsum and the southern part of Lake Tanganyika, he will have established direct communication between the latter and Alexandria, and consequently with the whole world. He will have traversed 2,400 miles of country, and opened up to commerce and cultivation a vast territory, said to contain an inexhaustibly fertile soil, a rich climate, a teeming population, and scenery almost unrivalled for beauty and grandeur.

THE BIRD WITH A KNAPSACK.

The pelican is a large African bird, which has one peculiarity quite different from all of its cousins. It has a very oddly-shaped bill, and below it a great sack of skin, in which to carry its provisions. Pelicans might answer for soldier-birds, they are so comfortably supplied with knapsacks. These pouches are said to be large enough to hold fifteen quarts of water. When the bird goes a fishing, it always fills this sack, and then it returns to digest its food at its leisure. Some writer says that this pouch can hide fish enough to feed sixty hungry men. Probably they would require something else to help piece the meal out; but certainly this curious contrivance might hold enough to last its owner a day or two, if he was not so voracious. As it is, he hears the "hungry call" early in the morning, and lazily moves his sluggish form preparatory to a flight. It seems as hard as the movements of the sluggard; but food must be had. So he mounts to the height of twenty or thirty feet, keeping one eye turned towards the water. As soon as he sees a fish near enough to the surface, he darts down upon him like an arrow, and quickly drops him into the knapsack. So, very laboriously, he travels and fishes until his supply is obtained. Then he flies to shore, and rests in ease and contentment. Before night, however, the hungry call is heard again in his greedy stomach, and he is forced to make another sally for his supper.

All his spare time he spends in dismal, solemn quiet—his head resting on his precious magazine of fish, dozing away the bright hours.

The flesh is too rancid for even a savage's feast; but they are killed in great numbers for their silken pouches, which serve a great many useful purposes. They are even dressed and embroidered by the Spanish ladies, and made into handsome satchels.

These birds are sometimes tamed, and taught to fish for their masters. They are said also to live to the age of fifty, and even eighty years.—*The Presbyterian*.

RESOLUTION IN FAVOR OF COLONIZATION.

At the meeting of the WINDHAM COUNTY BAPTIST ASSOCIATION, which assembled at Brattleboro', Vermont, September 15, 1869, and which was addressed by the Rev. Dr. Dickey, of Lincoln University, Oxford, Pennsylvania, the following resolution was adopted, viz:

Resolved, That the members of this Association, recognizing the mysterious dispensation of Providence by which the

wickedness of man is overruled to the glory of God and the advancement of His kingdom, and perceiving in the African population of the United States a powerful missionary element for the conversion of the millions of benighted heathen of Africa to a knowledge of Christ, do therefore recommend, that assurance and favor be shown to all Christian men of the African race within our borders who are desirous of transferring the sphere of their labors from this country to the land of their ancestors, and that we will use our influence and our prayers to that end.

From the Sunday School Times.

"IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;
 Give! as the waves when their channel is riven;
 Give! as the free air and sunshine are given!
 Lavishly, utterly, joyfully give—
 Not the waste drops of thy cup overflowing,
 Not the faint sparks of thy hearth ever glowing,
 Not a pale bud from the June roses blowing—
 Give! as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river,
 Wasting its waters forever and ever
 Through the burnt sands that reward not the giver;
 Silent or songful, thou nearest the sea.
 Scatter thy life as the summer showers pouring!
 What if no bird through the pearl rain is soaring?
 What if no blossom looks upward adoring?
 Look to the life that was lavished for thee!

So the wild wind strews its perfumed caresses;
 Evil and thankless the desert it blesses,
 Bitter the wave that its soft pinion presses;
 Never it ceaseth to whisper and sing.
 What if the hard heart give thorns for thy roses?
 What if on rocks thy tired bosom reposes?
 Sweetest is music with minor-keyed closes,
 Fairest the vines that on ruins will cling.

Almost the day of thy giving is over;
 Ere from the grass dies the bee-haunted clover
 Thou wilt have vanished from friend and from lover!
 What shall thy longing avail in the grave?
 Give! as the hand gives whose fetters are breaking,
 Life, love, and hope, all thy dreams and thy waking;
 Soon heaven's river, thy soul-fever slaking,
 Thou shalt know God and the gift that He gave.

SCHOOL EXAMINATION AT CAPE PALMAS.

CAVALLA, July 9, 1869.—Our examinations are over; permit me to give you a brief account of the proceedings. In order to attend to the examinations more easily, I closed my own school before the rest. Our holidays, therefore, are ended when those of other schools begin.

On Monday, June 21, I rode to Cape Palmas on horseback, the easiest way to get there. After a little business at the Cape, I crossed the river with my boy, (the horse had to return,) and walked to Rocktown by moonlight. These moonlight walks are fatiguing, but solemn, when one hears nothing but the noise of the sea, with darkness spread over the land; one solitary messenger of peace walking along its border, and God's lights twinkling overhead.

June 22.—Mr. Bedell, Mr. Hunt, and the Rocktown school, went with me to *Fishtown*. In Sede, or Middletown, we stopped. Few faces were seen, but we sat down on some stones in an open place under palm-trees, and began to sing with a few town-boys. That brought others, brought many, so that after a while we had quite a double and triple fence of old and young people around us. After singing came some exercises in arithmetic—addition, subtraction, and multiplication; but no one knows how much five times seven is. There never was a school here. Then came religious questions, to ascertain how much they know of God's truth; and then I preached, Mr. Bedell interpreting. We spoke on the resurrection of the body, a theme so entirely new to all heathens. "Country-fashion," the ways and beliefs of their fathers are a terrible power, and they use them as a convenient wall of defence, through which God's Word must not break. It will, though. Some young men evidently wish to break through old customs and strive for improvement, but the law of communism prevents one man, or a few men, to advance beyond the rest. It is simply useless to do better than others, and often dangerous besides. Only this morning, I showed our king some yams in our garden, and asked, why his people do not cultivate them? He said: "Suppose one man plantee him, one man go tief him; no use." Some Middletown men spoke of this difficulty. We tried to show how unreasonable some of their customs were. "God has made man to walk five or six feet high, and you make your doors only high enough for a goat to walk straight in. Does man walk on four feet? You see winged ants fly into the fire, one by one. Those behind see others fall and die, and yet they go ahead. It is their country-fashion. But has a man not more head for thinking than an ant?" They laughed, and some hoped they would learn to think.

At Fishtown, we found Mr. S. Boyd, the catechist; the king,

the high-priest, and some patriarchs, came in to shake hands. I embraced this opportunity in trying to find their idea of "neighbor," and of "spirit." For the latter, a new word had sometime before been suggested; and here we tried to test it, (as in some other places.) Hitherto, we only had a word for "soul," which was therefore also used for "spirit." But we have now discovered a regular word, corresponding exactly with the English "ghost," in all its meanings; it is particularly ascribed to that thing in man that makes him have influence over others; and it, with the soul, leaves him when he dies. Our school-people did not know the word; but grown men do know it well. I have the testimony of old men in other towns too. We have spent several hours over it in different places; but the result is pleasant. The word is "fufude;" and now we can translate passages that have the words "soul and spirit." This is only a little instance of linguistic troubles and labors, that cost time, but, we trust, pay well at the end. After the examination of the vernacular school, (of which see below,) we returned to Rocktown, stopping and preaching again at the second of the two Middletowns.

It being late in the day, most of the people had returned home from their farms. Some young men said before all, "We believe, we believe." Yes, but how; how much do you know of Jesus? "Ah! we have no one to teach us the Word." Why do you not go to Fishtown, or Rocktown? "It is too far." But you have clothing, muskets, and many things from ships; or from Cape Palmas you can obtain these things from the white men; why not go for the good Word too? When I turned to go, many children, and some old men too, ran after me, and begged me to sing a little. It was already dark; but what could we do but sing? And they all sang; and I hope some of these poor singers will yet sing in heaven. On the beach, just where the sand is ankle-deep, we met a stout man with a high hat, over which was a red handkerchief tied, and he held a real trident in his hand. This strange Neptune turned out to be my old host Nyema, King of Giteabo, who at once asked an offering of tobacco, which we could not make. This did not disturb his temper, though. But now to the report of examinations.

FISHTOWN.—There are no boarders here. Mr. Boyd teaches in town, where we have now a small school-house. There were only a few boys in town; the rest were watching rice on the farms. One could read tolerably well in Gedebo and English, and about ten knew some letters. None can write. In arithmetic they were scarcely above other heathen boys. In Bible History they would answer questions on the main facts

from the beginning of Abraham and Jacob. They also recited the Lord's Prayer. This is little, but it is regular missionary work in the midst of crowds of untaught children. They are all heathen as yet, but we will try and teach them so much Gospel that they shall come to Jesus.

ROCKTOWN, *June 23.*—Here we have four assistants: Miss Gregg, Mrs. Toomey, Mr. G. T. Bedell, and Mr. Hunt. Miss Gregg teaches the town children in her house; eight of them were present; the irregular attendants are not mentioned, and they are many. This school is another attempt to teach the Gospel in the native language, so that it must make a lasting impression, because they read what they learn, and I was glad to see that a good beginning is made. Mr. Bedell is the catechist and pastor of the station; Mr. Hunt the superintendent. Both spend much of their time in the school.

ORPHAN ASYLUM, CAPE PALMAS, *June 24.*—Beneficiaries, 10; day scholars, 4. *Teacher*, Miss Savery. The girls have much improved, and their reading and writing—the main thing at their age and life—was very satisfactory. The *smallest* girls copy without mistake, which is more than can be said of any other school. Two native girls have made remarkable progress.

PARISH SCHOOL, ST. MARK'S CHURCH, *June 24.*—*Teacher*, Mrs. Simpson. Pupils, 57; present, 54. This school must cost the teacher much labor and patience. It has the largest number of scholars. The teacher is paid seventy-five dollars by the Mission; the rest of her salary is paid by St. Mark's Church.

MOUNT VAUGHAN, HIGH SCHOOL, *June 25.*—*Teacher*, Mr. Joseph Elliot. Pupils, 23; beneficiaries, 5; boarders, 2; day pupils, 16. Studies: Reading, spelling, writing, the Scriptures, arithmetic, geography, natural philosophy, and physiology, music. Mr. Elliot has done hard work, and with success. There are rather too many studies, preventing thoroughness; and a good foundation in simple reading and writing is wanting. If young people can read, write, and handle sums and figures well, they are then prepared for study or business.

HOFFMAN STATION, *June 28.*—*Teacher*, Mr. Alonzo Potter. Beneficiaries, 15; day scholars, 15. Studies: Reading, writing, the Scriptures, Bible antiquities, grammar, geography, arithmetic, natural philosophy, rhetoric. Languages taught: English, Gedebo, and Greek. In most of the schools I did most of the examining. I did not stick to the beaten track, otherwise things might have gone smoother.

HALF GRAWAY, *June 29.*—*Teacher*, Mr. John Farr. Beneficiaries, 8. This school and the next have always been ex-

amined at Hoffman Station. This time we kept them at home, or rather took them over the lake to the native town, so that the parents and the townsmen could hear and see what a school is like. Studies: Reading, writing, Bible history, arithmetic. Languages: English and Gedebo.

GRAWAY, *June 29.*—*Teachers*, Mr. J. Bayard and wife. Beneficiaries, 6. The king, many men and women, were present and very attentive. Studies: Reading and writing in English and Gedebo, Bible history, arithmetic, geography, natural philosophy. Both in Graway and Half Graway I tried hard to begin town schools, but the catechist gave it up because the boys had to watch the rice fields against the birds; but even then we were surrounded by more than a dozen boys. Some people are always at home, and most are back from their farms by 5 p. m. The Graway towns have proved unfruitful as yet. Another year, I trust; we shall report better things, at least concerning schools.

CAVALLA GIRLS' SCHOOLS, *July 5.*—*Teachers*, Mrs. Ware and Mrs. Gillette, (native.) Beneficiaries, 22; day scholars, 21; total, 43. Studies: Reading and writing in English and Gedebo, Bible history, geography, arithmetic. Mrs. Gillette has the lower classes. The older girls (seven) have been taken from the school. One stays at home; the others are employed in the family or in the school, so as to pay for their food, clothes, &c. Several Christian women lose their employment thereby; but we cannot let these girls run wild, or keep them in school, (for they are native women,) just to give some people employment and support from the Mission. These and other changes, meant for the best good of all concerned, caused some trouble, and the native teacher has generally been with the grumblers. The school gives satisfaction, and has been a great factor in our African Mission hitherto.

BOYS' SCHOOL, *July 5.*—*Teacher*, Mr. Theodore Wulff, aided by some of the pupils. Beneficiaries, 24; day scholars, 12. Studies in English and Gedebo, the Bible, geography, grammar, arithmetic, reading, writing, and singing.

HOFFMAN INSTITUTE, *July 6.*—*Teachers*, J. G. Auer and Theodore Wulff. Studies: Bible, Christian doctrine, arithmetic, geometry, Latin and Greek, orthography, declamation, history, grammar, geography, natural philosophy, music. Convocation was held; the exercises as usual, besides two hours in teaching *about teaching*. Mr. Wulff goes back to Accra. Two of my students will be my assistants in the two schools, for the present, as monitors, with a small salary. On the whole, our work is far from going back, although it may seem so.—*Report of Rev. J. G. Auer in the Spirit of Missions.*

MUHLENBURG MISSION, ST. PAUL'S RIVER.

A Missionary writes as follows: "Kings and chiefs visit me frequently, and leave our mission with perfect delight. They promise me their friendship and support, and prove the sincerity of their promises by leaving their own children at the mission. One of their kings was so much pleased, that he determined to remove within half a dozen miles from Muhlenburg. He left his son with me, and promised that he would give his little daughter likewise. He speaks and writes the English language well, and is a man of unusual information. He desires some books for the instruction of the children of his town, before he sends them to the mission, or engages the services of the missionary to come and preach among them. Yesterday he paid me a visit, in company with another king, who showed me great respect, and left a son at our mission. You see I have the active co-operation of these headmen, and with their assistance I shall soon have more than the forty usually allowed by the Committee. You will pardon me if I say, that I will take the children of these kings and chiefs, though my family should swell up to more than fifty, instead of forty members. I do not wish to be regarded as a respecter of persons. The soul of a poor man's child is as valuable in the sight of God as that of a king's child. Nevertheless, even if both are equally pious and devoted to God and goodness, the influence of the one, by reason of his position, would be incalculably greater than that of the other. Hence, I have concluded not to refuse any of these headmen's children, even if I have to support them with my own little salary."

ISMAIL PASHA OF EGYPT.

If there ever was a merchant prince, Ismail Pasha of Egypt is entitled to that denomination. Once agriculturist, producer, exporter, law-maker, and controller of the railroad and water communication, he has been able to regulate production, transport, and price, according to his own interest, and to reduce monopoly to a mathematical certainty. Thus owning one-fourth of all the productive land in Egypt, chiefly cotton and sugar lands, and commanding the labor at his own price—or none at all, if it so pleases him—he can produce cheaper than any competitor. Then the transit, whether by railroad or canal, is under his control, and he could and did, forestall the market—his products ever having the preference in transmission, those of his rivals being stopped in transit by obsequious employees at a hint from his highness. Furthermore, he is the owner of a large fleet of steam vessels, and can never have any difficulty of exporting his produce, and can supply any

place that needs it. The taxation and duties levied on common mortals, and all the other nameless expenditures to facilitate shipment, are not imposed on the monarch of the country, whose goods go on velvet always, and he is above the laws which hamper others.

So when it is explained that Ismail Pasha is the great producer and exporter from Egypt, effectually the merchant prince of the period, his profits may be imagined, but may not be accurately estimated. An idea of the enormous harvest he thus reaps may be formed by a glance at the immense development of Egyptian exports during his reign, of which he gets the lion's share. This increase is chiefly owing to the impetus given to the production and price of Egyptian cotton and rice, due to the stoppage of the American supply during our war, from 1861 to the present year; for the exportations of Egypt, which in 1862 amounted to but 204,000,000 of francs in value, had attained to 445,000,000 in 1865, showing an increase of one milliard and a half in four years' time—two of which belonged to the reign of Said, and two to that of Ismail Pasha. Of this large income the cotton alone constituted in value 405,000,000 francs. The importations of the country for the same year (1865) amounted only to 134,000,000 francs, leaving a clear balance of trade in favor of Egypt of 310,000,000 francs, equal to about \$8,000,000, from this source alone. The same rapid march has taken place in population as in production and revenue. Thus Alexandria, which when Said mounted the throne in 1854, numbered a population of not more than 80,000, of whom about 20,000 only were Europeans, in 1865 could boast at least 200,000, of whom 100,000 were foreigners.—*Harper's Magazine.*

EXTRACTS FROM LIBERIA PAPERS.

NEW SETTLEMENTS INLAND.—The Hon. J. B. Dennis has come from St. Pedro river chiefly by land. He, with Governor Harmon and Dr. Fletcher, had been commissioned by the President to “spie out the land,” and to make arrangements with native chiefs, preparatory to the establishment of new settlements further east. Mr. Dennis speaks highly of those regions, and says that they were generally well received by the natives. He came to send to members of the expedition succor in food, for their schooner is held fast by a calm.—*Cavalla Messenger.*

THE NEED OF PUBLIC SPIRIT.—This young country needs busy hands to win untold riches from the soil. We repeat what Ex-President Roberts said: “No country in the world better remunerates labor, and especially the labor of the hus-

bandman, than Liberia." Farm work pays well, if attended to. Let mechanics have their small farms, too, so that not all their earnings go to the merchants. This country is able to supply all with meat, vegetables, and fruits abundantly. What we want is a *public spirit*—a generous working together for a great end. The young Republic has done a good deal—it has kept alive under great difficulties and is ready for expansion.—*Ibid.*

CAPE PALMAS IMPROVING.—We understand from a friend that Cape Palmas has improved within the last two years beyond imagination. The facilities afforded the merchants there are very acceptable to all classes, and especially the "enterprising." They have four steamers monthly—*i. e.*, two homeward and two outward. Mr. Nelson says "he is erecting a building of 120 feet long by 50 feet wide and 75 feet high; besides a wharf of 160 feet long, which he has completed." The brig "Elsy," of 158 tons, of the firm of Messrs. Lewis & Co., of Boston, was loaded there in a few weeks with palm oil. *The People of Bassa.*

From the Republic, (New York,) September 27, 1869.

THE AFRICAN REPUBLIC.

We were deeply interested last evening in the statements of Ex-President Roberts, of Liberia, relating to the condition and prospects of the African Republic. Mr. Roberts has resided forty years in Africa, and fourteen years held the position of Chief Magistrate in the Nation. No one is better qualified to represent her interests abroad. For ourselves, we have been the steadfast friend of African Colonization since the incipency of the movement, and have lost none of our faith in its efficacy to accomplish the objects in view. The purpose has been pursued with zeal, sagacity, and fixedness. The people of Liberia, since the year 1820, when the first settlers embarked from New York, have extended their jurisdiction over six hundred miles of coast, formerly covered with the barracoons of slave dealers. The population comprises not less than 600,000 souls, of whom 15,000 emigrated from the United States, the remainder being for the most part aboriginal inhabitants, many of whom have become both Christianized and civilized, and so closely assimilated to the Americo-Liberians, that a stranger would not readily discriminate between them. They have established on the Western Coast of Africa an asylum where there is no proscription of color, or other forms of political oppression or prejudice. In truth, we have only to acknowledge the fact, that within the brief period of twenty years there has been founded within the tropics an indepen-

dent, free, and enlightened nationality of the colored race, where before the pall of an unmitigated barbarism rested upon the continent. The negro has demonstrated his capacity for self-government.

President Roberts, in his address, to which allusion has been made, asserted unhesitatingly a belief that Liberia has done as much for the suppression of the slave trade as all the combined naval squadrons stationed on that coast. They have broken up the barracoons, (or receptacles for captured Africans intended for export,) so that since the year 1852 there have been none, and slave traders, consequently, failed in their nefarious schemes. Liberia has continued to grow, in all respects, in commerce and agriculture. It was a wonderful land. He could recollect when not more than fifty tons of palm-oil, and perhaps as many tons of cam-wood, could be collected in a year for export. The last year not less than six hundred tons of cam-wood, twelve hundred tons of palm-oil, and two hundred tons of palm-kernels were included in the exports of the Republic; and these articles of commercial enterprise and wealth are capable of being increased to almost any extent.

The sugar-cane is equal to any in the world, and the coffee bears a comparison with the Mocha. Liberia is steadily increasing in wealth. Mr. Roberts believed the American Colonization Society had done all it promised to do. In 1847 the connection between the Society and the Colony was dissolved, as the British Government declared itself incapable of holding diplomatic intercourse with an organization having no political existence. Since then the Government has been administered wholly by blacks, and now has treaty stipulations with thirteen foreign Powers. The authorities had acquitted themselves well.

There was one object not wholly effected, viz: the introduction of Christianity and civilization among the aborigines. It had been introduced, but not extended, though the moral elements had developed as fast as the material. The desire was to incorporate the aboriginal tribes in the political system; not to drive them back, but to assimilate. Not half a dozen Liberian families are without natives under tuition. One man brought from the interior, almost in a state of nudity, was now an intelligent member of the Legislature. The great embarrassment now is that the aborigines are coming on so fast for assistance in acquiring an education, that the Liberians are unable to command the needed appliances for their advancement. To obtain aid in this work is the object of Mr. Roberts' visit to the United States.

Dr. Orcutt, Secretary of the American Colonization Society, stated that since the war 2,234 colonists had been sent to Af-

rica from the United States. Last year about 450 went out, and in a month or two 200 or 300 more will accompany Ex-President Roberts on his return.

Liberia is the offspring of American benevolence and Christian philanthropy, and the friends of African Colonization have reason for pride in their achievements.

AFRICAN COLONIZATION—EMIGRATION.

24 BIBLE HOUSE, NEW YORK CITY, October 15, 1869.

To the Editors of the Evening Post:

My attention has been directed to an article on African Colonization, which appeared in your paper of the 12th instant, based upon a circular which has just been issued by the Corresponding Secretary of the New York State Colonization Society. The circular contains some statements calculated to make an erroneous impression, and which concern the American Colonization Society, under whose supervision the enterprise has been prosecuted for half a century. As one of the Secretaries of this Society, I feel called upon to notice these errors briefly.

"Very few useful and trustworthy emigrants," says the circular of the New York Society, "offer to go to Liberia, and those recently sent have been chiefly freedmen from the South, who, by reason of their poverty and ignorance, are unprepared to help themselves, or the cause of civilization in Liberia." The number of emigrants sent to Liberia by the American Colonization Society since the war is 2,234—453 of whom went last year. Besides these, thousands of applicants have been rejected for the want of means to colonize them. In regard to the character of those sent, over five hundred of them were members of Christian churches, and about twenty licensed preachers of the Gospel.

General O. O. Howard, who provided for the passage of most of them from their homes to the port of embarkation, was led to remark, "that it pained him to have such worthy people leave the country; that the Society did not get those drawing rations, or inmates of the hospitals, to go to Liberia, but those that could not well be spared—the very cream of the colored population." Much similar testimony might be adduced from men equally competent to judge in the case. But aside from all such testimony, it would seem that it is too late in the day to speak thus disparagingly of the class of emigrants sent. The Society has colonized more or less of the same class of people every year since the first company embarked from this city in 1820; and the result is a Christian Republic on the

Coast of Africa, in formal treaty with thirteen of the principal Powers of the earth. What is the African Republic but the product of the very kind of seed which is declared to be worthless? If such people as are now sent were valuable colonists forty years ago, why should they not be of some use to Liberia now? For Africa's sake, and their own sake, the voice of Providence says to us in trumpet tones: "Let these people go."

At the same time the American Colonization Society is in sympathy with all wise and well-directed efforts to promote the cause of education in Liberia. Years ago it helped to establish a College there, and through its agency thousands of dollars have recently been given for the support of that institution. It will continue to use its influence in this behalf.

And the fact should not be overlooked that three Missionary Boards are expending some \$50,000 this year in their mission work in Liberia. Connected with these missions are numerous schools, which might be multiplied by an increase of funds for the purpose. These Boards understand their business. Their Agents are on the ground, competent and ready to manage the education work in all its details, and we think they can do it cheaper and more effectually than anybody else.

The American Colonization Society sees no good reason for ceasing its operations or changing its policy. Under its auspices another company of emigrants will embark for Liberia the first of next month, and we shall continue to call upon our friends for their contributions to the cause.

JOHN ORCUTT,

Secretary American Colonization Society.

HON. JOHN BELL—HON. GEORGE F. PATTEN.

We regret to have to record the decease of two Vice-Presidents of the American Colonization Society, and efficient friends of every good and righteous cause. On the 10th of September, the Hon. JOHN BELL, died at his residence at the Cumberland Iron Works, near Nashville, Tennessee, near where he was born, in 1797. He was elected to the State Senate when but twenty years old, and entered Congress when thirty-one years of age. He continued a member of the House for fourteen years. He was a member of President Harrison's Cabinet. In 1847 he was elected to the Senate of the United States, and remained a member of that body until 1859. At one time, it will be remembered, Mr. Bell was a candidate for the Presidency.

The Hon. GEORGE F. PATTEN, whose death took place at Bath, Maine, on the 26th of September, was born in Topsham, Maine, on the 18th of September, 1787. A writer in the *Christian Mirror*, of Portland, Maine, states that he began to be interested in the construction and ownership of vessels in Topsham about the year 1812, but removed with his brother John to Bath in 1820, where they have carried on business ever since, having been, probably, the most distinguished ship-building and ship-owning firm in the State of Maine. They have built and owned about fifty vessels, two of them sea-going steamers, but the most of them large ships, which they have managed with great wisdom and success, accumulating one of the largest fortunes belonging to any in the State. The business of Mr. Patten has always been managed with the utmost honor and unimpeachable integrity, gaining for him, among all whom he employed, by sea and land, the most sincere affection and respect. Mr. P. had a remarkably correct mechanical eye and the skillful hand of "the cunning artificer," and, depending entirely on his own resources, he labored with his own hands for many years, first upon some small boats, and afterwards on his larger vessels.

Mr. Patten was for many years one of the Board of Overseers of Bowdoin College, and one of the corporate members of the American Board of Commissioners for Foreign Missions; was elected for four years a member of the Maine Legislature, for eight years was Vice-President of the Maine Missionary Society, and in all these, as in other situations of public trust, commanded high confidence and respect. He was by no means ostentatious in his gifts, and large numbers of his charitable donations are known only to God and those who received them. Like one of his own gallant ships, as they sailed down our river towards the ocean, well officered and manned, strongly fastened and firmly built under his own inspection, all fitted to encounter whatever hazards were before them, so this noble-hearted man, firmly and cheerfully in Christ, passed away consciously and serenely from the scenes of earth, to enter upon the boundless realities of happy eternity.

ITEMS OF INTELLIGENCE.

DESIRE TO RETURN.—Among the services during the Baptist Anniversaries at Macon, Georgia, in May last, it is stated that the address of Rev. A. D. Phillips to the Second Baptist Church of colored people was peculiar, and indicative of a new era. Mr. Phillips has been several years in Yoruba, in Central Africa, and very successful as a missionary. During the war the natives aided in his support, as in that of other missionaries; while also on a visit to England he obtained considerable subscriptions. He returned to this country to recruit some months ago. A few Sabbaths ago, in addressing the colored Baptist Church in Mobile, Alabama, he quoted, as usual, the Lord's Prayer in Yoruba, when several men and women in the crowd fairly shouted with joy. After service, some twenty-five or thirty men and women came pressing through the aisles to meet him and addressed him in Yoruba. On inquiry, he found they were native Yorubans, of a better class of negroes brought to Savannah some ten years ago by the *Wanderer*. A party of Dahomey warriors, on a slave-hunt, had seized them when on a trading excursion, and carried them to the coast, where they were shipped on the *Wanderer*. These people have kept themselves separate from intermarriage and intercourse with the other colored people, and since their emancipation have hoped some day to get to their home. They have become Christians, and united with the Baptist Church. They have been saving up money to get home, and begged Mr. Phillips to take them.

WORK AMONG THE NATIVES.—We have received the intelligence of the death of one of our native helpers, C. N. Clark, who was stationed at Mount Olive, Liberia, among the natives. The station was established chiefly by the conversion of brother Clark and one other native. These two young men were much devoted to their work among the natives. Brother Deputie, the Superintendent of the work, writes to Bishop Roberts, that brother Clark continued in his work up to April 11, when he preached his last sermon, and incidentally said his stay on earth would be short.

GRATIFYING INTELLIGENCE FROM ABBEOKUTA.—The Rev. H. Townsend, who is now in England, has received letters from Abbeokuta, and the following is from his summary of their contents: "I have received by the past mail several letters of great interest, containing the gratifying intelligence of the re-opening of our church at Ake, at which there were, it is estimated, 1,000 persons—800 inside, and 200 outside unable to get admission for want of room. The collection after the service amounted to 2,226,000 cowries, and 1*l.* 10*s.* in coin. The total value would be about 73*l.* I cannot tell exactly, as there is a fluctuation in the rate of exchange. The cowries would require about 111 persons to carry them. The Lord's Supper was administered the same day, at which 316 communicated. I think these are telling facts."

THE HOTTENTOTS.—The Hottentots living in Cape Colony, South Africa, number in all 79,966. Many of them are rising in the scale of education,

civilization, and religion. In one of their towns, having a population of over 1,000, they have lately built a Christian chapel, which will accommodate about 600 hearers, and it is generally crowded with attentive worshippers.

TRANSLATION OF THE BIBLE INTO THE KAFFIR LANGUAGE.—Some four years ago a Missionary Conference met at Lovedale, and amongst other matters, took up the consideration of the propriety of re-translating the Bible in Kaffir. This was done on the ground that the translation at present in use, by the Rev. Mr. Appleyard, of the Wesleyan Missionary Society, was disfigured by many blemishes. This, perhaps, was not to be wondered at, as with early translations this is more the rule than the exception. A plan has been adopted for the revision of the whole, by a board of translators appointed by the various Societies now having Missionaries laboring among the Kaffirs. The Societies thus co-operating, are the Church of England, Wesleyan, London Society, German, United Presbyterian, and the Free Church of Scotland.

A CHANGE.—Henry Ahquah, King of Winnebah, on the West Coast of Africa, is announced as Agent for the *The West African Herald*, a newspaper edited and printed by natives.

Receipts of the American Colonization Society,

From the 20th of September to the 20th of October, 1869.

NEW YORK.		<i>Cedarville</i> —Reformed Presbyterian Church, \$15; Mrs. Martha Dallas, Miss Mary J. Dallas, Miss Julia Kendall, Mrs. John Miller, S. R. Stormout, each \$2; Widow McMillan and family, \$1.75; Mrs. M. W. Reed, James Harbison, Mrs. E. J. Steele, each \$1; sundry small sums, \$2.25—\$34—of which \$30 is to constitute REV. JAMES F. MORTON a Life Member; Robert McMillan, \$1; Rev. Andrew Herron, 50 cents; John R. Hemphill, \$28.25—\$27.75— which, with balance of above, is to constitute REV. SAMUEL STERRETT a Life Member.....	61 75
By Rev. Dr. Orcutt, (\$219.71.)			
<i>Brooklyn</i> —Pacific Street M. E. Church, \$21; collection in Reformed Church on the Heights, to support African youth in Liberia College, \$64.53.....	85 58		
<i>New York City</i> —A. S. Barnes & Co., \$68.70 in books for Liberia College, in addition.....	68 70		
<i>Kingston</i> —Mrs. H. H. Reynolds and family, \$50; cash, \$5.43.....	55 43		
<i>Haverstraw</i> —Rev. A. S. Freeman and family.....	10 00		
	219 71		
NEW JERSEY.			
By Rev. Dr. Orcutt, (\$12.50.)			
<i>Princeton</i> —Rev. Dr. McCosh, in books for Liberia College.....	12 50		
PENNSYLVANIA.			
<i>Philadelphia</i> —D. N., through The Presbyterian.....	2 00		
DISTRICT OF COLUMBIA.			
<i>Washington</i> —Miscellaneous.....	35 70		
OHIO.			
By Rev. B. F. Romaine, (\$191.73.)			
<i>Columbus</i> —JOSEPH HUTCHESON, J. W. BALDWIN, GEORGE W. MONEYPENNY, each \$30, for Life Membership; G. W. Dunn, \$10.....	100 00		
<i>Xenia</i> —JAMES C. MCMILLAN, for Life Membership.....	30 00		
		191 75	
FOR REPOSITORY.			
<i>NEW HAMPSHIRE</i> — <i>Peterborough</i> —Reuben Washburn, to Sept. 1, 1870.....		1 00	
<i>IOWA</i> — <i>Ridgeway</i> —Henry W. Klamme, to October 1, 1870.....		1 00	
<i>KANSAS</i> — <i>Fort Scott</i> —Marshall Eddy, to October 1, 1870, \$1. <i>Emporia</i> —J. A. Ball, to April 1, 1870, 50 cents.....		1 50	
<i>ST. THOMAS, WEST INDIES</i> —Clark & Maynard, to Sept. 1, 1870.....		4 00	
Repository.....		7 50	
Donations.....		425 98	
Miscellaneous.....		85 70	
Total.....		\$460 18	

THE

African Repository.

Vol. XLV.] WASHINGTON, DECEMBER, 1869.

[No. 12.

[From Horton's Medical and Physical Climate and Meteorology of the West Coast of Africa.]

VEGETABLES USED ON THE GOLD COAST AND IN YORUBA.

Cultivation is carried on to a very limited extent in the Gold Coast, especially in the sea-board towns, and this is principally owing to the limited supply of rain and the barrenness of the coast lands: In the interior, however, the natives work well, but their mode of cultivating the soil is as unscientific as in other parts of the coast already described. There are no extensive plantations to be seen anywhere near the sea-coast towns, except, perhaps, in the plains of Winnebah. At Accra, through the exertions of the Basle missionaries and Mr. Freeman, systematic plantations are in existence, which serve as models to those parts of the coast. Several thousand coffee-trees are at present under cultivation. Mr. Freeman has vines, pine-apples, cotton, coffee, cabbage, &c., under skillful and civilized management, in his plantation at Beula, which supplies Accra plentifully with green vegetables.

Of the green vegetables used on the Gold Coast by the natives, an anonymous writer in the *African Times* gives the following: First, though not foremost, there is the wild cabbage, (called by the Fantees "Empompo,") the leaves of which make a capital salad, or, dressed as greens, make a good substitute for the savoy. It is to be had in perfection from the end of May to the end of February, *i. e.*, nine months in the year; second, the wild cucumber, little inferior, indeed, to the cultivated one; it makes a good salad, and eats well also with a little melted butter. Then we have samphire, the sea-hale, or mirenie, growing even down to the very beach. *Purslane* is also very abundant and very wholesome, and grows everywhere and anywhere. *Spinach*, also, which the natives call *kotu betlow*; and the love apple, (tomato,) or *enkrooma*, for seasoning soups or making stews, roasting, frying, &c. The green *papans*, served with boiled mutton and dressed as turnips, are by no means a bad substitute for that excellent vegetable-garden mallows or vegetable marrow. *Cabbages* of very fair quality, from the tree-cabbage, to be had at most of the native

farms. Sweet potatoes, green corn, or young corn dished up as green peas, makes a very respectable appearance. *Beans*, *calavancas*, *mavugan*, and *haricot*, these are to be seen daily in the market at Cape Coast, dressed up in some native dish, but the European can get the raw article and dress it as he pleases. The leaves of the *capsicum annum*, or *pepper plant*, make a good salad; and, when boiled and served up as spinach, they are a very palatable dish. *Palm cabbage*, which is the top or head of the palm tree, makes a very choice and delicious vegetable, and eats well with fish, flesh, or fowl. There are several kinds of yams, with as great a difference between the varieties as between the haricot and the Windsor bean. There is the *kokoe* (cocoa of the West Indies) or *yam cabbage*; the leaves make a good cabbage, and are used as such by the Africans; the root resembles the yam, being oblong; the flavor partakes something of a nice mealy potato or a roasted chestnut. The *cassada*, when its meal is mixed in equal proportions of flour, makes a pastry light, wholesome, and easy of digestion, and well adapted for invalids. *Plantains*, roasted, fried, or boiled, make a very good vegetable. *Bananas*, when just full grown, but not yet turned ripening, make a passable imitation of carrot. There are mushrooms, shallots, chicory, and pumpkins, all good vegetables, and can be obtained in various quantities and qualities. (Pages 131-2.)

The inhabitants of this part of the Coast, especially those in Yoruba, are very industrious, and cultivate extensively the land. Plantain, banana, papaw, oranges, limes, custard apples, mangoes, guavas, cashew nuts, pine-apples, mellons, and small cucumbers or gherkins, tomatoes, onions, garlic, watercresses, various kinds of spinach, bread fruit and nuts, edible yam, cassada, (from which farina is made,) pumpkins, maïse, and small Chili pepper and sugar cane, are all obtained in large quantities in this part. The vegetable productions adapted for supplies to the troops are maïse, the Indian corn of the country, rice of good quality, yams, and cassada. The corn is used entirely by the natives. It is found cheaper to import flour than to buy and grind the corn. The natives, for use, soften it in water, beat it in a wooden mortar, and after boiling the pulp, which has been carefully separated from the husks, eat it either dry as a paste, or boiled up into gruel. It forms the morning meal of the population. It is a very wholesome dish, but tastes a little acid—fermentation, which has taken place in the corn while soaking to soften. The meal of *cassada* or *cassada root* is the staple food of the natives. It is carefully prepared by washing, drying, and roasting, and is mixed before eating, with hot water, when it swells into a mass. It is generally eaten warm, and with such vegetables, palm oil,

fish, or meat, as their means permit. Meat is a luxury but seldom indulged in except by the wealthier. Smoked fish are used largely; they are simply exposed in an earthen pot, with holes in it, to the smoke of a wood fire.

The inhabitants are scattered all over the country, in small towns, except in Abeokuta, where the population has lately increased to 100,000. In I-ba-dan the population is also large, but in all the other towns it ranges from 100 to 8,000. The natives live in low mud huts, with thatched roofs, with a well-worked hardened mud-floor. Each hut has a verandah before and behind it. They are built in groups on four sides, enclosing a quadrangular space. The huts, generally, are kept very clean. (Page 134.)

From the Spirit of Missions.

THE BASSA MISSION.

The following items are taken from the Semi-Annual Report of the Rev. J. K. Wilcox, (colored,) of the Bassa Episcopal Station, Liberia:

HEALTH.—*30th June, 1869.*—Your missionary feels very thankful to Almighty God for the many mercies vouchsafed to him, having enjoyed good health during the past half year.

SERVICES.—The usual services have been performed. The eight o'clock Sunday morning services in Bob's Town have been continued, as well as his visits to the native villages round.

MISSIONARY TOWNS.—With the little boat, the "Carrier Dove"—the noble gift of St. John's Sunday-School, Elizabeth City, New Jersey—he has been able to make frequent visits to the natives on the banks of the St. John's and Benson Rivers. Everywhere he hears the cry for teachers. These people living near the Liberian settlements have lost many of their native customs and superstitions, and many of them may be gathered into the Christian fold.

BAPTISMS AND CONFIRMATIONS.—Six children and adults have been baptized; six persons are candidates for confirmation.

DAY-SCHOOLS.—The school in charge of Mr. J. J. Blyden, candidate for Orders, still gives encouragement and hope. Forty pupils are enrolled. The school-books sent by the Committee have been of great service. He hopes soon to raise this school to the standard of a high-school.

SUNDAY-SCHOOL.—The pupils at Bassa Cove are increasing in number and improvement. Several of them are hopeful

candidates for confirmation. They show familiarity with the leading historical facts of the Old and New Testament.

REMARKS.—In every department of his labors, the missionary has great cause for thanks and praise. In every direction he hears the cry for missionaries and teachers. May God raise up many faithful ministers and teachers, to preach and teach His truth to the millions here sitting in darkness. Agents will be raised up for this work; yes, in God's own time the seed will take root downwards, and bring forth fruit upwards, to the glory and honor of His name. "So shall my word be that goeth forth out of my mouth, it shall not return unto me void."

AFRICAN MISSION OF THE AMERICAN BOARD.

The Committee on the African Mission, appointed at the Sixtieth Annual Meeting of the American Board of Commissioners for Foreign Missions, held at Pittsburg, Pa., commencing October 5, 1869, made the following report to the Board on that part of the Annual Report referred to them:

The veterans who occupy the Gaboon have continued the work with all fidelity, always hopeful, but with increasing difficulties and embarrassments. The growing foreign influence has tended to the demoralization, and even to the extermination of the tribes on the coast, to which the labors of the mission have been directed; and their places have been occupied by a more powerful tribe from the interior, which must apparently fall under the same depressing influences. Under the multiplied temptations and diversions, it has been impossible to secure and retain suitable native helpers, and the outstations have suffered in consequence.

An unusual tendency on the part of the native converts to relapse into heathanism has been recently developed, and considerable numbers have been cut off from church connection. But during the present year the hearts of the missionaries have been cheered by more hopeful indications. Of the two missionaries employed, one, with his wife, has recently returned to this country to recruit, after twenty six years of labor there. The other has been in the field twenty-eight years, and must soon be relieved. It is manifest that reinforcements must soon be sent if the mission is to be sustained in its former vigor.

The Zulu Mission, in South Africa, has been carried on during the year with the usual energy and success. The work there has been very satisfactory from the beginning, and yet heathanism yields slowly to the Gospel light. Polygamists resist the truth, and the missionaries have little hope that they

will, in any considerable numbers, be permanently reformed. Their hope is in the young.

Indications of a tendency to relapse, similar to those in the Gaboon mission, have been observed of late, and the missionaries speak of a "sitting of the churches" as portended. Much satisfaction is expressed in the schools of the mission. These are, a high-school for boys, which has been in operation for some years, and a similar school for girls, which has been opened within the present year, with seventeen common schools. These schools promise good results in the training of native helpers and as an elevating influence upon the social condition of the people. The effect is already marked. The knowledge of the truth is already extending beyond the direct influence of the mission.

The Committee would suggest, that there is danger that the wants of Africa may be over-looked by the churches of our land, in the presence of more inviting and apparently more pressing calls from other fields.

BECHUANA MISSION. SOUTH AFRICA.

Rev. Robert Moffat, who has labored forty-eight years in this Mission, in a recent letter to a friend, says:

Instead of a solitary mission station, from which the heavenly light began to radiate, we have now mission stations or centres of operation extending more than 300 miles beyond the Kuruman, ayé, as far as the banks of the Zambezi has the proclamation been made of a Saviour who came to seek and save the lost, by our now looked-for and longed-for Livingstone. It is impossible to look back on the toils and troubles of the earlier years of the Bechuana Mission, and not feel how deep a debt we owe to our Heavenly Father, who supported and cheered us on our onward course. I remember well at one period of the mission feeling that if I could once see the Scriptures translated into the language, and readers able to appreciate their value, I should then, with Simeon, say, "Now, Lord, lettest thou thy servant depart in peace," &c. I have been permitted, through Divine mercy, to see this object, so much desired, accomplished. Churches have been established. A goodly company has already gone to the many mansions, and numbers are following with the blessed hope of eternal life through Jesus Christ. Thousands can now read the Bible, that Book of books, in their own language. It cannot be otherwise than observable to all, how salutary the power of the Gospel is, compared to human influence, to raise the savage to be able to estimate the blessings of religion, the forerunner of civilization. Those connected

with our mission stations appear as if a century in advance of those who are servants, *alias* slaves, to be Boers, who think it no part of their duty to care for their souls. The native tribes, however, have little chance of maintaining their independence against the flood of emigration advancing from the south; for independent of the prospect of an El Dorado in the interior, which promises little, there is the irresistible influence of the Saxon race, who are slowly but surely trenching on the tribes beyond them. This, however, is not at all likely to lead to extinction, to which the Hottentot clans are drawing near. It is painful to reflect on the many tribes in other countries who have passed into oblivion from their juxtaposition with white men. This, however, is not likely to be the case with the aborigines in this country, who are increasing under the moral influences.

My dear partner and I have passed our threescore years and fourteen, and though the spirit is as willing as ever to pursue, the earthly tabernacle fails to follow its dictates with its wonted alacrity. I am still strong, but my power of mind is giving way, memory is beginning to fail, and wakefulness is my malady; but when I look to the interminable regions of heathen darkness beyond, I cannot help exclaiming, "Oh, that I were young again!" I ought not, however, to complain. I have witnessed a great transformation through the power of the Gospel. When the Bechuana Mission was commenced, and for years after, no such thing as jackets, gowns, or any tool of European manufacture was seen or thought of. Now one need only see our congregations, especially on the Sabbath day, to be convinced that wonders have been done in that respect. Many thousands of pounds of British goods are yearly brought to this one station only, on which there are two well-conducted shops, which supply the country for hundreds of miles round. Books in the language are continually bought and read; and it is impossible for me to express the gratitude we feel to the British and Foreign Bible Society for enabling us to place the precious volume of inspiration in the hands of the natives.—*Missionary News*.

THE GOLD REGION IN SOUTH AFRICA.

With reference to recent gold discoveries in South Africa Mr. Tyler writes: "I will just say, it would be extremely unwise for any American or European to leave his home, with the expectation of making his fortune by digging gold in the wilds of Africa, without more satisfactory reports than those which have been received. Natal adventurers, who have returned from the diggings, are able to show specimens of gold

obtained on reefs, (no alluvial gold has yet been found,) and shafts have been discovered which were sunk in olden times, but by whom is at present a matter of conjecture. Herr Mauch, the intrepid German explorer, whose representations of the gold fields attracted such attention in England and Australia, and who has lately been rewarded by the Royal Geographical Society with a gold medal, in recognition of his services to the cause of science, maintains that the gold fields will pay, provided proper machinery be used for crushing. This traveler made a bold attempt to penetrate the ruins of the supposed *Ophir* of Scripture, but was unsuccessful. For some reason not yet apparent, the Matabele tribe has kept out all foreigners from that locality for many years, and Herr Mauch well knows that death will be the penalty of any attempts to enter, unless he has permission from the reigning powers of the country. The whole region is at present in an unsettled state, but notwithstanding the difficulties in the way of explorers and gold-diggers, I think it will not be long ere the problem is settled, as to whether the site of ancient 'Ophir' is really discovered, and whether gold is to be found in paying quantities in South Africa."—*Missionary Herald*.

COLONIZATION MEETING AT PROVIDENCE, RHODE ISLAND.

At the First Baptist Meeting House, on Sunday evening, October 31, a meeting was held for the purpose of receiving aid to enable the American Colonization Society to continue its labor for the freedmen. The District Secretary of the Society, Rev. D. C. Haynes, with Right Rev. Bishop Clark, Rev. Prest. Caswell, of Brown University, and Dr. Caldwell, pastor of the church, addressed the meeting.

The services of the evening commenced with a voluntary on the organ, after which portions of Scripture were read and prayer offered by Rev. Dr. Caldwell. The first speaker was Dr. Caldwell, who said that it is an argument brought forward by many in favor of the American Colonization Society and its labors that Africa once occupied a position in history which is to be restored. This is a mistake. While it is a fact that on the northern edge of the continent, on the shores of the Mediterranean, there did exist for a time a high civilization, yet it was foreign in its character, and did not spring from the people themselves. The continent, from the beginning of history until now, has been a wild waste. It has given nothing to history and mankind. It has been a great historical blank. This vast region, occupied by untold millions of men and women—generation after generation has risen and fallen, and left no mark upon the progress of mankind. But why is this? Has God in

His providence marked the barriers of men's habitation? Various other regions have flourished, but this continent alone appears to have taken no part in the history of mankind. Africa needs work, and Europe and America are now doing their best. Africa still remains—remains reserved, it seems to me, as America was for long ages, until the time came, in the providence of God, when a race was ready to occupy it. So, it seems to me, that according to all analogy we may expect that Africa has a future in the movement of the race, and that history in the time to come is to receive from this vast continent some contributions worthy of it. How is this to be reached? I suppose in the same way in which all other nations and regions of the world have been reclaimed. It is by emigration. It is by the movement of nations and tribes. It is families going out from their native homes and seeking new fields of toil, thus carrying forward a civilization from land to land. Civilization rarely, if ever, springs out of the bosom of the people. It is usually imported. It comes by the contact and collision of race with race, that the highest and most perfect civilization is attained. Look at America, made up from all the quarters of the globe. Our hope for Africa is in this quarter. Its deliverance is to come from abroad. It is not from the white races that this continent is receiving its new impulse; it is rather from that race which God let out for a time under hard discipline in a strange land, that we look with the highest hopes for the regeneration of that land. Emigration must follow natural laws, and it is urged against us that the civilization of Africa must follow the same course. I do not believe it. You cannot prescribe laws for human civilization, but man has something to do after all in working out the ways of Providence, and I believe that it may be the office of the American Colonization Society to tap emigration and start the stream that will take thousands to the home of their ancestors, and be the leaders in the great work of civilizing Africa. It is said that there is no material in Africa to begin with. We judge by the specimens of the race in America. There the negro has not had a chance. Many of them now wish to go back to the home of their ancestors, and we wish to assist them to do so. They desire to go to a soil which they can call their own, away from the overshadowing influence of the Anglo-Saxon race, and there erect on the soil of Africa a new civilization.

Rev. D. C. Haynes was the next speaker. Africa, he said, occupies nearly one-fifth of the whole surface of the globe. The population is estimated at one hundred and fifty millions, twice the population of America. Can any man who loves his brother look upon this vast multitude of people in such a condition as is conceded, and not feel that this state of things

cannot continue. On the Western Coast of Africa is a little spot marked Liberia, which is now nearly fifty years old, and is to be the wedge that is to let the light into this country. As England has done so much for Europe, so will Liberia be to Africa. For fifty years has the Colonization Society been carrying the work forward, and have carried about thirteen thousand colored people there. This demonstrates the fact that Liberia is to be the New England of Africa, and it is with that idea that we appear before you to-night to ask your aid. The objection comes everywhere, Are you going to force the colored people from this country? Personally I am very sensitive on this point, and so are all the parties interested in this work. I have had the pleasure of raising in this country nearly a million dollars for the freedmen. I have a great attraction toward them, and could not tolerate for a moment the idea of forcing them from this country. In the three thousand schools and the three hundred thousand pupils in this country among the freedmen, there are hundreds anxious to be missionaries to Africa. During the last four years 2,234 emigrants have been sent; of these over five hundred were church members. The Society have found it necessary to own a ship, so large is the demand for passage to Liberia by the freedmen. That demonstrates that they are ready and willing to go.

Bishop Clark was then introduced, and after adverting to the objections formerly urged against the American Colonization Society, said they were now abolished by the changes in our country. The only objection now is the great need of our country for labor. We are favoring emigration from Europe, and are now opening emigration from China. We are doing all we can to bring these people here and work, and why should we patronize a Society the object of which is to open the door and allow the class of people we need to leave us. I acknowledge that there is a great deal of weight in that objection. For one I would never consent to any measure, whether in the way of force or influence, which would tend to bias the mind of any of our colored citizens towards Liberia. But then there are some laws pertaining to race which are absolute and inexorable, and all our sentiment goes comparatively for nothing in the face of these laws. One of the inexorable laws of race is this, that no race can live and multiply and flourish unless it lives in the climate to which it is adapted. The African race can never live and flourish in a northern climate until they change their nature. And now what are the facts in this respect? What is the progress of the race here at the North since the establishment of freedom? They are rapidly becoming extinct. Another law is, No two races can live together permanently on the same soil on terms of equality. One of the races will

absorb or exterminate the other. The Indians have become exterminated. The Saxons absorbed the Britons, and so the Normans absorbed the Saxons, and the modern English is absorbing the Normans. It is not for the interest of the negro race, as a race, to remain here. We will do the best we can for them while they remain. I have a very peculiar personal affection for the race.

In view of those laws, the American Colonization Society is doing a good work in opening the way for the race to go back to the land where the climate is suitable for them. As missionaries, this movement is calculated to do much for Africa. Very few persons are aware of the enormous sacrifice of life in the endeavor to establish Christian missions in Africa. It must be done by the African, and this Society seems to be the means of accomplishing it. It is only the more intellectual of the race who have any inclination to go there, and these are the better adapted for the purposes of the Society. These men that we have sent have done more than a noble work, and any man who says Liberia is a failure, shows that he knows nothing of what he says.

Rev. Prest. Caswell, of Brown University, was the next speaker. I look upon this Society as a *Propaganda* Society, and I have considered it for many years as the central point from which was going to emanate a light and Christian civilization that would permeate the whole of the continent of Africa. Africans are subject to prejudice. I don't know that we can approach them with any undue prejudice, and yet I am conscious that there has been some in my mind. It is inevitable. We associate the dark skin of the African with degradation. It is our fault and our shame that it is so; but it takes a long time to emancipate our minds from it; there is no reason for it, and neither is there for objecting to this new idea that Africa can be civilized. I never advocated that the African race is superior or equal in natural endowments to the white race, but I have been advocating that the African race is entitled to its rights, and to all the privileges of doing what it can for its own elevation and advancement. In this country the negro has had no fair chance; but, notwithstanding all the difficulties under which they have labored, a great many instances of marked ability for science, poetry, music, and literature have been seen, and show that the race is not necessarily dull and stupid, and wanting in the great elements of human intelligence and power. In Liberia the experiment is going on which is likely to change the current opinion of mankind upon the subject. They develop their talent for mercantile, mechanical, and agricultural pursuits. They have done more than that, they have developed a talent for knowledge. President Caswell proceeded to give an

interesting sketch of the rise of learning in Liberia, and paid a high compliment to the attainments of the Professors in the College established there.

When he had finished his remarks the Doxology was sung, after which the benediction was pronounced by Bishop Clark. *Providence Herald.*

For the African Repository.

VERMONT COLONIZATION SOCIETY.

The Vermont Colonization Society held its Fiftieth Anniversary on Thursday evening, October 21, in the Representatives' Hall, at Montpelier. The weather was fine and a large and interesting audience was present. The President, Hon. Daniel Baldwin, took the chair at 7 o'clock. Rev. Mr. Fisk, chaplain of the Senate, read the 2d Psalm and led in prayer. George W. Scott, Esq., the Treasurer, reported collections the last year \$1,006 85.

The Secretary, Rev. J. K. Converse, read extracts from the Report of the Board of Managers, sketching briefly the origin and history of the Society. He paid a fitting compliment to the memory of the ninety-one noble men who formed the Society, on the 23d of October, 1819, in the old Capitol. Of these, nearly all have passed away, having "filled their path with deeds of light." Governor Jonas Galusha was its first President, Hon. Elijah Paine, the first Vice-President, and William Slade its first Secretary.

The Society went vigorously to work, at once inviting the Churches in the State to take up collections on some Sabbath near the 4th of July. This appeal was responded to by the pastors and people in liberal contributions. Several of the Masonic lodges were in the habit of contributing yearly to the Society, wisely judging that to be the best use they could make of their funds.

The Vermont Colonization Society is the oldest State Society in the country, has had no period of suspended animation, and has raised in the fifty years over \$80,000 for the cause.

The report was followed by an eloquent and earnest address from Rev. Dr. Orcutt, of New York. From the facts and statistics presented by him, it could not fail to be seen that the scheme of Colonization has proved a triumphant success,

as a means of destroying the slave trade, of establishing a nationality for the race, which is now a centre of attraction to all the scattered children of Africa, and an object of scientific and commercial interest to the polished nations of the world, and, lastly, as a means of evangelizing the millions of Africa. The officers of the last year were re-elected. c.

EFFORTS IN AID OF THE SOCIETY.

We have pleasure in informing our readers and the friends of African Colonization, that the REV. D. C. HAYNES has accepted the position of District Secretary of the American Colonization Society for the States of Rhode Island and Connecticut. We have good ground for the confident hope that his energetic, able, and efficient labors will yield large results to our needy treasury.

Mr. Haynes has entered upon his work, as will appear from the proceedings of a public meeting in aid of the cause at Providence, Rhode Island, elsewhere reported in the present number of the Repository, and by the following circular, which we heartily commend to the patriot, philanthropist, and Christian :

AFRICAN COLONIZATION.

MY DEAR SIR: Will you kindly read and ponder the following objections and answers touching Colonization :

Is the American Colonization Society still in Being? Yes, and it is to have a new era, an enlarged life. "For this purpose was it raised up," as well as for what it has done. To meet the present exigency of the Freedmen and of Africa's elevation has it been preserved, in all its integrity, by the "I am that I am," who knows how to adapt means to ends. Liberia, with her now stable government, accredited by the leading Powers of the earth, with her commerce, College, schools, and churches, is ready to receive her fellow deliverers of Africa; and the Colonization Society needs only money to send those who wait the opportunity to go. Since the war it has sent 2,234, which have come from Maine to Mississippi.

What of Christians' Missions in Africa? The only successful missions in Africa are in connection with Colonization. The climate is deadly to white men, as all efforts have proved. Rev. Dr. Anderson, of the American Board, says: "To no practical conclusion have I come more decidedly than that Western Africa must be evangelized by Africans or their descendants." The American Baptist, the Episcopal, the Methodist Episcopal, and the Presbyterian Boards have missions in connection with Liberia. Fifty years of experience of all Missionary Societies shows that colored missionaries are a physical and moral necessity of their cause in Africa.

Liberia College. The friends of education will be glad to know that a College has for several years been in successful operation at Monrovia. It is educating missionaries and teachers for Africa, as well as government officers and citizens. Rev. Dr. Kirk, of Boston, says: "A more truly philanthropic and Christian enterprise cannot be presented for our appropriation than that of furnishing to Africa her first Christian College. The day of her redemption has dawned. What Harvard and Yale and kindred institutions have done for our Republic, Liberia College may do for that entire continent."

Do you design to force the Colored People from this Country? No! no! no! a thousand times no. We have neither the inclination, or power, or the necessity. Large numbers esteem it their duty to Africa and themselves to go. *Do you design to deny them the right to go?* The Colonization Society has application, mainly from the Freedmen South, far beyond its means. It is our duty to aid those who want to go.

We don't want to go to Africa! say many of the colored people. Very well, we don't want *you* to go, and could not be induced to send you. It is clearly the duty only of those to go who do want to. It is not only the right, but the duty of the rest to stay here, and all concerned should concede it, and "do unto them," in all respects, "as they would be done by." The men and women for Africa are those moved by the highest possible motives to go. The great aim of African Colonization is to establish in Africa a republican Christian empire, that shall bless Africa, as well as the emigrants.

Are the Colored People fitted to go to Africa? Some of them are well fitted in the providence of God, and we send them *only*. General O. O. Howard said of those recently sent: "It pained him to have such worthy people leave the country." A colored man who has attained to office South—the Senate of Alabama—leads an emigrant party for Liberia. "I am now," he wrote, "ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption." Pastors and deacons want to go and take their churches with them.

What do you suppose I care about Africa? That is only another form of the ancient question: Am I my brother's keeper? The same question was asked in Europe less than two centuries ago in regard to emigration to America. It is because some *did* care, that we are now enjoying our astonishing elevation. "Ethiopia shall stretch out *her* hands unto God."

Meeting in Providence, Rhode Island. The meeting in the First Baptist Church, last Sunday evening, when the American Colonization Society was fully commended by Rev. Dr. Caldwell, Right Rev. Bishop Clark, and Rev. President Caswell, furnishes all the additional motive the people of Rhode Island can ask to aid this cause.

D. C. HAYNES,

Dis. Secretary Am. Col. Soc.

NOVEMBER 6, 1869.

LIST OF EMIGRANTS FOR LIBERIA,

BY SHIP GOLCONDA, FROM BALTIMORE, NOVEMBER 3, AND HAMPTON ROADS,
NOVEMBER 11, 1869.

From East Liberty, (near Pittsburg,) Pa., for St. Paul's River, Liberia.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
1	Robert Carroll Griffin...	49	Farmer.	R. & W.	Church God.
2	Mary Ann Griffin.....	43	.....	R. & W.
3	Elizabeth Ann Griffin...	16	.....	R. & W.
4	Sarah Melissa Griffin....	14	.....	R. & W.
5	Harriet Almira Griffin...	11	.....	Read.
6	James Stevens.....	24	Farmer.	Read.	
7	Rebecca Griffin Stevens.	21	.....	Read.
8	James Dimmy.....	22	Farmer.	Read.	

From Wilkesbarre, Pa., for St. Paul's River.

9	Henry C. Theatcher....	54	Blacksmith.	R. & W.	Methodist.
10	Emma Theatcher.....	9	.....	Read.
11	Phillip A. Theatcher....	6	.....	
12	Lafayette Theatcher....	3	.....	

From Philadelphia, Pa., for St. Paul's River.

13	Richard Howard.....	27	Farmer.	R. & W.	
14	Martha Howard.....	18	Read.	

From Nashville, Tenn., for Monrovia.

15	William Slatter.....	53	Minister.	R. & W.	Methodist.	
16	Maria Slatter.....	58	Methodist.	
17	Mary Ellen Slatter....	24	R. & W.	Methodist.	
18	Martha Cooper.....	27	.....	Read.	
19	Nancy Cooper.....	10	.....	Read.	
20	Maria Carothers.....	60	.....	.....
21	Eliza Ann Carothers....	15	.....	Read.	
22	Allen Davis.....	31	Carpenter.	Read.		Methodist.
23	Willis Murphy.....	62	Farmer.	Read.			Baptist.

From Mason, Tipton Co., Tenn., for Monrovia.

24	Jacob Mordecai Davis...	54	Wheelwright.	R. & W.	
25	Caroline Davis.....	25	.....	.....
26	Thomas N. Davis.....	3	.....	.....

From Philadelphia, Tenn., for Bealey.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
27	Richard Upton.....	40	Blacksmith.	Read.	
28	Caroline Upton	36			
29	Silvie Jane Upton.....	15			
30	Hersey Upton.	13			
31	Thomas Upton.....	9			
32	Melvina Upton.....	6			
33	Burnela Ann Upton....	4			
34	Peter Franklin Upton..	1			
35	William Coleman.....	29	Farmer.		
36	William Harvey Bacon.	26	Farmer.		

From Windsor, Bertie Co., N. C., for St. Paul's River.

37	Alonzo Hoggard.....	47	Farmer.	R. & W.	Baptist.
38	Nancy Hoggard.....	42	.....	.....	Baptist.
39	Joseph Blunt Hoggard.	21	Farmer.	Read.	
40	Penelope Hoggard.....	17	.....	R. & W.	Baptist.
41	Vanderheiden Hoggard.	14			
42	Reynoldson Hoggard...	7			
43	Henry Hoggard.....	5			
44	Mattie Hoggard.....	2 mos.			
45	Robert Branch.....	26	Carpenter.	.....	Baptist.
46	Catharine Branch.....	23	.....	Read.	Baptist.
47	Charley Branch.....	7			
48	Emma Branch.....	4			
49	Solomon York.....	38	Farmer.	Read.	Baptist.
50	Adeline Bond York.....	36	.....	.....	Baptist.
51	Washington York.....	18	.....	Read.	
52	Hannah York.....	16			
53	Affie York.....	12			
54	Esther York.....	9			
55	Margaret York.....	6			
56	Pheaton York.....	5			
57	John York.....	4			
58	Mary York.....	1			
59	Henry Reynolds.....	35	Blacksmith.	Read.	Baptist.
60	Rachel Reynolds.....	26	.....	.....	Baptist.
61	Westerd Reynolds.....	4			
62	York Outlaw.....	23	Farmer.		
63	Thomas Outlaw.....	19			
64	George Outlaw.....	17			
65	Cato Bond.....	36	Farmer.		
66	Marine Bond.....	29			
67	Patsey Bond.....	13			
68	James Bond.....	5			
69	Joseph Bond.....	3			
70	William Bond.....	1			
71	Shadrach Gilliam.....	60	Farmer.		
72	John Foulk.....	23	Farmer.	.....	Baptist.
73	Anna Maria Foulk.....	25	.....	.....	Baptist.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
74	Daniel W. Foulk.....	11			
75	Matthew G. Lawrence...	45	Farmer.		
76	Maria Lawrence.....	50	.....	.....	Baptist.
77	Clara Lawrence.....	13	.....	.....	Baptist.
78	Mack Lawrence.....	11			
79	Lila Lawrence.....	8			
80	Ann Lawrence.....	7			
81	Romulus Lawrence.....	5			
82	Heriah Lawrence.....	4			
83	Mary Ellen Lawrence...	2			
84	Armistead Lawrence...	6 mos.			
85	Henry Askew.....	27	Farmer.	Read.	Baptist.
86	Anika Askew.....	20	.....	.....	Baptist.
87	Mary Jane Askew.....	1			
88	Andrew Askew.....	22	Farmer.	Read.	
89	Rachel Askew.....	17			
90	Daphney Roulhac.....	50			Baptist.
91	Alexander Roulhac.....	43			Baptist.
92	Ann Eliza Roulhac.....	25			
93	Ann Maria Roulhac.....	4			
94	Fanny Roulhac.....	27			
95	Viney Roulhac.....	12			
96	Clara Roulhac.....	8			
97	Daphney Roulhac.....	5			
98	Roxana Roulhac.....	3			
99	Jane Roulhac.....	27		Read.	Baptist.
100	Henrietta Roulhac.....	10			Baptist.
101	Nero Roulhac.....	4			
102	Peter Sutton.....	23	Farmer.		Baptist.
103	Easter Sutton.....	21			Baptist.
104	Samuel Sutton.....	2			
105	Mary Eliza Sutton.....	2 mos.			
106	Dawson Jenkins.....	27	Farmer.		Baptist.
107	Benjamin Askew.....	27	Farmer.		Baptist.
108	Frederick Hoggard.....	40	Farmer.		
109	Hagar Hoggard.....	42			Baptist.
110	Henry Hoggard.....	17			Baptist.
111	Margaret Hoggard.....	13			
112	Celia Hoggard.....	12			
113	Deborah Hoggard.....	5			
114	Hannah Ann Hoggard.....	20			Baptist.
115	Lizzie Holley.....	19			Baptist.

From Jamesville, Martin Co., N. C., for St. Paul's River.

116	John B. Munden.....	45	Farmer.	R. & W.	
117	Emily Munden.....	41			
118	William Watson.....	18	.....	Read.	
119	George Robert.....	1			
120	John Smith.....	50	Farmer.		Methodist.
121	Celia Smith.....	35			Methodist.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
122	Ella Smith.....	13			
123	Alice Smith.....	11			
124	Leah Smith.....	3			
125	George Latham.....	15			
126	Wilson Slite.....	27	Farmer.	.....	Methodist.
127	Maria Slite.....	21			
128	Lula Slite.....	5			
129	David Slite.....	2			
130	Nathan Bridges.....	28	Farmer.	.....	Baptist.
131	Matilda Bridges.....	27			
132	Henry Bridges.....	8			
133	Arabella Bridges.....	3			
134	Rosanna Bridges.....	2 mos.			
135	Cooper Bowen.....	35	Farmer.	Read.	Baptist.
136	Lucy Bowen.....	28	.....	Read.	Baptist.
137	Isaac Bowen.....	12			
138	Mary Bowen.....	9			
139	Jordan Wilson.....	52	Farmer.	Read.	
140	Catharine Wilson.....	36	.....	.....	Baptist.
141	Anthony Wilson.....	13			
142	Andrew Wilson.....	6			
143	Augustus Freeman.....	21	Farmer.		
144	Harmon Saunders.....	21	Farmer.	Read.	
145	Silas McClees.....	32	Farmer.		
146	Jool Saunders.....	22	Laborer.		
147	Mary Frances Oden.....	18	.....	Read.	
148	Ferreby Rhodes.....	42	.....	.....	Baptist.
149	Henry Clements.....	22	Farmer.	R. & W.	
150	Violet Clements.....	18			
151	Mingo Alexander.....	35	Farmer.		
152	Charles Alexander.....	27	Farmer.		
153	Jane Alexander.....	19			
154	Mary E. Alexander.....	1 mo.			
155	Gray Spate.....	25	Farmer.	Read.	Baptist.
156	Mary Jane Spate.....	20	.....	.....	Baptist.
157	Moses Spate.....	1			
158	Jeremiah McDonald.....	21	Farmer.		
159	George Moore.....	19			

From Galveston, Texas, for Monrovia.

160	Henry Gomez.....	30	Teacher.	R. & W.	
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NOTE.—The foregoing-named persons make a total of 13,153 emigrants settled in Liberia by the American Colonization Society.

DISPUTE BETWEEN ENGLAND AND LIBERIA.

We have been made aware, by letters from London and from Monrovia, of a misunderstanding between the Governments of England and Liberia, growing out of the claim of the latter to the Manna and Gallinas countries on the West Coast of Africa, and its recent assertion of sovereignty over the territories. The facts in the controversy are so fully and conspicuously presented by the Liberian correspondent of the *New York Tribune*, that we give it place instead of the correspondence itself, or any remarks of our own.

MONROVIA, LIBERIA, *September 20, 1869.*

I hasten to give you an account of an affair that well illustrates the character of British authority, and shows how ready it is to make a "haughty ultimatum" when it is dealing with a small and defenceless nation. In March and December, 1850, the Republic of Liberia bought from the natives the Manna country, which forms a part of the Northwest territory of that Republic; and in April of that year we had purchased the Gallinas country, which joins the district of Manna on the Northwest, and is situated considerably to the Southeast of the Jong River, which forms our boundary line on the Northwest. The celebrated Pedro Blanco formerly kept his slave factories or barracoons at Gallinas, and it is owing to the continued efforts of the Liberians that an end has been put to an accursed traffic at that and other points on the West African Coast. At the time we purchased Gallinas, the present chief, Prince Manna, was only an inferior chief, and had but little to do with that transaction, though he signed the deed of cession, as did also Chief Rogers, who was the ruling chief of the country. Some years after this Manna became the principal chief of Gallinas. He has continued to acknowledge our authority until within the last few years.

For several years past numbers of the half-civilized, half-heathen Congoes and Arkoos, who have been taken out of the slave ships and settled at Sierra Leone, have found their way down into our Northwest territory, for the purpose of trading with the natives, and have smuggled their goods into the country through the Gallinas and Manna rivers, without going to Robertsport, the nearest port of entry, and paying their custom dues. These people tell Prince Manna and the other chiefs of Gallinas, and the head-men of the Manna country, that if "the American dogs"—as they call us—were driven out of the country, they would then be able to sell their goods to them much cheaper, as they would not then have to pay duties. By such arguments they have influenced Manna and his head-men not only to deny our right to Gallinas, but also to carry war into the Manna country, to compel the chiefs of that section to join him in hostility to us. The chiefs of the Manna country are hostile to Prince Manna and his Gallinas people, and are friendly to our Government, as we save them from those cruel wars formerly brought upon them by the slavers and the Gallinas people.

Last February an armed force was sent up to the Manna country, for the purpose of compelling Prince Manna to return to his own country, the Gallinas, and of seizing the goods and breaking up the trading factories of the Sierra

Leone people dealing unlawfully in our territory. Prince Manna retreated, but the factories in the Manna country were broken up, and the schooner Elizabeth, lying in the Manna River, and a portion of their goods, were seized, and were condemned in the Admiralty court, the goods being sold upon decree. In breaking up these factories a number of letters were found, written by residents of Sierra Leone, in which they encouraged each other to resist our officers; and in several of them, written by one George M. Maccauley, he urges his friends to get swords and guns and defend themselves, and call on the natives to assist them. He tells them that should they see any Americans—as they call us—coming toward them, they must “stop them far off;” and he expressly hopes the natives “will kill all the American dogs!” This man was arrested and tried for conspiring with others to incite the natives to resist our authority and to make war upon us. He was convicted and sentenced to pay a fine of \$500, for the payment of which he was allowed to give a bond. These persons represented their cases to the Governor of Sierra Leone, and he sent a communication to our Government, stating that we had illegally seized the English schooner Elizabeth, while anchored and trading at Manna River, and that we had damaged British subjects to the value of £3,000, which we must refund.

Our Government replied to this by asserting our right to that territory, and our right, consequently, to punish all persons violating our laws in that section. We also proposed to submit the question of our territorial boundary to the United States Government. We also sent letters to the British Government, through our Consul-General, representing that we have frequent admissions of their officials, as well as deeds of cession and other evidences, to prove our right to that territory. About the year 1852, the Earl of Malmesbury, then Foreign Secretary, in his correspondence, admitted our claims. Two or three years ago, when the celebrated Jules Gerard was murdered by the natives on one of the rivers near our Northwest boundary, the then Governor of Sierra Leone informed the French naval officer, who called there to demand satisfaction for the death of Gerard, that all that territory belonged to Liberia; and, in 1862, a map of Liberia, drawn by the hydrographer of the Admiralty, was presented us by the British Government, on which both the countries of Gallinas and Manna are designated as belonging to Liberia, the date of the acquisition of each being marked on the map. Notwithstanding all his admissions and the evidences of our title to these territories, it now suits John Bull to ignore our title, disavow all his former admissions, and to dictate what he calls “reasonable demands,” because we are not able to oppose force with force, as we assuredly would if only able. And why does he take this course with a Christian nation with which he is in friendly treaty relations? He does not claim these territories, nor does he want them, but simply because his semi-civilized, semi-Christianized population of Sierra Leone wish to defraud us of the duties they have to pay.

On the 9th of this month the mail from England brought us a dispatch from Lord Clarendon, informing our Government that the Governor of Sierra

Leone had been instructed to call at Monrovia and demand that the schooner Elizabeth be delivered up immediately, and that we also pay \$16,000 for the damage done to British subjects by the seizure of their goods and destruction of their factories in the Manna country; that if we did not at once comply with these "just demands," the Governor would place the matter in the hands of the naval officer, who would act as the exigencies of the case might require; and, finally, that our proposal to submit the question of our boundary to the United States Government could not be thought of until we complied with the demands made for wrongs done to British subjects.

On the 10th instant, the British ships-of-war Sirius and Petrel anchored in our harbor, and about four o'clock of the same day we received a dispatch from His Excellency J. J. Kendall, Administrator-in-Chief of the West African Settlements, informing us that he was there, on board the Sirius, to demand the immediate delivery of the schooner Elizabeth, and the payment of £3,370 9s. 11d. for damages sustained by British traders through our illegal seizure of their goods, and the delivery to him of the bond given by Macauley, with all other bonds given by British traders, in connection with these matters. He further said that if his demands were not at once complied with, he would put the matter in the hands of the naval officer commanding that squadron. Our Government replied, inviting him ashore to a personal interview with the President, and informing him that since his instructions had been received our Consul-General in London had laid documentary evidence before Lord Clarendon, and had made a proposition to his Lordship, which we had reason to hope would cause him to take another view of the subject, and, perhaps, cause an alteration of his instructions.

On the 11th, about two o'clock P. M., Governor Kendall replied to our communication, saying that he was willing to see the President on board the Sirius, if he wished an interview, but he did not see that it would be in any way beneficial to either party, as he was not here to discuss questions of territory, nor any question of right and wrong between his Government and ours; but he was here to enforce the just demands of his Government. He also informed us that the officer who brought his dispatch had instructions to wait until four o'clock P. M. that day for our answer, and then he would return on board; and that if no answer was received to his demands, he would consider it as a refusal of them, and would thereupon "immediately put the matter in the hands of the naval officer commanding this squadron, who will at once proceed to act as the exigency of the case requires." He added that he hoped we would see the necessity of complying with his just demands.

We had no alternative but to yield, for without either a fort or ship it was impossible for us to resist. We answered that, understanding from the expressions in his last dispatch that an immediate bombardment would follow our refusal of Governor Kendall's demands, and being unable to oppose force with force, we felt compelled to yield, but at the same time asserted the rectitude of the course we had pursued. We were compelled to deliver up

the schooner Elizabeth, to surrender Macaulay's bond, to pay down \$2,400, and give the bond of the Government to pay the balance of the demand in installments of six months each, commencing from the first day of January, 1870. As soon as it was known that we had to submit to those hard terms, the patriotic citizens came to the aid of the Government, and the amount that was to be paid down was soon raised, so that by Thursday, the 16th instant, the whole shameful matter was settled.

DEPARTURE OF OUR FALL EXPEDITION.

The friends of African civilization and evangelization will be gratified to learn that the usual fall expedition of the American Colonization Society has just been despatched for Liberia. On the 3d November, their superior packet, the Golconda, sailed from Baltimore with fourteen emigrants, and, on the 11th instant, one hundred and forty-six emigrants were embarked on her in Hampton Roads by steamer from Norfolk. Of these one hundred and twenty-three are from North Carolina, twenty-two from Tennessee, one from Texas, and fourteen from Pennsylvania, making a total of one hundred and sixty. Thirty-five are communicants of the Baptist Church, eight of the Methodist Episcopal Church, and one of the Church of God, making forty-four in all. Twenty-six can read, and fifteen can read and write, one having had the advantage of a liberal education. Thirty-five are farmers, three blacksmiths, two carpenters, one laborer, one wheelwright, one teacher, and one minister. Ninety-four are over twelve years of age, fifty-five are under twelve and over two, and eleven are under two years old. The people are of a good class, and well prepared to succeed in a new country. In addition to the outfit which they brought with them, it is supposed that they purchased some \$1,200 worth of hardware, dry goods, &c., at the ports of embarkation.

The emigrants, with but a few exceptions, have chosen to locate on the St. Paul's River, not far from the first falls or rapids, thus helping to strengthen the communities already planted on the banks of that valuable stream, and at the same time forming advanced links in a chain of settlements extending inland. Those from Windsor, North Carolina, of whom fully one-third are communicants of the Baptist Church, have been selected as the representatives of the generous gift of one thousand pounds made some months since by Robert Arthing-

ton, Esq., of Leeds. They have been named the *Arthington Company*, and their settlement is to be called ARTHINGTON, in honor of their and our enlightened English friend. Those from Pennsylvania and from Jamesville, North Carolina, have been designated the *Brewer Company*, and are also to found a new community on the St. Paul's, opposite to Arthington, to be known as BREWERVILLE, at the suggestion and in compliance with the wishes of the Board of Managers of the Pennsylvania Colonization Society, who have appropriated the means for their passage and acclimation out of a legacy made them by Charles Brewer, Esq., late of Pittsburg, Pennsylvania, an old Vice-President and frequent benefactor of that and this Society.

The Golconda has the following-named cabin passengers: Dr. James Hall, who visits Liberia for the ninth time, the first in 1831, as Physician of the American Colonization Society, and the second in 1833, when he founded the flourishing settlement of Cape Palmas; Hon. Joseph J. Roberts, the first President of Liberia, re-elected three times, and for the last five years President of Liberia College, again returning with his wife to the land of their adoption; Hon. S. P. Fiske and wife, of New Hampshire; Rev. Joseph W. Norwood, of Philadelphia, Missionary of the Protestant Episcopal Church, with his wife and child; Mr. Thomas Lilason, of Blairsville, Pennsylvania, a returned emigrant, now going to introduce a preparation or paint intended to prevent the decay of timber in houses or elsewhere in use; and Mr. John B. McConnell, a sugar planter, from St. Croix, West Indies, who responds to the invitation of a sugar grower and maker to join him on the St. Paul's.

HON. ROBERT J. WALKER.

The death of this eminent lawyer and statesman, which took place on the 11th November, in Washington, D. C., removes another link connecting the present with the early days of the Republic. Born in Northumberland, Pennsylvania, in 1801, and commencing the practice of law in Pittsburg, in 1821, he became known as an advocate of the nomination of General Jackson for the Presidency. In 1826 he removed to Natchez, Mississippi, and in 1835 was chosen to represent that State in

the United States Senate. He bore an influential relation to the administration of General Jackson, and to that of Mr. Tyler; and was appointed Secretary of the Treasury by Mr. Polk in 1845. He remained in office until the close of Mr. Polk's term, when he resumed the practice of law. During Mr. Buchanan's administration he was appointed Governor of Kansas, but soon resigned, and has since remained in private life and the practice of his profession, principally in the Supreme Court of the United States.

Mr. Walker was long deeply interested in the cause of African Colonization, and made an address at the Thirty-Second Anniversary Meeting of the American Colonization Society, of which he continued a Vice-President since January 16, 1849.

DR. LIVINGSTONE'S EXPLORATIONS.

At a meeting of the Royal Geographical Society, in London, on November 8, a special despatch, sent to the British Secretary of Foreign Affairs, was read, in which Dr. Livingstone, under date of July 8, 1868, sixteen months previous, gives an extended and interesting account of his African explorations up to that time, and expresses the belief, from what he has seen, together with what he has learned from intelligent natives, that the chief sources of the Nile arise between 10° and 12° south latitude, or nearly in the position assigned to them by Ptolemy. It seems certain, in his opinion, that the springs of the Nile have heretofore been searched for very far too much to the north.

The lakes now described by Dr. Livingstone are of considerable size, probably from five to ten days' march in length, like Nyassa, Tanganyika, and the Albert Nyanza, overhung by high mountain slopes, which open out in bays and valleys, or leave great plains, which, during the rainy season, become flooded, so that caravans march for days through water knee-deep, seeking for higher ground on which to pass the night. The country abounds with large game and domestic cattle.

Dr. Livingstone refers to his personal hardships and valuable labors with the modesty of true genius, when he says: "I comfort myself with the hope that, by making the country and

people better known, I am doing good; and by imparting a little knowledge occasionally I may be working in accordance with the plans of an all-embracing Providence."

ITEMS OF INTELLIGENCE.

THE AMERICAN MINISTER TO LIBERIA.—We learn through Hon. and Rev. John Seys, that both himself and Mrs. Seys are quite well, and that he has instituted "a circulating library" for the benefit of the teachers and elder scholars of the Methodist Episcopal Sunday-School in Monrovia, of which he is the Superintendent.

PRESIDENT PAYNE.—We sincerely sympathize with the President of the Republic of Liberia, who was bereaved of his youngest son on the morning of October 5. The President has for many years been a minister in the Methodist Episcopal Church.

CHAPLAINCY OF THE GAMBIA.—We are happy to note the permanent appointment of the Rev. George Nicol, native pastor of Regent, to the vacant post of Chaplain at Bathurst, Gambia. Having been strongly recommended by Governor Kennedy, and supported by influential friends in England, Her Majesty has been graciously pleased to confer the appointment on Mr. Nicol. *Day Spring.*

THE LATE REV. S. REUTLINGER.—In the year 1865, Rev. S. Reutlinger, then laboring in Wisconsin, wrote to the Committee, offering himself as a missionary. He was born near Zurich, in Switzerland, in 1838, and studied for a missionary at the Basle Mission House. When his course was completed, the Basle Society were unable to send him to Africa for the want of funds. He came to this country, and was pastor for a time of the German Reformed Church at Ashford, Wisconsin. There he wrote, "I cannot be at peace; the call to the foreign field seems clearer than ever, although I have tried to persuade myself that I was here at my post of duty." In harmony with his wishes, and with the demands of the work, he was appointed, in 1866, to Corisco, to which country he sailed the same year, and in January, 1867, he landed on the island of Corisco. With energy and zeal he devoted himself to the work, and has labored efficiently both on the island and on the mainland to win souls to Jesus. On the 9th of June he started from Benita to go into the interior, and to a point never yet reached by a white man. On the road he was attacked in the head and face with erysipelas. It was some days before this fact reached Benita, when Dr. Nassau started to his relief. The disease, during this time, was unchecked by medicine. He was brought back to his station at Benita, but all the remedies tried to conquer the disease proved unavailing, and he sank to rest on the morning of July 17. His widow hopes to remain at her post and continue her work among the women at Benita.—*Foreign Missionary.*

AN ASIATIC RACE IN SOUTH-WESTERN AFRICA.—Recent travelers in South-Western Africa have discovered a new race, called the Boas, apparently of Asiatic origin. They occupy a fertile tract of country, stretching from the coast inward to Lake Ngrrie, and from Walfisch Bay on the south to the Cunene river on the north. They are red rather than black complexion, with curly hair, never wooly, of regular features, and fine forms. They are far more civilized than most of the African races, have a graded government, good roads, and a vigilant police. Travelers and hunters are hospitably received, and can pass through the kingdom without difficulty, but foreign traders must have the endorsement of a responsible citizen before they can reside in the country. They have a religion, resembling so closely the Parsee faith, as to leave no doubt of its Persian origin. They worship no idols, but believe in one Supreme Being, omniscient and omnipotent, and worship Him in the symbols of fire and sun. Like the ancient Persians, they keep the sacred fire burning continually on the altar. They believe also in a powerful evil spirit, like Ahriman, who is always plotting mischief, but is held in subordination to the Supreme Being, and compelled in the end to work out good. They are said to be an honest, industrious, temperate people, far more regardful of their word, and maintaining a higher morality than most of the African races.—*Providence Journal*.

Receipts of the American Colonization Society,

From the 20th of October to the 20th of November, 1869.

NEW HAMPSHIRE.			
By Rev. J. K. Converse, (\$12.)		<i>Richmond</i> —Mrs Orson Goodrich,	2 00
<i>Hanover</i> —Mrs. Daniel Blaisdell,		<i>West Randolph</i> —H. R. Stoughton,	\$2; H. S. Holman, R. Leath, E.
President Asa Smith, each \$5;		Pierce, Judge Wait, each \$1;	
Rev. Dr. Noyes, \$2.....	12 00	Cash, 50 cents.....	6 50
VERMONT.		<i>Burlington</i> —Additional: J. W.	
<i>Ensbury</i> —Geo. Adams, a Friend,		Campbell, \$10; Gen. Stanard,	
each \$5, per Geo. Adams, Esq....	10 00	Col. L. Platt, B. H. Dewey, each	
By Rev. Dr. Orcutt, (\$7.)		\$3; W. H. Stone, G. L. Barstow,	
<i>Montpelier</i> —Judge Baldwin, \$5;		A. Prouty, each \$1.....	28 00
Cash, \$2, for Liberia College....	7 00	<i>Bethel</i> —Mrs. Chapman, L. D. Hor-	
By Rev. J. K. Converse, (\$132.65)		ton, J. E. Sargeant, C. Wil-	
<i>Winooski</i> —Col. Meth. Ch., to con-		liams, each \$1.....	4 00
stitute Rev. NELSON O. FREE-		<i>South Royalton</i> —M. S. Adams, E.	
MAN a Life Member.....	30 00	Flint, J. B. Durkee, each \$2;	
<i>Charlotte</i> —Col. Cong. Ch.....	20 00	Win. Bain, D. C. Moore, C. M.	
<i>St. Albans</i> —G. Merrill, \$15; J. W.		Lamb, Edward Foote, Win.	
Newton, Hon. J. G. Smith,		Tarbell, each \$1.....	11 00
Hon. W. C. Smith, each \$10;		<i>White River Village</i> —E. W. Mor-	
A. M. Clarke, J. H. Hobart,		ris, J. W. French, each \$10;	
each \$5; Hiram Bellows, H. M.		Messrs. S. E. & S. M. Pingry, \$5;	
Stevens, M. A. Seymour, E.		Dr. R. F. Eaton, \$2; Benj. Dut-	
H. Huntington, A. H. Mason,		ton, J. H. French, each \$1.....	29 00
C. Wyman, each \$2.....	67 00	<i>Northfield</i> —Dr. Wm. McLearn....	10 00
<i>Fair Haven</i> —Col. Cong. Church,		<i>St. Johnsbury</i> —Franklin Fair-	
\$12.85; Col. Meth. Church, \$3.30;		banks, Thaddeus Fairbanks,	
Joseph Adams, \$5; C. Reed, \$3;		each \$30; Hon. M. Kittridge,	
J. Perkins, Mrs. S. W. Bailey,		E. Peck, each \$10; Col. First	
each \$1.....	31 15	Cong. Ch., \$6.50; Col. Meth. E.	
<i>Hydesville</i> —J. T. Freeman, Jas.		Ch., \$7.50; Francis Brigham, \$5;	
Wiswell, each \$1.....	2 00	C. S. Dana, \$3; Mrs. H. Fair-	
		banks, W. W. Thayer, Mrs. M.	
		Kittridge, each \$2; J. C. Bing-	
		ham, Mrs. F. Stockwell, B. B.	

