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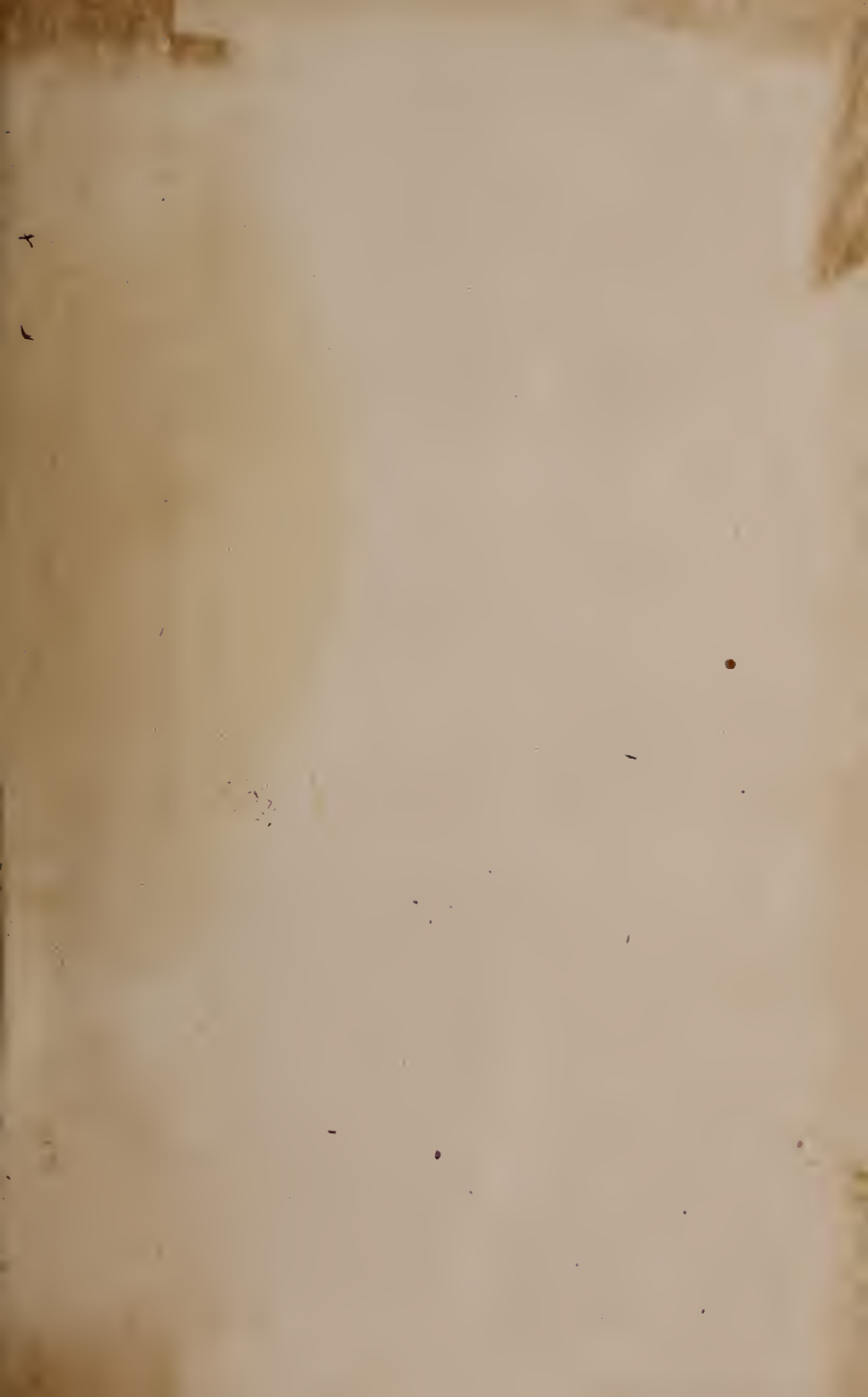
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THE AFRICAN REPOSITORY.

Vol. XXVII.]

WASHINGTON, JANUARY, 1851.

[No. 1.

Missionary Aspect of African Colonization.

THIS is the title of an interesting Address which was delivered first before the Young Men's Colonization Society of St. Louis, and subsequently before the Colonization Society of St. Charles, Mo., by the Rev. James A. Lyon, Pastor of the Westminster (Pres.) Church, St. Louis. It was our intention at first to furnish our readers with selected extracts from this address; but, on further consideration, we concluded to publish it unabridged; feeling confident, as we do, that most, if not all, of our readers will be pleased to have the privilege of perusing it in the connected manner in which it was delivered. And we think that no unbiassed person can question the truth of the positions therein assumed, in reference to the blessings which, in the order of Divine Providence, are being evolved out of the slave trade, through the instrumentality of the colonization enterprise.

Though the ways of Providence are often inscrutable to us—though we cannot fathom the deep things

of God—cannot always fully understand the designs of Infinite Wisdom; yet, we believe that the hand of God is clearly recognizable—that the special interposition of Divine Providence is unmistakably exhibited—in the enterprise of African colonization—in the planting of the standard of our holy Christianity in that benighted land, through the agency of Christian colonists, emigrating from Christian countries, and carrying with them and introducing among the ignorant and degraded aborigines, habits of civilized life, and the gospel of peace and salvation. And thus we perceive that God, in his infinite wisdom, is bringing good out of evil—converting the filthy tide of avaricious speculation into the clear and beautiful stream of peace and love.

And further, we may state, that amidst the exciting elements of party tactics, and the enthusiasm of sectional jealousies, which have tended to interrupt the harmony of our political confederacy, we can recognize the same hand of unerring

Wisdom slowly but surely directing the affairs of this great Republic in such a manner as to work for His glory, by bringing about events that will greatly facilitate the work of Africa's redemption—a work that must be accomplished mainly through the agency of colored emigrants from the western world.

We therefore regard the enterprise of African colonization as worthy of encouragement; not only because it presents an inviting asylum to the colored people of this country, who never can enjoy equal

immunities with the whites; but because it is the chief instrumentality which the Almighty designs to employ in carrying out His wise purposes with reference to Africa—in spreading the light of the lamp of life and salvation among the benighted inhabitants of that dark land. And, we may add, that we believe it will prove to be one of the principal conservative agencies for the preservation of the blessings of peace and harmony throughout our wide-spread Union.

Letter from the Rev. H. W. Ellis.

THE following letter was sent to us by a gentleman of Alabama, to whom it was addressed by the Rev. H. W. Ellis, who is familiarly known to many of our readers as the "learned black blacksmith"—an appellation which is certainly correct so far as regards color, and also correct in regard to intellectual acquirements, considering the circumstances under which he was situated in this country; though, as our readers will perceive in this letter, (which we give without any other alteration than the omission of a paragraph containing information respecting the arrival of immigrants, and which we omit for the sake of brevity,) he has not yet acquired that polished style which is exhibited in the writings of the learned white blacksmith of Massachusetts. Yet, in view of the different circumstances

under which Burritt and Ellis have been situated, we are inclined to believe that the latter presents an example not less extraordinary than the former—an example of what may be accomplished by dint of patient perseverance, even under the most discouraging circumstances.

MONROVIA, LIBERIA,
West Africa, April 15th, 1850.

Honorable and very dear sir:—
Your very interesting letter of inquiry, dated July 24th, 1849, I received per Liberia Packet. Everything contained in this friendly communication was gratifying in the highest degree; and I now write in answer—which letter leaves myself and family well, and I trust that a good Providence may conduct it safe to you, and may find you and yours in the enjoyment of health and happiness. I shall try to answer your inquiries in order. And first, as regards the intellectual condition of the people, and whether they

manifest much desire for intellectual improvement? And here, sir, when we bear in mind that we seldom see much exhibition of intellectual strength, in the entire absence of literature, and mental culture, I can safely affirm that Liberia, in this respect, is a grand exception; for after we shall have made an investigation of the people's general intellectual effort to honorably sustain the national position which they have been providentially called to occupy, we shall be brought perhaps to the Jews' inquiry: "How knoweth these men letters, having never learned?"—Having a great love of liberty and republicanism, their national intelligence is called into exercise, and thus many show surprising mental faculties, even without any education whatever; but several of them can read and write, and but very little more; and some again, and of these a majority, that understand arithmetic, have labored to improve themselves by reading history, law, &c. Our men of the best business are chiefly of these. There are, however, a few who may, in this country, be called educated men. Some of our chief officers of government are of the latter, together with a few Gospel ministers and school teachers.

Secondly. You wish to know whether the younger portion of our community desire intellectual improvement? I answer: our youth far surpass our elder men in this trait. Our elder men are compelled to use what intellectual knowledge they have at command, without much effort for improving, only so far as this can be effected by use. Our youth think, and very correctly too, that the amount of education that the seniors generally possess is inadequate to the task before them; so that they (the youth) many of them, (but not all,) are

using every means in their power for intellectual improvement.

Thirdly. You mentioned those who have grown up in slavery.—Now of these, strange as it may appear, many are our most useful citizens, fill high offices and places of trust faithfully, with honor to themselves, and benefit to their country. A majority of the people have been slaves.

Fourthly. What is the probable number of books in Monrovia; and what their general character? A: We have in this place four schools in all: one kept by a citizen lady, (Mrs. Frances Moore;) a second by or under the auspices of the M. E. Mission, a third, and by far the best preparatory school in this place, is kept by Mr. B. V. R. James under the auspices of the "Ladies' Benevolent Society of New York City," and a fourth, kept by myself, a classical or high school, supported by the "Presbyterian Board of Foreign Missions," at New York. In the first two schools they have perhaps 150 common school-books, the third, ("N. Y. Ladies',"") have perhaps 300 books of the best kind; there are, in all, 450 books; but our high school has a library of two thousand volumes, consisting of all kinds of books, maps, globes, a philosophical apparatus, &c., &c. You wish to know if the citizens generally possess libraries. A: Nearly all those of Monrovia have tolerable libraries, and several have extensive libraries.

Again. What is the general capacity of children? A: The children of Liberia are exactly like those white children in America; and as this part of our community have the best opportunity to equal the corresponding part in America, their equality can be better seen, and as remarkable as this branch of society is, old persons had not the opportunity of seeing much of it where we

came from, so that many think our children have more penetrating minds than those of America. This supposition arose out of the above mentioned circumstance, but it is not well founded. The fact is, if there be any difference, it is in this, perhaps the children in Liberia learn as fast, if not faster, for the first few years; but it may be that the young Americans continue their mental improvement the longest. I think, though, that there are circumstances by which we can, after awhile, better account for the facts just alluded to. I think it most probable that the "Lambs stop eating because the shepherds get out of corn!" The children stop learning, when their teacher cannot teach them any further—but this sad state of things does not exist at present.

You wished to know what would be the principal articles of commerce? A: The products of the soil, of course. But which? you may ask. I must name what have been and are now, which are these: Palm oil, camwood, ivory, &c.; but our chief dependants are sugar, arrow-root, ginger, and coffee, all of which are certain.

You inquire whether the labor of the natives of Africa could not be turned to some profitable channel? I suppose for our benefit and that of colonization. This induces me to mention a scheme, which we, (not to say the Republic,) an individual society, have in contemplation, and for which we implore assistance from our white friends in the south—a scheme that will facilitate the colonization enterprize, and benefit Liberia perhaps more than any thing that has been attempted in Africa. Which project is to open a road into the interior, say 150 or 200 miles at first, and extend when we can. This will ensure and secure to us the benefit of native labor.

Give us access to native territory; push forward civilization; give to us their "corn and wine," their rice, their cassadas, goats, sheep, and oxen, fowls, &c., &c, and their gold in the bargain. The advantages accruing to the natives from intercourse and trade with us would cause the slave trade to vanish like chaff before the wind.

Perhaps I have written more than you are willing to read, but I have a word of advice, and, I think, of consolation too, to my colored friends in Alabama. I am a pure and undefiled African, in every honorable sense of the word; I hope to live, labor and die in Africa; I love my color indeed, and in truth; and my unadulterated friendship and gratitude to the white man of the South will endure, if possible, longer than this mortal life. I strove, when with and under them, to make myself agreeable and happy: and now I am a thrice happy freeman. And by making yourselves agreeable and happy, causing all around you to be happy also, the Lord will provide for you, and your superiors likewise, and you will learn, as your friend has, this comfortable truth: That the path of duty is always the path of safety, and that all those who wish to be lovely must learn to be good. As long as it appears to be the will of the Lord, make yourselves, and all around you as contented and happy as possible, where you are. I do not think it to be the will of our Heavenly Father that you should leave home and go to any place except Africa. If your superiors say, Go to Liberia, come right along. But, excepting Liberia, go to no place, from Alabama, under Heaven.

I close with feelings of continual gratitude. Your most humble servant,

H. W. ELLIS.

From the Republic of Liberia.

By the Liberia Packet, which arrived at Baltimore on Friday last, we have received our files of the Liberia Herald to the 2d of October.

The Herald of Oct. 2d, contains the following account of the capture of a slaver off Loango, on the South coast. The vessel captured is probably the one which arrived at Baltimore a short time ago, in charge of Midshipman Shephard, of the Perry:—

“The U. S. Brig Perry, Lieut. Commanding Foote, is still in the Bights. A few weeks ago, off Loango, she captured a large American barque, fitted for 1000 slaves. The Perry was lying quietly at anchor, pretty close in shore, without any national insignia flying, and the master of the slaver, supposing her to be an English cruiser, ran boldly down with the American flag floating gracefully on the breeze,—nor did he find out his fatal error until a boat from the Perry was alongside his ship, and the boarding officer, looking up, discovered to the astonished scoundrel the absence of the English crown on the cap, and that the officer was verily an American. With all haste the fellow doused the United States flag and run up the Brazilian—turning to the officer, and audaciously inquiring—“Do you know, sir, that this is Brazilian property?” But the fellow reckoned without his host. He could produce no papers to sustain her Brazilian character—so she was marched off to the United States.”

The U. S. flag-ship Portsmouth, Com. Peck, bearing the pennant of Commodore Gregory, arrived at Liberia on the 20th of Sept., 15 days from Lagos, all well. She sailed again next day, for Porto Praya. The Liberian Government schooner Lark, R. Cooper, Esq., commanding, sailed from Liberia on the 12th

inst. for Cape Mount, Sugaree, Man-na, and Gallinas. Passenger, General Lewis, who is commissioned to close the negotiations for the purchase of the Gallinas territory—the political jurisdiction of which has already been ceded to the Government of Liberia.

The Herald announces that the long contemplated expedition, gotten up by the enterprising citizens of Grand Bassa, to penetrate into the interior, to explore the country, &c., was nearly ready, and would set out in a few days.—*Boston Traveler, Nov. 19th.*

LIBERIA.—We collect a few additional items from late Liberian newspapers, which are worth reprinting.

The Liberian government were applied to recently for their mediation between two African monarchs, to avert a threatened war. A commissioner was accordingly appointed and sent, to arrange the difficulty, if possible. But it was a difficulty of a singular nature, such as European monarchs and mediators are seldom called to adjust; and it might require wiser than European governments to effect a satisfactory adjustment. The case, as stated by the Liberia Herald, is as follows:

“Old king Bromley, favorably known to many of our merchants, while on a visit a few days ago, to Douwarro, a Golah Chief, for the purpose of adding another to his already large stock of wives, was seized and confined in ‘stick’—together with his whole *suite*, excepting one who escaped by the fleetness of his heels, and who brings the sad intelligence of the indignity offered to his master. It appears that, on demanding his betrothed, some dispute arose between Bromley and the parents of the girl re-

specting the amount some years ago agreed on, to be paid for the comely damsel, viz:—5 tiger teeth, 2 silver bands, 6 country cloths, 5 kroos of rice, 2 brass kettles, and 20 sticks of salt. The parents insisted that their daughter's surpassing beauty, which has been developed since the original engagement, entitled them to greater compensation than the value of the articles enumerated above. To this the king demurred, and threatened to possess himself of the girl by force; which threat aroused the town's people, and his Majesty soon found himself in 'limbo.'

"His chiefs and headmen, backed by kings Jimmy and Willey, have applied to the Liberia authorities to interpose in his behalf; otherwise they will be under the necessity, they say, of making war upon the Golah people. A commissioner has been sent to arrange the difficulty, and to procure the enlargement of the old fellow."

The Herald gives the following account of a meteor, seen from Monrovia on the evening of the 4th of August, in the eastern part of the heavens:

"It had a luminous appearance, resembling a ball of about two feet in diameter. It moved with great velocity towards the west, like 'Minerva's hasty flight from the peaks of Olympus to break the truce between the Greeks and Trojans.' At times it seemed to increase in brilliancy, so as to cast a dazzling light upon the earth, and then diminish again, until about 8 o'clock, when, with a report like the rumbling of distant thunder, it exploded, the particles diverging in every direction."

A serious difficulty appears to have arisen between the king of Dahomy and British residents in his dominions, instigated, as it would

seem, by slave-traders. The Herald says:

"We are not definitely informed with regard to the misunderstanding; it appears, however, that the slavers in that country, having become alarmed at the recent efforts of the British Government for the suppression of the slave trade there, conceived the idea of inducing the King to send out of his dominions all British subjects. The King, acting under this influence, has, on some frivolous pretext, issued orders to that effect; and has threatened to massacre all British subjects, commencing with the missionaries, found on his territory after a certain short period. So alarming and critical was the situation of the English in Dahomy, that Captain Forbes, of Her Majesty's brig Boneta, has been dispatched to England with the intelligence.

"If true, which we have no good reason to doubt, that those demidevils, to perpetuate their diabolical traffic, have procured these difficulties, we have to say that they have quite over-reached themselves, and will be caught in their own snare.

"The least unjustifiable violence committed on British subjects will be held a sufficient pretext, and Her Majesty's Government will most assuredly avail themselves of it—to blockade the Dahomy territory; cut off the communications by which the slave trade there is fostered; and be satisfied only with its total annihilation from His Majesty's dominions."

The Liberian authorities seem to have driven the slave trade effectually from their coast. An attempt had been made by a Portuguese felucca to land at Gallinas, but she was closely watched by a British brig of war, and proceeded to Trade Town, where her supercargo landed and endeavored to make a bar-

gain for some slaves. The Liberian Government schooner Lark was dispatched to watch her movements, which so alarmed the captain, that he sailed precipitately from Trade

Town, leaving the supercargo on shore. The supercargo was afterwards secured, and sent on board the British brig Hound.—*Boston Traveler, Nov. 22d.*

Items of Intelligence, from the Liberia Herald.

In addition to the foregoing notices from the Boston Traveler, we have cut from the Liberia Herald the following articles; all of which will doubtless be interesting to our readers.

THE SLAVE TRADE NO GO ON THE LIBERIAN COAST.—The Portuguese Felucca, which has been dodging about here for several weeks, and seen frequently off Gallinas, New Cestors, and Trade Town, has abandoned her purpose of procuring slaves from this part of the African coast. She was boarded off Gallinas, soon after her arrival on the coast, by an officer from Her Majesty's Brig "Wolverine." She, however, was not detained, the officer finding nothing on board which could be produced in evidence to condemn her as a slaver. It has been ascertained since, that while the "Wolverine" was in chase of her, the fellows threw overboard her slave equipments—and thus escaped being seized. Finding Gallinas closely watched, she proceeded to Trade Town, where the supercargo landed, and, it is said, offered cash for 100 slaves, payable in doubloons on delivery to him at the beach, on a certain day. The authorities in the meantime had obtained information of the real character of the vessel, and of the landing of a person from her at Trade Town, and without delay dispatched the Government schooner "Lark" to cruise off New Cestors, and Trade Town to watch her movements, and to seize her,

upon the first attempt to contravene our laws. Captain Patten, of her Majesty's Brig "Hound," Senior Officer of the Sierra Leone Division, had also received intelligence that the Felucca was after slaves, and in company with the "Heroine," was in search of her. These movements, and the constant presence of the "Lark" off Trade Town, alarmed the Captain; and he precipitately sailed for the South Coast, leaving the supercargo on shore at Trade Town.

—
THE 26TH OF JULY.—On Friday, the 26th ultimo, the third anniversary of Liberia's Independence, the usual demonstrations of public rejoicings were made throughout the Republic. In Monrovia, the arrangements for the day were suitable, and decidedly creditable to the City Authorities—who ordered and superintended them.

At 5 o'clock A. M. a gun from Montserrado's height, aroused the slumbering inhabitants of the vale, and announced to them the dawn of a nation's natal day. A signal from Central Fort announced the hour of eight, when the glorious Star and Stripes were hoisted at the Government House, State House, and Forts; the Government vessel, and the mercantile marine in port, were decked with flags and streamers. We also observed flags flying at a number of private residences. At an early hour the uniformed companies of the 1st Regiment, ordered out as an escort, under the Command of Lieut. Col. McGill, were in motion. At 12 o'clock the national salute was fired

from Fort Norris Battery, and was responded to from the battery of the Government schooner "Lark." The troops were then formed in line in front of the Government House, and received the civil officers with the usual salutes: the procession proceeded, headed by the Marshall, Capt. U. A. McGill, to the M. E. church, where an appropriate oration was delivered by Mr. John D. Moore; after which, the procession returned to the Government House, where the civil officers took a position in front of the "Saluting Flag;" the troops then filed off by the right, and marched pass in quick time, which ended the military display.

The ceremonies at the church reflect great credit on the Committee of Arrangements. The singing, led by Major Payne—if more puritanical than patriotic—was certainly executed admirably well; and the ladies and gentlemen who formed the choir are entitled to—and we take the liberty of presenting, which we beg they will accept, the thanks of their fellow-citizens. We understand that there were several large dinner parties in town. The Infantry, the State Fencibles, and the Artillery Companies each had a banquet, which was numerously attended.

In the evening, the *fête*, which was so long looked forward to, came off in the Senate Chamber: the old hall was filled to its utmost capacity. The company assembled at about 8 o'clock, when the presence of beaux and beauties inspired each other to extraordinary effort; the chit-chat went merrily on; the ladies were delighted, and the gentlemen were, by a strange kind of sympathy, the same way inclined. Amongst the company we noticed several ladies and gentlemen from the interior settlements. We think we never before witnessed, in Liberia, such an

array of beauty and fashion. At 10 o'clock supper was announced, and a sumptuous banquet indeed was spread. We noticed on one table an enormous *cake*, representing a well fortified castle, with the Liberian, the American, the English, and the French flags, beautifully intertwined, waving upon the battlements. Altogether it was a fine affair, and does honor to those who got it up: there is no use of talking, James and Moore do go-a-head of them all in getting up such things. The company did not disperse until a late hour, and when they did so, they all regretted that the hours had flown so fast.

THE GREAT STEAMSHIP ENTER-PRIZE.—We publish on another page extracts—which we doubt not will be read by our fellow citizens with great satisfaction—from several exceedingly interesting and encouraging letters recently received from eminent individuals in the United States, respecting the prospects of African Colonization, and the deep interest which is now every where manifesting itself, in that country in favor of Liberia.

The scheme of Judge Byran and others, for the establishment of a line of steamships between the United States and this country, is certainly a gigantic one, and we confess, that on reading their memorial to Congress---which our readers will find on our first page---we were not less "electorized and astonished" than was our American friend: and the first question which presented itself to our mind, too, was, "can any thing like the proposition be carried successfully out." In view of the capacity of the vessels to be employed, and the large amount of money necessary to build and equip them, it seemed to us that the scheme was impracticable,

and, indeed, at present unadvisable. We could not imagine how it was possible to employ such mammoth ships, 4000 tons each, profitably in the present incipient stage of our commerce, and the comparatively small number of our emigrants, now offering for Liberia. But upon reflection, we are frank to confess, our views are changed, and we are truly gratified to learn that the memorial has been favorably received by the Committee of the House of Representatives, to whom it was referred.

And we hope, ere this, a Bill has been presented, favoring the views of the memorialists, which will meet the concurrence of Congress.

We learn that Judge Bryan's proposition has been amended, so that in lieu of four ships, that the contract be for three ships of the size and character described in the memorial, and to make regular trips to and from Liberia; and in the homeward voyage, to touch at some of the Islands and Ports on the African Coast—beyond the limits of Liberia; thence proceed to Gibralta, and take the Mediterranean mails—to go into Cadiz, or some other port in Spain, to be designated by the Government—also into the port of Lisbon—and into Brest, or some other port in France, to be designated as above—and to proceed thence to London, and convey the mails to the United States.

This is, indeed, a grand scheme, and altogether worthy the patronage of the United States Government. The vast importance of such a line of steam ships to the commerce of that country must be evident to every one. With respect to Liberia, great and important results may be anticipated—the facilities thus afforded will, unquestionably, augment emigration, and greatly increase the commercial intercourse between Liberia and the U. States.

DEDICATION.—The P. G. D. of the I. O. Daughters of Temperance consecrated their Hall to the purposes of the Order, on the evening of the 24th ultimo. A number of ladies and gentlemen was present, by invitation, to witness the ceremonies. The hall was tastefully decorated and well lighted, and the Daughters appeared in their regalia to great advantage.

The dedication ceremonies were conducted by D. T. Harris, Esq. These closed, Mr. J. B. Phillips, a young lawyer of much merit, pronounced, in his best style, a neat and well-digested address, after which, and the benediction by the Rev. Mr. Warner, the Division, accompanied by their guests, repaired to the residence of the second Grand Mistress, where the closing ceremonies were indeed imposing, and exceedingly interesting,—the guests performing a conspicuous part. Nice "fixens" too, and cake excellent; but not a drop of wine to whet one's appetite or assist digestion.

FOREIGN.—We learn from an American paper, by the arrival of the "Liberia Packet," that President Zachary Taylor is no more, having departed this life in July after a *severe*, but *short*, attack of sickness.

According to the Constitution of the United States of America, Millard Fillmore (*Vice President under Taylor*) is now President of that Union. Upon the death of President Taylor—his cabinet having resigned—President Fillmore, upon induction to the Chief Magistracy, selected a *new cabinet*,—Hon. — Winthrop, of Mass. (formerly Speaker of the House of Representatives) being made Secretary of State.

The death of President Taylor, so sudden and unexpected, doubtless arrested for a while, the political ex-

citement which has pervaded the United States for two years past,—and while a nation shall be mourning the loss of a Chief Ruler, a *spirit may be imbued* which will exert a healthful influence upon the exciting topics of the day. We have no doubt, but the favorable feeling towards Liberia, possessed by President Taylor, will be revived in President Fillmore, who, we anticipate, will effect all he can for *our country*, and administer his own government in purity and patriotism, according to the spirit of that Constitution, which is at once his guide, and the safeguard of American liberty and independence.

SUMMARY.

HORSES.—Two fine little ponies from the interior arrived in town, a few days ago, and were purchased by Judge Benedict. Several horses have been brought down by the natives during the year; and we are pleased to learn that they thrive well in the settlements on the banks of the St. Paul.

SLAVER AGAIN.—The Portuguese supercargo, who was left on shore at Trade Town, passed up the coast, a few days ago, in a kroo canoe for Gallinas, and was there seized and sent on board Her Majesty's brig "Hound." We have not learned what disposition Captain Patten will make of him.

GLAD TO SEE IT.—The present corporation authorities of Monrovia are awake to their duty, and are stirring up the inhabitants with a "long pole." They tell us we must have our lots cleared of noxious weeds or they will be down upon us in a trice. The road they have thrown up, leading from kroo town, is an important improvement; and the opening of Ashmun street adds much to the appearance of the town. How would it answer for the Legislature to grant to the corpora-

tions the revenues arising from the sale of licences in the respective townships?

RICE.—Small quantities of new rice are coming in. The appearance of the crops indicates abundant harvests.

PRETTY GOOD.—Since the 18th ultimo Mr. D. Moore has cleared between 50 and 60 acres of land, and planted it in cotton, at an expense of about \$6 per acre. Liberia would go ahead if she only had a few more men of enterprize and capital.

BUILDINGS.—The Baptist church in this town is undergoing important repairs. It has been considerably enlarged for the better accommodation of the growing congregation. The round columns in front are pretty well executed, and add very much to the external appearance of the building.

A neat little Methodist church, of brick, is being erected in upper Caldwell.

The work on the M. E. Church seminary is rapidly progressing.

SHIPPING.—A few days since we walked along the wharves, and could but admire the many neatly modeled messengers of commerce which were moored in the stream, waiting for the Palm Oil season to open, and the high winds and sea to abate a little.

GRAND BASSA COUNTY.—The trade of Grand Bassa County has been exceedingly brisk during the season. The people are still anxious that the Cove should be settled as soon as practicable—which would greatly increase the commercial importance of the county.

SINOE COUNTY.—No news of importance has been received from Sinoe since our last; the crops are looking well; trade is dull; but the merchants are looking forward to the next season with high expectations.

CAPE PALMAS.—We are pleased to learn that Governor Russwurm's health is much improved, and that the state of the colony is decidedly encouraging. We notice that our

old friend Rev. John Seys has accepted the traveling agency of the Maryland Colonization Society, for the State of Maryland.

An Address

On the Missionary Aspect of African Colonization, by James A. Lyon, Pastor of the Westminister (Presbyterian) Church, St. Louis.

"Resolved, That African Colonization is but the last of a series of providences, as wonderful as they are gracious, the ultimate design of which, is to civilize and christianize Africa."

MR. PRESIDENT:—There is no theme better adapted to enlarge the mind—and to benefit the heart—and to impress us with a deep sense of the Goodness, Wisdom, and Justice of God—than that of a Divine Providence, reigning in, and ruling over, the affairs of men.

The student of Providence, which is but another name for the student of a just and accurate history, will be struck with the curious and wonderful fact, that God and Man have, for the most part, directly the opposite designs in view, in the accomplishment of the same events. For example: when the armies of Israel, six hundred thousand strong, set forward and pitched their tents in the plains of Moab, Balak, the king of that part of the country, having long heard rumors of the invincible prowess of this marching host that came up out of Egypt, became greatly alarmed, and sent messengers, with bribes in their hands and promises in their mouths, to Balaam, the son of Beor, a prophet, beseeching him to come and curse Israel.—Prompted by the hope of reward, he went. He, and the King, ascended into the high-places of Baal, on the tops of the mountains which commanded a full view of the hosts of Israel, spread out far and wide upon the plains below. They erected "seven altars," and offered their splendid sacrifices of sheep, and oxen, and rams. And the avaricious prophet took up his parable, but instead of *cursing*, behold, he "blessed" Israel! Again and again, the attempt was made to extort a curse, but again and again, it proved a blessing!

So when Joseph was sold into Egypt, the design of his wicked brethren, in this unnatural deed, was to frustrate the fulfillment of Joseph's dreams, which portended his future exaltation, and sovereignty over them. But by a curious and wonderful concatenation of events, this very act of theirs, so monstrous in its conception, so cruel in its execution, was made

the very means, in the hand of God, in accomplishing the very end which they designed to defeat! This Joseph himself declares, when, in order to allay the fear of his conscience-stricken brethren, he says: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

What a magnificent illustration have we of this singular truth, in the history of OUR OWN GLORIOUS COUNTRY! A great and mighty king, in order to crush the seedlings of civil and religious liberty, springing up in his soil, swore that he "would harry them out of his Kingdom"—that he would drag over them the iron tooth of persecution, until they should be eradicated and destroyed! And he did "harry them out of his Kingdom," and the poor "Puritans" were driven from post to pillar, and from pillar to post, until they landed, welcomed by the "rocking pines," that roared—and the breaking waves, that "dashed high," upon the ice-clad rocks of Plymouth, where they had "freedom to worship God;" and where they erected a standard of civil and religious liberty, whose streamers are stretching out over all nations, and whose majestic folds attract the admiration of the whole world, insomuch that our country, like the "mountain of the Lord's House," established on the tops of the mountains, "all nations flow unto it." Thus the very effort made by the British King, to crush civil and religious liberty, in the germ, was overruled by the providence of God, in establishing the grandest Empire of freedom the world ever saw; and which is morally certain, by its reverse influence, to undermine every despot's throne, crumble every galling sceptre, and dash every tyrant's crown to the dust.

A most wonderful illustration of this singular truth, is to be found in the history of the AFRICAN SLAVE TRADE. It is now beginning to appear manifestly, that what men designed as a gratification of the basest and most revolting cupidity, God designed as the means to christianize and civilize Af-

rica! Hence "African Colonization" has become one of the most interesting Missionary enterprises of the age, or of any age. It is a theme, which every Christian heart, that is alive with the true spirit of Christianity, must contemplate with delight.—And hence it is our object on the present occasion, to look at this wonderful move in God's providence—to turn aside, as Moses did at the burning bush, to see this great sight, and to hear and understand the voice of God in this matter—to contemplate, for a few moments, "The Missionary Aspect of African Colonization;" not only in order that we may see how the Lord, in infinite goodness and wisdom, "brings good out of evil"—a subject worthy of the contemplation of the most pious and devout, as well as of the most holy time and place—but that we may magnify the adorable mercy of God in sending the gospel to benighted Africa.—Such an exercise, whilst it enlarges our views, elevates our hopes, increases our knowledge, and invigorates our faculties—at the same time strengthens the faith, and cheers the heart, of the humble Christian, whose daily prayer is: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

But to the end that this effect may be produced upon our minds, in tracing out God's gracious purposes towards Africa, in the permission of that most hideous and monstrous of all the outrages ever perpetrated upon humanity—the "Slave Trade"—we must divest ourselves of all prejudice—lose sight for the moment, of the wicked passions of men, and look only to God's providence, brooding over their works of darkness, as did his Spirit, at first, over Chaos, bringing order out of confusion, light out of darkness, and beauty out of deformity, causing the "wrath of man to praise him." Or as the Alpine Shepherd from some towering peak, amid his sublime solitudes, looks down upon the clouds under which the thunders roll and the storm rages, but whose upper surface, reflecting the sun's rays, resembles an ocean of strange brilliancy, pushed up into trembling mountains, and moving valleys, and curious, beautiful forms, by the very violence of the storm underneath—so let us rise above the raging passions of men—lose sight of the heartlessness of the kidnapper—the cruelty of the slaver—and the cupidity of the task-master, and contemplate, as from some superior height, the wonderful providences of God, in relation to the destinies of Africa.

There is a striking parallel of coinciden-

ces between Israel's bondage in Egypt, and Africa's slavery in America. The promise was made to Abraham, that his "seed" should possess the land of Canaan. How this promise was to be fulfilled, it was impossible to see. Abraham himself, could not drive out the numerous and powerful hordes that then inhabited the land. In proportion as the clan increased, in numbers and strength, in the families of Isaac and Jacob, they excited the jealousy and hatred of the surrounding tribes, insomuch, that long before they went down into Egypt, they were frequently in danger of being cut off.

And it is morally certain, that had they remained much longer in the land of Canaan, separated, as they were, from their powerful and jealous neighbors, by religious rites and ceremonies, they would have been utterly destroyed. To prevent this catastrophe, and also to allow time for the family of Abraham to multiply, and increase, and become a mighty people, capable of taking and retaining possession of the land of promise, God, by a strange providence, sends them to Egypt, where they became *slaves*, in the most galling and ignominious bondage, for many generations—and where they not only did multiply and become a great nation, but also became familiar with the learning and arts, of the then most civilized and cultivated people on the face of the earth. And in due time they returned, six hundred thousand fighting men strong, bringing with them the wealth, the learning, and the arts of Egypt, and took possession of the very land of promise which they could not otherwise have acquired, had it not been for their long sojourn in the land of their captivity. So in like manner we shall find, by a candid and dispassionate investigation of the subject in the light of God's providence, that it is the design of the Almighty, in spite of the counter intentions of wicked men, in permitting the nefarious "slave trade," thereby indirectly to school, civilize, and christianize the black man, and in due time, (not exceeding the period that Israel was in Egypt,) send him back as a *Missionary*, laden with the spoils of civilization, to *evangelize* and *bless*, with all the blessings of peace and liberty, that benighted continent!

When we open the Bible, we find it replete with great and precious promises, in relation to the final triumph of Christianity over the whole world. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from

the least to the greatest of them, saith the Lord." David, in the Psalms, represents the Father, as saying to Messiah, his Son,—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And not only so, but it is said specifically of Africa—"Ethiopia shall soon stretch out her hands to God."—These and like Scripture promises and prophecies, assure us that the whole world is eventually to be evangelized, and that Africa, of course, is one day to become a Christian nation. But how is this to be accomplished? Suppose that the question had been asked three hundred years ago, *How is Africa to be evangelized?* It would have been impossible to have solved the problem: for,

First, There was then no ENTERPRISE in Africa, to bring it into contact with christian and civilized nations. Commerce and trade are the most cogent of all the instrumentalities ever made use of by the providence of God, in diffusing the blessings of religion and civilization, save that of Colonization. It is one of the greatest agencies, in breaking down the partition walls of prejudice, caste, language, and religion, that separate different nations and tribes, and binding the race of man into one great brotherhood. It was *Commerce* that took the gospel to India—it is *Commerce* that is now taking it to the different ports of China. But three hundred years ago, there was no Enterprise in Africa, not even the *Slave Trade* itself, to bring it into contact with other nations.

And not only so, but a glance at the Map of Africa, comparing it with Europe and other countries, will convince the logical mind, that it was not the design of Providence, that Africa should become a commercial country *previous* to her evangelization; since it has not the natural or topographical facilities for commerce and trade, such as *Peninsulas, Bays, Harbors, inland Seas, numerous and navigable Rivers, &c.* "Africa" says the learned Arnold Guyot, "is the most singular in its form, of all the continents. Its mass, nearly round or elipsoidal, is concentrated upon *itself*. It projects into the ocean no important peninsula, nor any where lets into its bosom the waters of the ocean. It seems to close itself against every influence from without. Thus the extension of the line of its coasts, is only *fourteen thousand* geographical miles, of *sixty* to the degree, for a surface of *eight millions, seven hundred and twenty thousand* square miles; so that Africa has only *one* mile of coast for *six hundred and twenty-three* miles of surface!"

But when we glance at the Map of Europe, we perceive the very reverse to be true.—"Of all the continents, Europe is the one whose forms of contour are most varied. Its principal mass is deeply cut in all parts, by the ocean, and by inland seas; and seems almost on the point of resolving itself into peninsulas." "The inland seas, and the portions of the ocean which its outer limits enclose, form nearly half of its surface. The line of its shores is thus carried to the extent of *seventeen thousand two hundred* miles, an enormous proportion, compared with its small size: for it is *three thousand two hundred* miles more than Africa, which is nevertheless *three times* greater! Europe enjoys *one* mile of coast for every *one hundred and fifty-six* square miles of surface. It is thus the continent most open to the sea for foreign connexions, at the same time that it is the most individualized in local and independent districts."

These singular and interesting facts not only explain, in part, why Africa, *three hundred years* ago, was destitute of commerce and trade, but they prove to the reflecting mind, that it was impossible, from the very nature of things, that she should become a commercial and enterprising people until she *first* became *civilized*; so as to remedy, by the arts of civilization, (Canals, Railroads, &c., things not then dreamed of,) these natural hindrances to their intercommunion with the religious and civilized portion of mankind. It was manifest then, that it was not the design of Providence that Africa should be evangelized through the instrumentality of commerce and trade with foreign nations.

Second, This could not be accomplished by CONQUEST, or the Colonization of Europeans, on that continent, from the fact that the Almighty seems to have proclaimed an interdiction in the character of the *climate* of that country, against the white man living there. The history of missionary efforts in Western Africa, fully sustains this fact. "Catholic Missionaries," says Tracy in his history of missions, "labored for *two hundred and forty-one years*, but every vestige of their influence has been gone for many generations. The Moravians, beginning in 1736, toiled for *thirty-four* years, making five attempts, at a cost of *eleven* lives, and accomplished nothing. An English attempt, at Bulama Island, in 1792, partly missionary in its character, was abandoned in two years, with the loss of *one hundred* lives! A mission sent to the Foulahs, from England, in 1795, returned without commencing its labors. The London, Edinburgh, and Glasgow Society commenced three Sta-

tions in 1797, which were extinct in three years, and *five* of the six missionaries dead." "Here then are eighteen protestant missionary attempts, before the settlement of Liberia, all of which failed."

These facts prove that it was not the design of the Almighty, that Africa should be civilized and christianized by the conquest or colonization of whites in that country. The question then again arises: if Africa is excluded from intercommunion with civilized and christianized nations, for the want of enterprise, commerce, and trade—if there is an insuperable barrier existing in the *fatality* of her climate, against the ingress of Europeans, those who are supposed to have the blessings of christian light and enterprise—*how is she ever to become evangelized?*

Third, There was not, *three hundred* years ago, nor is there still, in the Christian Church, sufficient *self-denial, zeal, and energy* to send after the Negro and take him home, in order to civilize, educate, and evangelize him, and then send him back to Africa, to communicate the same blessings to his benighted brethren. Or even if we suppose, contrary to the fact, that there was a sufficiency of Christian zeal on this subject in the Church, to send every year scores of ships to transport them by thousands and tens of thousands into Christian lands, for the purpose of being christianized and then sent back to Africa, they could not be persuaded to accept this gracious offer. Being rude, ignorant, savage, and debased, they could not appreciate the value of the blessings proffered them. They therefore could not be prevailed upon to expatriate themselves. They must consequently be taken by *violence*, if taken at all, a measure utterly subversive of the very gospel which we wish to inculcate upon them.

What now is to be done? How is this great problem to be solved? By what means shall the prophesy be fulfilled, which says: "*Ethiopia shall soon stretch out her hands to God*"? There is no *ENTERPRISE*, as yet no commerce and trade in Africa, to bring her in contact with Christian countries. Her *CLIMATE* interposes an insuperable barrier to the white man going there in any numbers. And there is not a sufficiency of *CHRISTIAN ZEAL* in the Church, to send for them; and if they did send, they could not get them without bribery, or violence. God does not work miracles to do what man can, and ought to do. How then, is this great event to be brought about? The Lord, who rules in, and reigns over, the passions of men—brings good out of evil—turns the curse

into a blessing—and causes the wrath of man to praise him, thereby magnifying his own glory—*permits* the existence of that most diabolical and monstrous of all the outrages that ever polluted humanity, the "African Slave Trade"—and sends the *pirate* after the Negro, to bring him to this country, where he is *converted, educated, civilized*, and in due time sent back—as were the ancient Israelites with the spoils of the Egyptians—laden with the richest blessings of civilization and Christianity, with which to bless and evangelize Africa! Who can fail to see in this the wonderful Wisdom and Goodness of God! And where is the heart so cold, so insensible, as not to find in this food for the most devout contemplation. "O the depth of the riches both of the Wisdom and the Knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The second great aspect, in which this interesting subject is to be viewed, relates to the glorious wisdom of God's providence, in *PREPARING* the Negro to be a Missionary in his own country.

The great object of Missions, is to *enlighten* the Mind, and *save* the Soul. But the Negro, without miraculous interposition, could not be qualified, in his *own* country, for the performance of this great work; because in an uncivilized, barbarous state, no sufficient *inducements* could be brought to bear upon the African, to prompt him to undergo the labor, toil, self-denial, and mental discipline, necessary to qualify him for becoming a Missionary. "Necessity is the mother of invention"; but the savage African has but few wants, and they are for the most part supplied by the exuberant bounty of nature. His native soil produces spontaneously, and in great abundance, the fruits and herbs which supply him with food; and the *climate* does not require clothing. Hence the African at home having but few wants, and these supplied by the hand of nature, *will not, of his own free will and accord*, undergo the toil and hardship necessary to acquire a knowledge of the useful arts, and handicrafts of civilized life. Consequently the first step towards preparing him to enlighten and evangelize his benighted brethren, was to *take him away from his own country*, and place him under such circumstances, as would compel him to acquire the necessary information.

In the next place, the Negro, by a most unchristian act, is brought to a Christian land, and placed under circumstances *most favorable* to his *CONVERSION*, and becoming a Christian. This is a remark-

able fact, manifest to every one who will reflect but a moment on the subject. For what are the great hindrances in the way of men becoming Christians?

First, Is not the "*Love of Money*"—the desire for great *wealth*—one of the greatest hindrances to the conversion of men. It is, in the language of Scripture, "the root of all evil." But this mighty stumbling block does not stand in the way of the Slave—such a thing as becoming *rich*, never enters his mind: he has but little use for money.

Second, Ambition,—aspiring after *honors and distinction*—is another of the hindrances, in the way of many, in becoming the disciples of the Lord Jesus Christ. This, however, does not harass the mind of the Slave—there is no *wreath* of political or literary fame for his brow—no *laurel* within his grasp—no *road* of distinction or renown marked out for him. He therefore is not hindered, from embracing Christ, by the lust of ambition.

Third, How greatly is religion retarded, by the existence of *Pride, Envy, Hatred, &c.*, caused by *conflicting* interests with our fellow men, in our business, pursuits, and pretensions in life! But this the slave feels but little of, since he has no will, no interests of his own, to conflict with the interests of others.

Fourth, Cares—*cares* of family and children—*cares* of property and business—*cares* of "reputation, food, and health"—throw insurmountable obstacles in the way of the great majority of men, in becoming Christians. 'Tis this "carking care," that is so successful in persuading to *procrastination*—that "thief of time"—until "the harvest is past, the summer ended, and the soul not saved." But these cares the Slave has not—he has no property, no business, no reputation to care for—his children, in one sense—and even his health and life—are not his own—they are his master's, and cared for, protected, and defended, by him.

It is manifest therefore, that the *circumstances* of slavery, in which Providence has placed the Negro, are most *favorable* to his conversion and religious enjoyment: which is an illustration, as wonderful as the coincidence is striking, of the words of Joseph: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

This position is abundantly corroborated by facts: for out of three millions of slaves in this country, at least a half a million—one in every six—are professors of religion, which is a proportion vastly greater than

can be found amongst any other class of mankind, where the profession of religion is a voluntary thing, on the part of individuals! And not only so, but it is another remarkable fact, that there are more professors of religion, three to one, amongst the Slaves in America, than in all heathen countries, put together! The number of Evangelical Missionaries, in different parts of the world, is *one thousand, four hundred and fifty-two*. The number of Church members in heathen lands, including the *Colonists*, which, I presume, constitute a large majority of the whole, together with the families of missionaries, is only *one hundred and ninety thousand six hundred and twenty-three*, whereas there are not less than *five or six hundred thousand* professing Christians amongst the slaves in this country! How amazing, and how gracious the overruling providence of God, in making use of the "*Slave Trade*"—so wicked in its intention—so brutal in its execution—so abominable in the estimation of all virtuous men—as a means, indirectly, of saving more souls than all the combined missionary operations of Christendom, within the last three hundred years—thereby "bringing good out of evil"—"turning the curse into a blessing"—and causing the "wrath of man to praise him!"

The third preparatory step towards qualifying the Negro for being a successful Missionary in his own country, is to *civilize* him. This is effected by the circumstances of slavery in which he is placed in this country. He is educated in the art of *Agriculture*, the very thing that is destined eventually to bring Africa in contact with other countries; for it does not require the perspicuity of a philosophic politician to see that Africa is destined, ere long, in consequence of her exuberant soil and tropical climate, to become the granary and the fruitery of the world.

He is educated in the *Mechanic arts*.—Providence is, in a remarkable manner, bringing this about, by causing, as it were, the seasons to *emigrate*, so that where Cotton was once profitably cultivated, it will not now grow—and were it not for the remains of "Gin houses" and "Cotton-screws", monuments of the departed, it would not be known to the rising generation, that cotton was ever grown in certain sections of the country. The result is, that the master must either remove his slaves in pursuit of the emigrating climate, or he must turn their labor into the channels of the mechanic arts, which is actually being done to a very general extent. And in this way Providence is preparing the Negro for a speedy return to his own country!

Proficiency in the mechanic arts renders the study of the *Sciences* necessary.—Not that the Negro is sent to Academies and Colleges to study the sciences, but he studies them, as Archimedes did, by actual practice; for how could the mechanic construct a *Bridge*—thow an *Arch*—rear a *Column*—pitch a *Dome*—weld *Metals*—&c. &c., without **SCIENTIFIC KNOWLEDGE**.

The Negro, therefore, from the force of the circumstances of slavery in which he has been placed, is not only *Christianized*, but **CIVILIZED**, and qualified to become an active and a component part of a civilized community—to *cultivate* the soil—to *build cities*—to engage in *trade*—to regulate *commerce*—to make *laws*, &c. &c. He is now **READY TO RETURN** to Africa, laden with, what may be termed, the spoils of civilization.

But we come now to contemplate the third grand move of God's providence, in relation to Africa. The Negro is now *qualified* to return to Africa, but how will you prevail on him to go? This is now his *native country*—the *ashes* of his father, and of his father's father, for many generations, it may be, lie here. Here are his *kindred*, and all the associations of childhood and youth. There are thousands of *attachments* to the land of his bondage, as dear to the Negro as were the "flesh-pots" of Egypt to the Israelites: and Christianity forbids that we should force him away. How then is the civilized and christianized black man to be induced to return to Africa?

Providence has, in a wonderful and almost startling way, obviated this difficulty, by placing an irreconcilable and invincible **ANTIPATHY** between the *white* man and the *free black*, so as to make it utterly impossible—maugre all the preaching and interminable lecturing on the subject of "Unreasonable Prejudice," "Christian Charity," "Universal Philanthropy," &c. &c.,—for them ever to meet on the same level in any other country than Africa! This is strange, passing strange, but no more strange than true, and cannot be accounted for without admitting the interposition of a Divine Providence in this matter. It is an anomalous fact, without a parallel in the history of the different races and tribes of men.—The "Picts," "Scots," "Angles," and "Saxons" coalesced into one people, in Britain. The "Patricians" and "Plebeians" of Rome finally mixed together. The "Greeks" and "Helots" made one people. The "Mexicans" and "Spaniards" readily amalgamated, and we are not without any number of examples, in the history of the various tribes and na-

tions of the earth, of the union and commingling of races as diverse, in all respects, as the Negro and the White Man—so that the thing itself is not unfeasible. Why then this invincible *antipathy* between the white man and the black, when civil or social *equality* is thought of? Is it not manifestly the voice of God, in his providence, saying to the black man, who is now qualified to be a missionary in Africa, that this is *not* his home—that he must go hence?

Had Joseph lived, or his descendants retained their authority in Egypt—and had the Israelites not been subjected to cruel bondage and the lash of the task-master, doubtless, they would have been content to have remained in Egypt, and enjoyed its luxuries; and could not have been prevailed upon, especially in view of the difficulties and dangers that were in the way, to go up and take possession of the land of promise. Nothing but the most dire oppression made them willing. And even after they had started on their journey, notwithstanding the recollection of their recent cruel bondage, they were frequently longing after the "flesh-pots" that they had left behind! So of the Negro—notwithstanding he is now ready and qualified to take home the blessings of Civilization and Christianity to Africa, yet if he found this country pleasant for him, or even tolerable, he would be extremely loath to leave it. But the very fact that there is a strange and invincible (and unjust and unreasonable, if you choose to call it so,) *antipathy* between the white and black man, rendering it impossible for them ever to meet, in this country, on the same level and as equals, is the voice of God, in his providence, saying: "Get thee out, and go hence!"—"be my servants and messengers in taking to Africa the blessings of the gospel, and in fulfilling my gracious promise: 'Ethiopia shall soon stretch out her hands to God.'"

But how is the Negro to get to Africa? He has no "Moses", to lead him forth with signs and mighty wonders—there is no promise of *miraculous* interference—"mana" to supply bread—the "Rock" to send forth gushing streams—and a "wind from the Lord" to bring meat. And, moreover, the great and mighty sea, the broad Atlantic, lies between him and the home of his ancestors, and there is no "Aaron's Rod" to divide these waters, nor "cloudy pillar" to lead the way; how then is he to get to Africa? The Lord provides. The fourth and final move, in this wonderful series of providences, was the organization of the "American Colonization Society." About thirty years ago certain benevolent persons,

in different parts of the country, were simultaneously moved by an unwonted and unusual desire to benefit the black man. The idea of African Colonization was suggested, and immediately carried into execution. The Colony was begun, and has grown with unexampled rapidity, until it is now an independent nation—"THE REPUBLIC OF LIBERIA"—extending its fostering wings over no less than *one hundred thousand* human beings, who are rapidly imbibing the spirit and principles of Christianity and liberty.

It is a fact, as remarkable as it is cheering to the heart of the Christian, that a larger proportion of the citizens of Liberia, (more than one half, I believe,) are professors of religion, than can be found in any other nation on the face of the globe! Here then is the "salt" that is to redeem Africa from her impurities and corruptions—here is the "leaven" that is to convert the multitudinous nations of that continent into a homogeneous brotherhood; and here is the "light" that is to penetrate all the dark places of that benighted land, and dissipate ignorance, superstition, and degrading error.

Again, Commerce and trade have already commenced between the native Africans and the Colonists. There is a constant stream of natives going to and from Liberia, engaged in traffic, as yet on a small scale, 'tis true, but still it brings them in contact with civilized and Christianized men. By every visit they make to Liberia, they gain a great increase of light and knowledge, and return to their native retreats with tales as marvelous, and as exciting, as those of the Crusaders. This stimulates others to visit that strange land of the "white-black man!" They go away with less respect for their own superstitions, and with greatly increased reverence for the religion and civilization of the Colonists; and the time is not far distant when they will adopt their manners, customs, and their religion.

Once more—it will not be long, if it has not already occurred, until the native kings and chief men will send their sons to be educated at the Schools, Colleges, and Universities of learning, in Liberia—where

they will be certain to abandon their idolatry, and adopt Christianity in its stead, and return to their homes civilized and christianized, in due time to succeed their fathers on the thrones, and in the governments of the various tribes and kingdoms of that wide-extended country. And it is universally true, amongst barbarous tribes, and indeed amongst civilized also, that such as are the rulers, so are the ruled—"like kings, like people."

It is impossible, for the most careless and indifferent observer and thinker, not to see how Liberia is destined, in a very short time—*short*, as measured by the clock of God's providence, for with God "a thousand years are but as one day"—to evangelize and civilize Africa.

What a glorious commentary does this subject afford, upon God's gracious providence, in bringing good out of evil—"I took thee to curse mine enemies, and, behold, thou hast blessed them altogether!"

In conclusion, I would suggest the propriety of the friends of Colonization, in this State, memorializing the next Legislature to follow the example of Maryland, Virginia, and other States in the Union, in making an *appropriation*, with a view to establishing a Missouri Colony in Liberia. Twenty thousand dollars, thus appropriated, would, in various ways, accomplish a vast amount of good. It would enable many, who are now ready and willing to emigrate to Liberia, forthwith to accomplish an event so desirable. It would encourage others to get ready to follow the same example. And it would bring this great subject prominently before the minds of everybody—the result would be to stimulate the public, first to think on the subject, next to investigate—then talk about it, and finally act. There is an efficient and well organized State Colonization Society; and if the Legislature will place at their disposal the sum of twenty or thirty thousand dollars, there is no doubt but that it would enable the cause to triumph in this State, and be the means of enabling the Society to carry into effect the project of establishing a Missouri Colony, in the "*Republic of Liberia.*"

Letters from Liberia.

AMONG the numerous letters that we have lately received from Liberia, we have selected a few for publication in the present number of the

Repository; among which is one from Robert Wood, a native of the Island of Antigua, who embarked for Liberia last July, immediately

after his arrival in this country. These letters we publish without alteration or correction, as is generally the case with all letters that we publish from our correspondents in Liberia: presuming that our readers prefer having the evidence of the writers in their own style and language.

LETTER FROM SION HARRIS.

CALDWELL, Sept. 20, 1850.

Rev. Mr. McLAIN,

SIR:—I received your letter and was glad to hear from you. I am much obliged to you for the cart and plow. I made a better crop this year than ever I made in Liberia. I made about a hundred and fifty bushel of rice; will make about four or five thousand pounds of ginger, a plenty of cassada and potatoes. I raised some corn and a quantity of peas. Horses still keeps coming down, now and then, from the interior. I have not got time to give you all the particulars. A heap prophesied and cried out that Liberia could not stand. But I tell you that she is in better health now than ever she has been since I have been here. I mean the Treasury, and also the people. As little as is said about it, Liberia will be a country and a great and a mighty nation: for the Lord, with his mighty arm, is on our side. I have a large Boa Constrictor. I caught him. He is larger than that one that is in Dr. Hall's office—19 feet long. I have had it going on six months. It eats hearty. What is it worth in your country? Don't you want a pet for your children to play with? She blows as same as a steamboat letting off her steam. She had about forty-four young ones in her den, and great many eggs that was not hatched; some larger than goose eggs. Mrs. Harris' love to

Mrs. McLain and children, yourself likewise. No more at present, but I remain yours truly,
SION HARRIS.

LETTER FROM H. J. ROBERTS.

RÉPUBLIQUE DE LIBÉRIE,

28th September, 1850.

REV. MR. McLAIN,

My Dear Sir:—Your esteemed favors came duly to hand. The one per "Liberia Packet" was accompanied by a company, all of whom remained in Monrovia, save one family of six persons that went to Sinou. General Lewis, on the arrival of the Barque, sent immediately on board, to induce the company to proceed on to Bassa; but they would not listen to anything of the kind. Many of them coming from in and about Norfolk, had acquaintances in this county, and insisted on being landed in Monrovia.

Your expression of much sorrow, at the loss of such as you were informed of in my last, is responded to by us all, for the government has lost in them strong and faithful supporters, as far as we could judge of them. I do think that if I could have gotten them to go with me up the river, so many of them would not have died.

About ten of the last company have been taken down, all of whom up to the present date, are doing well.

Of the company that came out in the David C. Foster, I have lost five, two adult, and three children; viz: Phenix Duff, and Hannah. The former a man about 25 years, and the latter a woman about 20.

The children, two of Mr. Fry's, one about seven months, the other about eighteen or two years. And a child of one of the Duff family, about seventeen months old.

The rest of that company are doing pretty well. Many of them have built, and moved on their lands.

The most of them have settled in Caldwell.

The scheme that is about being set afloat by a company, which is before Congress, I hope, if it should meet the sanction of that body, may be of vast importance to Liberia. It certainly will be the means of facilitating business between the two countries. And our enlarged intercourse, may favor the great object of our recognition. But since the lamentable loss of President Taylor, we cannot tell well, how or in what position Liberia is held, by the present incumbent. Time, however, will decide.

You have no doubt heard of the experiment in cotton, that is now going on (by a company in England,) on the St. Pauls. They have about 50 acres down, and I am informed that the cotton is doing well. It is conducted under the supervision of a Liberian, who has considerable experience in the cotton growing line.

Should the experiment prove a successful one, I feel persuaded it will be of great benefit to Liberia.

Please receive my thanks for the little work you were kind enough to present me. I have not had time to peruse it yet, but I have read some in it, and am pleased with it so far.

The slave question seems to absorb all others, and I think it very well to decline the effort for the acknowledgment of Liberia for a while, at least until the ebullition of feelings caused by the discussion of this great question, has somewhat cooled down.

Yours respectfully,
H. J. ROBERTS.

LETTER FROM HENRY M. WILLIAMS.

MONROVIA, Liberia,
Sept. 30th, 1850.

Mr. McLAIN,

REV. DEAR SIR:—I feel overjoyed

in setting down to inform you that I have arrived safe upon the shores of Africa. After many long exertions, God has spared my life to see the land of my forefathers. We arrived off the Cape on the 27th of August, after an exceeding pleasant passage of 32 days. All the emigrants are in good health, more so than I expected. I was very courteously received by Judge Benedict and several other friends, whom I found in good health, and expressed great joyous feelings towards the emigrants and myself. I feel exceedingly glad to find Monrovia in so flourishing a condition. Yet still there is a great deal of work to be done: which, by the help of God, will progress in the course of time. I visited the different churches, on last Sabbath, and found them doing very well indeed. We had a very interesting sermon in the afternoon at the Baptist church, delivered by the Rev. Mr. Wood, who came over with us. I visited the Baptist Sabbath school, numbering forty scholars. I assisted in teaching of a class of boys. One was a native boy. He read very well indeed, and appeared very anxious to proceed in education. I have not visited the upland settlements yet, but I have seen several of the farmers who come down in their canoes with produce to sell. They all say that they are doing very well indeed. A number of them have cultivated their lands and have abundance of produce, which I hear thrives very well. I should be very glad to visit the settlements on the coast before the Packet leaves for America, but the weather will not admit of my doing so, as I am a new comer here: so I must content myself where I am until I become acclimated. Monday I attended court; which was well conducted: which plainly showed that the man of color is able to conduct himself without the aid of the white man. At evening

I attended the Ladies' Institution, held in the Senate Chamber; which was a very nice assembly, addressed by Mr. Russel, from Kentucky, in able manner, honored by the presence of the President and lady, and the Judge of the Supreme Court. Ah! when I look upon the people of Monrovia, and see them enjoying themselves of the rights of man, which God gave them, it makes me grieve that the people of the free States will not emigrate to Africa, where they can enjoy these rights, and worship God in free air—where they can carry on their business without molestation. When we look back to past years, and then scan the future days, it can be plainly seen that the African and the European cannot mingle together. I do firmly believe that the chain of slavery will never be severed until the man of color, both one and all, emigrates to the land of his forefathers, Africa. I have heard a number say, in the States, that Africa is not the land of their forefathers. But I think they labor under a false idea. Let them peruse the history of the United States and they will find that the first man of color was brought from Africa's shores. There are a great many persons of color laboring un-

der an opinion that the officers of this Government are not capable of wielding the sword of justice. But it is all false, I have not found them so. I see that several persons have pronounced the Colonization Society a twin sister to slavery. I think they labor under unfounded opinions. Think not, sir, that I hold such feelings within my breast. I believe that the Society is a charitable and pure conveyance for the man of color's welfare. And may the tide of emigration roll from the shores of America unto Africa with swift current, and never ebb until every man of color is landed upon the happy shores of Africa, is my prayer. Nothing more at present. Give my best respects to Dr. Hall and tell him that the old Buckeye is alive and kicking.

Nothing more at present.

I remain your humble servant,
HENRY M. WILLIAMS, Jr.

P. S.—I hope you will accept of my most sincere thanks for the passage granted me. And I wish that I had a telegraph to send the news of this land of Liberty to my people and fellow men.

H. W.

Rev. Mr. McLAIN,

Sec'y A. C. S.

[From the Central Christian Herald.]

Colonization Society—Second Meeting of the Committee.

PURSUANT to the call of the Secretary, the Committee of Correspondence for Ohio, met at the Methodist Book-Room, Cincinnati, on the 7th inst. In the absence of Bishop M'Ilvaine, the President, Rev. Samuel W. Fisher, Vice President, took the chair.

Among other business transacted, the Secretary announced the reception of letters from Hon. H. H. Leavitt, and Rev. H. G. Comingo, of Steubenville, and Rev. Dr. Hall,

of Dayton, assigning reasons for non-attendance at the first meeting proposed, but expressing their undiminished confidence in the Colonization cause, and their willingness to co-operate in all the necessary labors for its promotion. Also a letter from Hon. Jacob Burnet, declining to accept the appointment on the committee, on account of age and increasing infirmities, and assigning as a reason for his course, that, as the State Committee is

numerous, and composed of very intelligent influential persons, the withdrawal of his name cannot weaken its efficiency, or cause any diminution of its practical results; and that, as his sympathies are known to have been long enlisted in the Colonization cause, it seems unnecessary to give an assurance that his efforts to aid in the accomplishment of the important duties assigned to the State Committee will be afforded, as far as circumstances may permit.

On motion, Rt. Rev. C. P. M'Ilvaine and Rev. Samuel R. Wilson, were appointed a committee to address the Executive of the General government on the subject of the acknowledgment of the independence of Liberia, and to urge the speedy execution of that act of justice towards the new republic.

On motion of Rev. Dr. Rice, it was resolved that the Vice President and Rev. Dr. Brooke be a committee to memorialize the Churches on the subject of making annual contributions to the Colonization cause.

On motion of Rev. Dr. Brooke, it was resolved, that, in view of the present pressing wants of the Colonization Society, and the necessity of affording encouragement to the emigrants preparing to start from Ohio, that the Secretary do immediately address a circular to the clergymen of the State, asking them, on *Thanksgiving-Day*, the 28th inst., to call the attention of their congregations to this subject, and to take up a collection on that day, or the following Sabbath, or some subsequent day within the current year, in aid of this important work of Christian benevolence.

On motion of Dr. Guy, it was resolved that Rufus King, Esq., and Rev. J. P. Kilbreth, be a committee to prepare a memorial to Congress,

on the subject of establishing a line of steamships between the United States and Liberia, and to submit it at the next meeting.

On motion, it was resolved that the Rev. Dr. Hoge and the Secretary, be a committee to prepare a memorial to the Constitutional Convention of Ohio, asking that a clause be inserted in the new Constitution which shall empower the legislature to appropriate money to aid the colored people of Ohio, in emigrating to Africa, and to report at next meeting.

On motion, it was resolved that Rev. Prof. Robinson and the Secretary, be a committee to prepare a memorial to the next Legislature, asking pecuniary aid to commence the settlement of *Ohio in Africa*, by the colored people of this State, and to report at the next meeting.

The Agent of the Colonization Society introduced to the meeting, Messrs. Casey, Clarke, and Minor, colored men, who are preparing to emigrate to Liberia. After a statement, by them, of the progress they and their associates have made in organizing the *Liberia League*, as they term their company, and of the favor which the enterprise is beginning to obtain among their acquaintances, it was, on motion of Rev. Dr. Brooke, unanimously

Resolved, That the Committee have heard, with pleasure, the statements of the members of the *Liberia League*, and that the Committee pledge to the League its energetic co-operation, and that the Secretary be authorized to pay the expense of printing, and of all correspondence necessary to perfect their organization and increase their numbers.

SAMUEL W. FISHER,
Vice President.

DAVID CHRISTY, *Secretary.*

Nov. 13, 1850.

British Consul at Liberia.

WE are gratified to learn that the British Government has appointed a colored man as Consul at Liberia. The following notice from the London Times gives an idea of the favorable impression produced in England by the newly appointed Consul—the Rev. Mr. Hanson, formerly of Cape Coast Castle. We may add, that there are men in Liberia equally qualified to represent our Government in the same capacity; and we hope that such an appointment may be made, on the recognition of the independence of the Republic of Li-

beria, respecting which we hope our Government will soon take some favorable action.

A Polished Gentleman of Color.—We understand that Government has just appointed a gentleman of color to the office of British Consul at Liberia. This is, we believe, the first instance on record in which a gentleman of color has received a similar appointment from our Government. On the introduction of the new British Consul, at the foreign office, his personal appearance excited no inconsiderable interest. He is a man of superior intelligence and of highly polished exterior.—*London Times.*

Sailing of the Liberia Packet.

THE Liberia Packet, Captain Howe, sailed from Baltimore for Liberia on Saturday the 21st ultimo, having on board, as cabin passengers, the Rev. C. C. Hoffman and lady of the Protestant Episcopal Mission at Cape Palmas, James E. Brown of Sinou, Judge Cassell and lady, and Mrs.

Bicuff of Maryland in Liberia; and seventy-one emigrant passengers; of whom fifteen were from Tennessee, nine from South Carolina, three from Virginia, two from Connecticut, three from New York, six from Washington City, and thirty-three from Maryland.

African Colonization.

THE test votes of the Indiana Constitutional Convention indicate the insertion of a clause prohibiting the emigration there of negroes, or their purchasing property in the State, by a large majority. The Virginia Constitutional Convention has it also in contemplation to allow no farther emancipation of negroes in that State without sending them beyond the limits of the United States. It is very evident that FREE NEGROES are equally out of place both North and South; and, if politicians would stop talking and act awhile in concert, to provide a home for our free blacks where they would be welcome and well off, perhaps then the question of slavery might be compromised to the satisfaction of all parties. The North and the South—the whole Union—has the same interest in providing a separate home for the negroes already freed. Afterwards we may talk about our slave population.

It is now reduced to a certainty that the

production of coffee in Brazil and the East Indies is not equal to the demand, and cannot be for years to come. The western coast of Africa, which we have been slowly colonizing with black people for some years, is peculiarly adapted to the culture of coffee. No white emigrants go to the far west—Utah, Oregon and California, with better prospects than the blacks go to the western coast of Africa. Why not stop quarrelling, and spend the money and the time of Congress in this noble enterprise of separating the two inimical races? As we have seen it remarked, an incalculable good would accrue both to white and to black, if the Colonization Society should receive the money which is yearly wasted in kidnapping slaves, in the publication of Abolition pamphlets, and in the support of those canting incendiaries who edit and circulate them; and, we may add, in Nashville and other disunion conventions.—*Mo. Brunswick.*

List of Life Members of the Am. Col. Soc., constituted in 1850.

MAINE.

Mrs. Lucy Pickering, Bangor.
John Ham, Esq., do.
Rev. John Maltby, do.
Mrs. Eliza Harrington, Freeport.
Nathan Nye, Esq., do.

VERMONT.

Joseph P. Fairbanks, Esq., St. Johnsbury.
Erastus Fairbanks, Esq., do.
Thaddeus Fairbanks, Esq., do.
Moses Kittredge, Esq., do.
Hon. Wm. Nash, New Haven.

Josiah Shedd, M. D., Peacham.
 Andrew Leach, Esq., Pittsford.
 Joseph Perkins, M. D., Castleton.
 Hon. Zimri Howe, do.
 Calvin Griswold, Esq., do.
 Rev. John Wheeler, D. D., Burlington.
 John M. Pomeroy, Esq., do.

MASSACHUSETTS.

Rev. Richard Storrs, D. D., Braintree.
 William Cutter, Esq., Amherst.
 Luke Sweetser, do.
 Rev. Stephen Bailey, South Wellfleet.
 Rev. James Kendall, Plymouth.
 Mrs. Mary S. Fisher, Westborough.
 George Hodges, Esq., North Andover.
 George Howland, Esq., New Bedford.
 Capt. Samuel Borden, Fair Haven.
 Mrs. Amasa Stetson, Dorchester.
 P. Buller, Jr., Esq., Boston.
 Richard Borden, Esq., Fall River.
 Dr. N. Durfee, do.
 Rev. Luther T. Dimmick, Newburyport.

NEW HAMPSHIRE.

Mrs. Alvira Connor Foss, Hopkinton.
 Mrs. Elizabeth Ellis, Nashua.
 Hon. George Wingate, Stratham.

RHODE ISLAND.

Rev. J. P. Cleveland, D. D., Providence.
 Mrs. Mary Bixby, do.
 Ezra W. Howard, Esq., do.
 Shubael Hutchins, Esq., do.
 Mrs. Anna B. Granger, do.
 Mrs. Thomas R. Hazard, Portsmouth.
 Mrs. Mary Hazard, Newport.
 Miss Mary P. Hazard, do.
 Mrs. Caroline N. Hazard, Peace Dale.
 Hon. J. M. Blake, Bristol.
 Rev. R. W. Allen, Warren.

CONNECTICUT.

Rev. J. Harvey, D. D., Thompsonville.
 Rev. W. H. Norris, New Haven.
 Rev. S. W. King, South Norwalk.
 Rev. S. Haight, do.
 Erastus Gay, Esq., Farmington.
 Rev. Noah Porter, D. D., do.
 Rev. E. T. Hiscox, Norwich.
 Rev. J. B. Statten, Bridgeport.
 Eben Fairchild, Esq., do.
 Rev. John G. Smith, Coventry.
 Rev. Shubael Bartlett, East Windsor.
 Dea. Jonathan Pease, Enfield.
 Rev. G. H. Woodward, Stafford Springs.
 Rev. Thomas Tallman, Scotland.
 Mrs. Sarah L. Whittlesey, Middletown.
 Mrs. Sarah Spencer, do.

NEW YORK.

Mrs. Phebe Hepburn, Auburn.
 Mrs. Miama Floyd, Smithtown.
 Rev. Garrit Mandeville, Slaterville.
 Charles Cook, Esq., Havanna.

NEW JERSEY.

Rev. Samuel Beach Jones, Bridgeton.
 John M. Sherrard, Esq., Belvidere.

PENNSYLVANIA.

Mrs. Armand Hopkins, Athens.
 Mrs. Julia A. Perkins, do.
 James Patterson, Esq., Patterson's Mills.
 William Cowen, Esq., do.
 Thomas Colver, Esq., Jefferson.
 Rev. Francis J. Warner, Philadelphia.
 Edward Cole, Jr., Esq., do.
 Rev. John Moody, D. D., Shippensburg.
 Mrs. Margaret Kramer, Pittsburg.
 Rev. John Alex. Roe, do.
 Rev. Samuel B. Babcock, do.
 Hon. T. M. T. McKennan, Washington.

DISTRICT OF COLUMBIA.

Rev. John M. P. Atkinson, Georgetown.
 Millard Fillmore, President U.S., W. City.
 John W. Maury, Esq., Washington City.
 Rev. Elisha Ballantine, do.

VIRGINIA.

Mrs. Julia D. L. Taylor, Fredericksburgh.
 John B. Shearer, Spout Spring.
 Mrs. Margaret Young, Richmond.
 Anthony C. Cazenove, Esq., Alexandria.
 Prof. George E. Dabney, Lexington.
 Rev. Mr. Dallas, Wheeling.
 Rev. Wm. Cox, do.

NORTH CAROLINA.

Jesse Harper, Esq., La Grange.
 Dr. Samuel D. Rankin, Mount Ulla.

GEORGIA.

R. H. Gardiner, Jr., Esq., Augusta.
 Mrs. R. H. Gardiner, do.

ALABAMA.

Rev. Henry Talbird, Montgomery.

MISSISSIPPI.

Rev. James Purviance, Natchez.
 Rev. John Micou, Louisville.
 A. C. Baine, Esq., Jackson.

LOUISIANA.

Rev. J. E. Caldwell Doremus, Gross Tete.

KENTUCKY.

Miss Elizabeth Lashbrooks, Masonville.
 John Norton, Esq., Lexington.

OHIO.

Rev. John Hough, Windham.
 Nehemiah Wade, Esq., Cincinnati.
 David Oliver, M. D., do.
 Mrs. Susan A. L. Guy, do.
 Gen. Melancthon S. Wade, do.
 Rev. Mr. Simmons, do.
 Rev. George C. Cram, do.
 Rev. Wm. H. Roper, do.
 Rev. Dr. B. F. Teft, do.
 Rev. Robert Richardson, do.
 Rev. John Miley, do.
 Harvey DeCamp, Esq., do.
 Cornelius Comegy, M. D., do.
 A. L. Guiteau, Marietta.

INDIANA.

P. Banta, Esq., Franklin.
 T. W. Webster, Esq., Ladoga.

ILLINOIS.

D. Huey, Esq., Jacksonville.
 Rev. Ebenezer Rodgers, Upper Alton.

List of Emigrants

By the Liberia Packet, Capt. Howe, from Baltimore, December 21st, 1850,
for Bassa, Liberia.

No.	Names.	Age.	Occupation.	Education.	What church member of.	Born free or slave.
<i>Monroe County, Tennessee.</i>						
1	John Crusoe,*	72	farmer,	-	Methodist,	slave.
2	Polly "	40	-	-	do.	free.
3	Mountford† "	38	farmer,	-	-	slave.
4	Henry† "	36	do.	-	-	do.
5	Thomas "	19	do.	-	-	free.
6	W. P. "	17	do.	-	-	do.
7	Sarafina "	15	-	read,	Methodist,	do.
8	John, Jr. "	13	-	read & write,	-	do.
9	Martha "	11	-	spell,	-	do.
10	Mary Ann "	9	-	do.	-	do.
11	Lafayette "	7	-	-	-	do.
12	Sarah Ann "	5	-	-	-	do.
13	Hannah Oton,	85	-	-	-	do.
14	West Scott,	22	blacksmith,	-	-	do.
15	Jane Scott, -	19	-	-	Methodist,	do.
<i>Washington, D. C.</i>						
16	William Watts,	50	farmer,	-	Methodist,	free.
17	Susannah "	38	-	read,	-	do.
18	John Francis "	14	-	-	-	do.
19	Eliza "	12	-	-	-	do.
20	Catharine "	10	-	-	-	do.
21	Susan - "	4	-	-	-	do.
<i>Charleston, S. C.</i>						
22	William B. Montgomery,	38	farmer,	read & write,	Methodist,	free.
23	Cynthia‡ "	35	dress maker,	read,	do.	slave.
24	Margaret "	15	-	do.	-	free.
25	Isabella "	13	-	do.	-	do.
26	Mary "	10	-	do.	-	do.
27	James William "	8	-	-	-	do.
28	Robert L. "	4	-	-	-	do.
29	Laurence "	2	-	-	-	do.
30	Martha Ann " (6 mo. old)		-	-	-	do.
<i>Harrisonburg, Va.</i>						
31	Jacob Toles,	34	farmer,	-	-	free.
32	Phebe "	28	-	-	-	do.
33	Margaret Spangler,	16	-	-	-	do.
<i>New York City.</i>						
34	Edward Blyden,	18	tailor,	-	Dutch Reformed	free.
35	James Ennis,	28	sailor,	-	-	do.
36	Harriet, "	27	-	-	Catholic,	do.
<i>Hartford, Con.</i>						
37	Henry W. Foster,	21	tailor,	-	-	free.
38	Julia M. "	20	-	-	-	do.

* Purchased his freedom. † Purchased by his father. ‡ Emanc. by Wm. Cockley.

Brazilian Law against the Slave Trade.

THE Brazilian law against the Slave Trade went into operation the 4th of September last by decree of the Emperor. By this decree Brazilian men-of-war are ordered to use special efforts to seize slavers, and to hand over their crews and officers to the civil tribunals for trial. The ships and cargoes are to be sold at auction, and the proceeds, after deducting \$40 for the expense of sending back to Africa each recaptured negro, divided as prize money among the officers and crew of the ship making the capture. The party denouncing a slaver to the Government is also to

share in the prize money. No Brazilian vessel is to be allowed to clear for the Coast of Africa without the owner's giving security that it shall not take slaves on board. The introduction of slaves into any part of the Empire is made piracy, and punishable with death. A special law, hereafter to be framed, will determine the punishment to be inflicted on the captains of slavers. If these measures be effectually carried out, they will greatly aid in breaking up the slave trade on the coast of Africa.—*National Intelligencer.*

New York Colonization Journal.

WE have received the first number of the New York Colonization Journal, a monthly paper published by the New York State Colonization Society, under the editorial management of our indefatigable friend and co-laborer, Rev. J. B. Pinney. We hail the appearance of this new herald of colo-

nization as an evidence of the increasing prosperity of the cause in the Empire State; and we hope the Journal may meet with a liberal patronage, and may prove to be a valuable auxiliary in the progress of the great enterprise.

Sketches of Liberia.—No. 8.

BY DR. J. W. LUGENBEEL.

DISEASES—Continued.—In addition to the ordinary remittent and intermittent fevers, to which I have particularly alluded, I occasionally met with cases bearing some resemblance to other kinds of fever, which are usually described in medical books; but they were generally not sufficiently marked to justify the distinctive appellations of nosological arrangement. I never saw a well-marked case of yellow fever in Liberia; although this disease is frequently experienced at Sierra Leone, especially among European residents. Acute inflammatory diseases are not common in Liberia. I seldom met with distinctly marked cases of pleurisy, or of any other violent or active inflammatory disease. It is very fortunate that such affections are not common; for they are generally almost necessarily fatal in their termination.

Dysentery and diarrhœe are by no means so common, as might be supposed. I seldom met with very obstinate cases of either of these diseases. Slight attacks of diarrhœa are occasionally brought on by the intemperate use of some kinds of fruits; and occasionally, in new-comers, by the too free use of some kinds of animal food, particularly fresh pork, beef, or fish. I

met with a few cases of chronic dysentery; and I experienced two or three attacks myself. Rheumatism, both acute and chronic, occasionally occurs, never very violent, however, in either form. Dropsical affections are rather frequent; especially local anasarca, or dropsy of the cellular membrane beneath the skin—a consequence of general debility, produced by frequent attacks of fever, inattention to diet and clothing, and undue exposure. It is not uncommon for the feet and legs of persons to swell more or less, during the acclimating process; especially white persons, and bright mulattoes. This swelling generally gradually subsides, as the system becomes better adapted to the climate. Ascites, or dropsy of the abdomen, sometimes occurs, as a consequence of chronic affections of the liver or spleen, especially enlargement of one or both of these organs, after a long residence in the country. Such cases, however, are not so common as might be supposed. I never met with more than a dozen cases, during my residence in Liberia. No course of treatment which I ever pursued, in such cases, seemed to produce any decidedly beneficial effects.

Cutaneous affections are quite common;

some of which are peculiar to the country or climate. Among the common eruptive diseases, measles and erysipelas are most frequently observed. The former of these diseases prevailed very extensively throughout Liberia, in the early part of 1845; but it was generally milder than it usually is in the United States. The latter, erysipelas, generally appears in a mild form, with very little or no febrile action in the system. In the early part of 1848, small-pox prevailed pretty extensively in one of the settlements; but, in nearly every case, it was in the modified form, called varioloid. This form of small-pox has several times prevailed, epidemically, in one or other of the settlements; but it seldom proved fatal. I never saw but one case of genuine variola, in Liberia; although, in some cases, the small-pox contagion results in the exhibition of this form of the disease, during the epidemic prevalence of varioloid.

A peculiar endemical pustulous affection, called "craw-craw," or "kru-kru," sometimes attacks persons who are not very careful in regard to cleanliness. It is a very common disease among the natives, and it is generally regarded as being contagious. It is sometimes very painful and troublesome. Another disease of the skin, which is common among the natives, and which is occasionally observed among the Liberians, is the yaws; which consists of elevated excrescences, usually appearing in continuous clusters, and discharging a thin corrosive ichor. Sometimes the yaws appear on the soles of the feet, and prevent the patient from walking. Both these diseases are tedious and perplexing to both the patient and the doctor.

Lepra, or leprosy, is occasionally seen in Liberia; especially among the aborigines. This distressing disease usually appears in brownish blotches scattered over the body; from which a corrosive serous fluid is discharged. The toes and fingers frequently become ulcerated; and sometimes the unfortunate invalid loses all the fingers on one hand or both, or all the toes on the feet; and the soles of the feet are sometimes marked with deep fissures, or scooped out into ugly sores. The blotches on different parts of the body sometimes degenerate into foul and fetid ulcers of an irregular jagged appearance. This miserable disease sometimes continues to harass the individual for years; and it frequently results in death. I have, however, frequently seen native persons who had recovered, with the loss of a portion of their hands or feet, or of both, after having suffered excruciatingly for months or years. I never saw but one

well-marked case among the Liberians and that was in a very old man.

The most common and troublesome cutaneous affections, (if they may be so classed,) which occur in Liberia, are *indolent ulcers*; which sometimes appear spontaneously; but which generally result from injuries, by which the skin is broken. The texture of the cutaneous and the muscular fibre seems to be more lax in tropical than in temperate climates; and slight scratches, or abrasions of the skin, are much more liable to degenerate into ulcers,—the degree of liability depending on the constitutional temperament of individuals, their habits, mode of living, &c. White persons and mulattoes are more subject to ulcerous affections as well as to most other diseases, than black persons; in consequence, I presume, of their physical systems being less adapted to the peculiarities of the climate;—a fact which must be admitted by all. These ulcers, though not generally very painful, are exceedingly annoying; especially when they occur on the feet; and they do not generally heal readily; sometimes continuing for several months. If persons would be sufficiently careful to avoid injuries of the skin, they would not be very liable to these troublesome affections.

Chronic nervous diseases are not very common in Liberia. I occasionally met with hysteria in females; and I saw one or two cases of epilepsy, and one case of tetanus, or locked-jaw. Convulsive affections are very rarely met with, in either infants or adults. Paralytic affections are occasionally, though seldom, seen. I never saw a distinctly marked case of whooping-cough in Liberia; nor did I ever hear of its having prevailed epidemically.

Flatulent colic frequently demands the attention of the physician. It is generally the result of the imprudent use of some indigestible article of food; and it occurs more frequently in persons, during the first few months of their residence, than in older settlers. Sometimes the stomach and bowels become greatly distended with gas; and the patient suffers very violent pain in the abdomen. I had several attacks of this painful affection, during the first year of my residence in Liberia; the most violent of which was caused by the eating of a small piece of cheese. I was generally able to relieve the patient, afflicted with this disease, by the administration of a teaspoonful of laudanum, followed by a full dose of castor oil; the operation of which was sometimes assisted by an active injection, together with the application of a large pepper poultice over the abdomen.

In some cases, especially when attended with a tendency to diarrhœa, I gave nothing but the laudanum; or, what sometimes had a better effect, a pill composed of one-sixth or one-fourth of a grain of morphine and two grains of camphor. Persons cannot be too careful in avoiding the use of such articles of food, as are not easily digestible.

A very common affection, especially among children, is that of *intestinal worms*. The most common kind of worms which infest the alimentary canal, is the *ascaris lumbricoides*, or common round worm. All the other varieties, however, are sometimes observed. I have seen several cases, in which the individuals voided detached portions of the tenia, or tape-worm. In prescribing for patients having worms, I depended more on the free use of spirits of turpentine, combined with, or followed by, castor oil, than any other vermifuge, in all the varieties. Sometimes I gave a few grains of calomel, followed in three or four hours by a free dose of oil and turpentine.

In Liberia, as in other malarious countries or districts, cases of enlargement of the spleen—vulgarly called “fever-cake”—are frequently observed—the result of repeated attacks of intermittent fever. This is much more common in white than in colored residents: very few white persons, indeed, are able to live five years in Liberia, without having more or less enlargement of the spleen. It is more frequently met with in mulattoes than in black persons: indeed, I do not remember a single case which came under my observation, in a person of unadulterated African extraction; although I have no doubt that such persons are sometimes thus affected. The principal difficulty which usually arises from this affection, is, that it predisposes to dropsical affections. In many cases, however, dropsical effusions do not follow enlargement of the spleen; except occasional swelling of the lower extremities. A protracted sea-voyage, or a change of climate, is the only means with which I am acquainted, which will effect a reduction of this burdensome appendage.

Slight catarrhal affections, (influenza,) are occasionally experienced in Liberia; especially during the harmattan season; but these generally pass off in a few days, without any serious injury. I never knew a case to result in active inflammation of any part of the respiratory apparatus.

Some other diseases, which are common to most countries, may be occasionally observed in Liberia; but the variety is much less than in the United States; and, except in some old chronic affections, in broken-down constitutions, convalescence

is generally much more rapid; in consequence of the less violence of the attack. Among the many attacks of fever which I experienced, I never was obliged to remain in my room more than a week, at any one time; and I very seldom was confined to my bed longer than twenty-four hours at a time. The danger in new-comers generally consists more in the frequency, than in the violence, of the attacks of sickness. And the majority of colored immigrants, who have sufficient prudence to use such means for the preservation of their health in Liberia, as an enlightened judgment would dictate, usually enjoy as good health, after the first year of their residence, as they formerly enjoyed in the United States. In some cases, indeed, the state of the health of immigrants is decidedly improved by the change of residence from America to Africa. The large majority of cases of sickness, which came under my observation, among those persons who had resided a year or more in Liberia, was in indolent, and consequently indigent, persons, whose prudence was commensurate with their heedlessness, carelessness, and indolence of many persons, who were scarcely ever sick, I was astonished at their continued exemption from disease.

I will conclude this brief medical history of Liberia, with a short notice of a peculiar endemic affection; which may be termed *Lethargus*, but which is commonly called the “*Sleepy Disease*.” I have seen eight or ten cases of this somniferous malady; five or six of which were among persons who had emigrated from the United States. It is, however, much more frequently exhibited among the aborigines than among the Liberians. The only characteristic mark of this affection, is an irresistible tendency to sleep—the patient frequently falling asleep, even while eating. He can generally be easily aroused; but he almost immediately relapses into a state of profound slumber. The patient scarcely ever experiences the slightest pain; and no febrile symptoms are usually exhibited, until near the fatal close of the incurable malady. The appetite is usually voracious, and the bowels obstinately constipated. The food taken does not seem to nourish the system; in consequence of the disordered state of the organs of digestion and nutrition; the difficulty existing principally, perhaps, in the mesenteric glands. Indeed, the whole glandular system, including the lymphatic and the lacteal glands, seems to be in a torpid state, in this affection. No peculiar marks of disease are usually exhibited, on

examinations after death. In all cases of which I have heard, the brain especially appeared to be in a healthy condition—at least, that organ exhibited no perceptible evidence of disease; and no other part of the body exhibited any peculiar organical affection; except some of the lymphatic glands, which presented an enlarged and inflamed appearance. Those about the neck generally appear considerably swelled; and the natives sometimes extirpate those enlarged glands, under the impression that they are the source of the affection; with what success in removing the disease may be readily imagined by any intelligent person, in whom the bump of credulity is not too largely developed.

Among the various causes of this strange affection, which have been assigned, perhaps no particular one can be fully relied on. Indolent habits, unwholesome and indigestible vegetable diet, together with some peculiar influence of the climate, associated with the prolonged action of miasmata or malaria, operating on a system peculiarly predisposed to lethargy, may be regarded as the exciting cause, by which functional derangement of the nervous system is produced, resulting in a lost balance of the circulation, and a general functional impairment of the whole glandular apparatus of the body. The disease (if disease it may be called,) always approaches gradually; sometimes several months elapsing before it is fully developed. And, although I have had pretty fair opportunities of testing the virtues of various medicinal agents, in different stages of the disease; yet, I never was able to effect more than a temporary cessation of it, in the beginning, or a temporary mitigation of it, after its full development.

The most graphic notice of this lazy disease, with which I have met, is that given in the "Journal of an American Cruiser:" and, as I saw the patient, in company with the author, I will subjoin an extract from that interesting little book. "We entered the hut without ceremony, and looked

about us for old Mamma's beautiful granddaughter. But, on beholding the object of our search, a kind of remorse or dread came over us; such as often affects those who intrude upon the awfulness of slumber. The girl lay asleep in the adjoining apartment, on a mat that was spread over the hard ground; and with no pillow beneath her cheek. She slept so quietly, and drew such imperceptible breath, that I scarcely thought her alive. With some difficulty, she was aroused, and she awoke with a frightened cry—a strange and broken murmur, as if she were looking dimly out of her sleep, and knew not whether our figures were real, or only the phantasies of a dream. Her eyes were wild and glassy, and she seemed to be in pain. While awake, there was a nervous twitching about her mouth and in her fingers; but, being again extended on the mat, and left to herself, these symptoms of disquietude passed away; and she almost immediately sank again into the deep and heavy sleep, in which we found her. This poor girl had been suffering—no, not suffering, for, except when forcibly aroused, there appears to be no uneasiness, but she had been lingering two months in a disease peculiar to Africa—commonly called the 'sleepy disease.' Her aspect was inconceivably affecting. It was strange to behold her so quietly involved in sleep; from which it might be supposed she would awake so full of youthful life—and yet to know that this was no refreshing slumber; but a spell in which she was fast fading away from the eyes of those that loved her. Whatever might chance, be it grief or joy, the effect would be the same. Whoever should shake her by the arm—whether the accents of a friend fell feebly on her ear, or those of strangers, like ourselves, the only response would be that troubled cry; as of a spirit that hovered on the confines of both worlds, and could have sympathy with neither. The peal of the last trumpet only will summon her out of that mysterious sleep."

Receipts of the American Colonization Society;

From the 20th of November, to the 20th of December, 1850.

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Hampden—Hon. Samuel Redington and Major Crosby, each \$5;
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	242 62
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	572 62

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<i>Washington</i> —Collection in the Meth. Epis. Church, \$13 25; Donations from Rev. Dr. D. McConaughy, \$10; D. Moore, Esq., Rev. James Clarke, D. D., Rev. I. I. Brownson, Dr. I. Stevens, C. M. Reed, Esq., Hon. R. R. Reed, M. D., Mrs. Thos. Morgan, Mrs. C. Cook, Miss A. C. Morgan, Hon. Thomas M. T. McKennan, each \$5; F. K. Scott, Miss M. J. Campbell, each \$3; Mrs. S. B. Hanna, Mrs. T. I. Morgan and her daughter Kate, widow and child of Major Morgan, de- ceased, late Secretary of Lega- tion in Brazil, each \$2; James Ewing, \$2 50; Joseph Clarke, Wm. H. Russell, Thomas Wil- son, John L. Russell, Wm. Smith, N. McGiffin, A. Ackers- on, G. Baird, O. Squire, I. T. Clarke, S. Mount, Mrs. C. Sis- son, each \$1; A friend to Li- beria, F. S. Thirkield, R. F. Cooper, Friend to Africa, H. Fulton, A friend, A friend, each 50 cents; Pastor's daugh- ter, M. E. Church, 75 cents— 102. This sum is to secure the name of <i>Thomas Jefferson Mor-</i>	

<i>gan</i> , to a native boy in Liberia, and to constitute the Hon. T. M. T. McKennan, a Life Member of the Am. Col. Society...	102 00
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<i>Wilmington</i> —From a friend to the Colonization cause, by Rev. J. N. Danforth.....	10 00
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<i>Washington city</i> —Donation from J. C. R., Esq., by Rev. J. N. Danforth.....	50 00
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Meth. Epis. Church, \$116; Donations
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Rev. John Miley, Harvey De
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each \$5; George Gordon, John
Eppy, Mr. Burger, F. Hand,
Eliza Payne, W. Lee, each \$1;
Matilda Dumont, 50 cents;
Collection, \$7 75;—all in Mor-
ris Chapel, Meth. Epis. Church,
\$91 25; E. B. Reeder, Esq.,
John Nye, Esq., each \$10; N.
W. Speers, Mrs. Mary Kil-
breth, Rev. J. H. Power, S.
W. Swarts, Mrs. S. W.
Swarts, Mrs. Rev. Dr. Teft,
A lady, Mrs. Wortman, each
\$5; Collection, \$5 60; Joseph
Renshaw, Mrs. Linsey, each
\$1; All from Asbury Chapel,
Meth. Epis. Church, \$67 60.
William Neff, \$10;—Total amt.
from the Meth. Epis. Church
in Cincinnati..... 314 85

Marietta—Collection in the Meth.
Epis. Church..... 10 73

Dayton—Hon. R. C. Schenck,
annual subscription for 1850,
\$10; Mrs. S. W. Hall, annual
subscription for 1850, \$10.... 20 00

345 58

MISSISSIPPI.

Louisville—L. Keese, Esq.,..... 20 00
Jacksonville—A. C. Baine, Esq.... 4 00

24 00

Total Contributions..... 1,592 27

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Mason, to May, 1851..... 1 00

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Barker: *Walpole*—Abel Bel-
lows, to Nov. '51, \$1. *Charles-
town*—Rev. J. D. R. Richards,
to June, '51, \$2; George Olcutt,
to Nov. '55, \$5; Rev. J. Cros-
by, to Dec. '51, \$1; Hon. J. J.
Gilchrist, S. L. Wilder, each
\$2; to Dec. '52. *Hanover*—Dr.
Peaslee, to Dec. '52, \$2; Dea.
Long, to May, '51, 50 cents.
Piermont—Joseph Sawyer, Esq.
to March, '52, \$2. *West Leba-
non*—Samuel Wood, 2d, for
'49, '50, '51, \$3. *Cornish Flat*
—Mrs. F. M. Ripley, to Dec.
'55, \$5; Mrs. S. Kimball, and
J. B. Wellman, to Dec. '54, \$4;
Mrs. Eliza Barnard, to Dec.
'53, \$3. *Meriden*—S. D. Dun-

can, to Dec. '52, \$2; Dea. Danl. Morrell, C. S. Richards, to Dec. '51, each \$1. <i>Lebanon</i> —Ira Gates, for '49, '50, '51, \$3; <i>Concord</i> —Abiel Walker, to Dec. '52, \$2; Dr. Samuel Morrell, for '51, \$1; Rev. B. P. Stone, Gen. R. Davis, Geo. Hutchins, each \$1 to Dec. '51. <i>Manchester</i> —D. Clarke, for '50, '51, \$2; Isaac Tompkins, Wm. G. Means, Charles Richardson, each \$1, for '51; David Gillis, to Dec. 1850, 25 cents. <i>Francesstown</i> —Col. Daniel Fuller, to Dec. '55, \$5; Moses W. Eaton, for '51, \$1; P. C. Butterfield, to Dec. '53, \$3; Abner Pettee, Hon. Wm. Parker, each \$1, to Dec. '51. <i>Anherst</i> —John Follansbee, to Dec. 1853, \$3; B. B. David, to April, '48, \$2. <i>Mt. Vernon</i> —Timothy Kirtledge, for '49, '50, '51, \$3. <i>Hollis</i> —Chas. Whiting, for '50, '51, \$2; Edward Emerson, to Dec. 1851, \$1; H. C. Burge, 50 cents, to May, 1851. <i>Nashua</i> —J. Crombie, to Dec. '52, \$2. <i>Merrimack</i> —Robert McGaw, Esq., to Oct. '51, \$1. <i>Peterborough</i> —Hon. J. H. Steele, for '50, '51, \$2. <i>Columbia</i> —T. W. Atherton, to Nov. '51, \$1. <i>Hanover</i> —Mrs. Brown and Mrs. Chamberlain, to July, 1852, \$2. 81 25	
VERMONT—By Capt. Geo. Barker: <i>Rutland</i> —Hon. R. Pierpont, to Nov. 1852, \$2.— <i>Rutland Centre</i> —Wait Chatterton, to July, '52, \$2 50; James M. Chatterton, to Nov. '51, \$1; Wm. Y. Ripley, to Nov. '52, \$2. <i>Manchester</i> —Josiah Burton, to March, '52, \$5; Hon. M. Clarke, and Cyrus Mason, to Nov. '53, each \$3. <i>Bennington Centre</i> —Lyman Patchin, for '50, '51, \$2; Wm. Haswell, for '48, '49, '50, '51, \$4; Geo. Lyman, to Nov. '55, \$5; Dea. S. Chandler, G. R. Sanford, Mrs. Polly Robinson, each \$1, to Nov. '51, \$14. <i>Brattleborough</i> —Anthony Van Doren, to '53, \$3; Postmaster, to Nov. 1851, \$1; G. C. Hall, to Nov. 1853, \$3; E. Kirkland, Esq., to Nov. '52, \$2; N. B. Williston, to Nov. 1860, \$10; R. W. Clark, to Jan. '51, \$1; Royal Tyler, to June, '51, \$3; T. C. Lord, to June, '51, \$2. <i>Brattle-</i>	
<i>borough</i> —Hon. Samuel Clarke, to Nov. '55, \$5. <i>Windsor</i> —Allen Wardner, to Jan. '53, \$4; Geo. Green, to Dec. '53, \$3; Rev. B. F. Butler, S. W. Hubbard, Jason Steele, each \$1, to Dec. 1851. <i>Norwich</i> —Allen Hazen, Dec. '51, \$1; Thomas Hazen, to Jan. '51, \$2. <i>Royalton</i> —Dr. Joseph A. Dennison, to Jan. 1855, \$6; Dea. S. Joiner, to May, '51, 50 cents. <i>Randolph</i> —Wm. Nutting, Esq., to Nov. '50, \$5. <i>White River Village</i> —Lewis Lyman, to May, '51, 50 cents. <i>Windsor</i> —Rev. Thomas Kidder, for '50, '51, \$2. 89 50	
MASSACHUSETTS—By Rev. Jos. Tracy: <i>Boston</i> —H. S. Chase, Esq., Theodore Chase, Esq., Charles H. Parker, Esq., Cyrus Alger, Esq., to 1st Nov. '51, each \$1. <i>North Brookfield</i> —Daniel Whiting, to Nov. 1851, \$1. <i>Bradford</i> —I. Morse, to Jan. '51, \$1; L. Johnson, to Nov. '51, \$1. <i>Greenfield</i> —By Capt. George Barker: W. T. Davis, Esq., Mrs. Mary Arms, each \$2, to Nov. 1852; Rev. George C. Partridge, to Nov. '51, \$1. <i>Westborough</i> —E. T. Forbes, \$1. 13 00	
CONNECTICUT—By Rev. John Orcutt: <i>Stafford</i> —Minor Fenton, to Dec. '51, \$1. <i>New London</i> —E. Perkins, Esq., to Dec. '51, \$1. <i>Farmington</i> —T. W. Cowles, to Dec. '51, \$1. <i>Broad Brook</i> —Silvester Williams, to Oct. '51, \$1. <i>East Windsor</i> —W. McFall, to Dec. '51, \$1. 5 00	
VIRGINIA.— <i>Boydton</i> —J. C. Wills, Esq., to Jan. 1852. 4 00	
NORTH CAROLINA.— <i>Newbern</i> —Susan Wallace, to Dec. '51. 1 00	
SOUTH CAROLINA.— <i>Due West Corner</i> —Rev. Wm. R. Hemphill, for 1850. 1 00	
GEORGIA.— <i>Athens</i> —J. J. Flourney, Esq., to Jan. 1854. 5 00	
KENTUCKY.— <i>Masonville</i> —Rev. A. H. Triplett, for 1851, \$1. <i>Covington</i> —Rev. H. H. Kavanaugh, to Jan. 1851, \$5. 6 00	
TENNESSEE.— <i>Rock Island</i> —Peter Burum, \$1. <i>Jonesborough</i> —Rev. Rufus P. Wells, to June, 1852, \$3. 4 00	
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