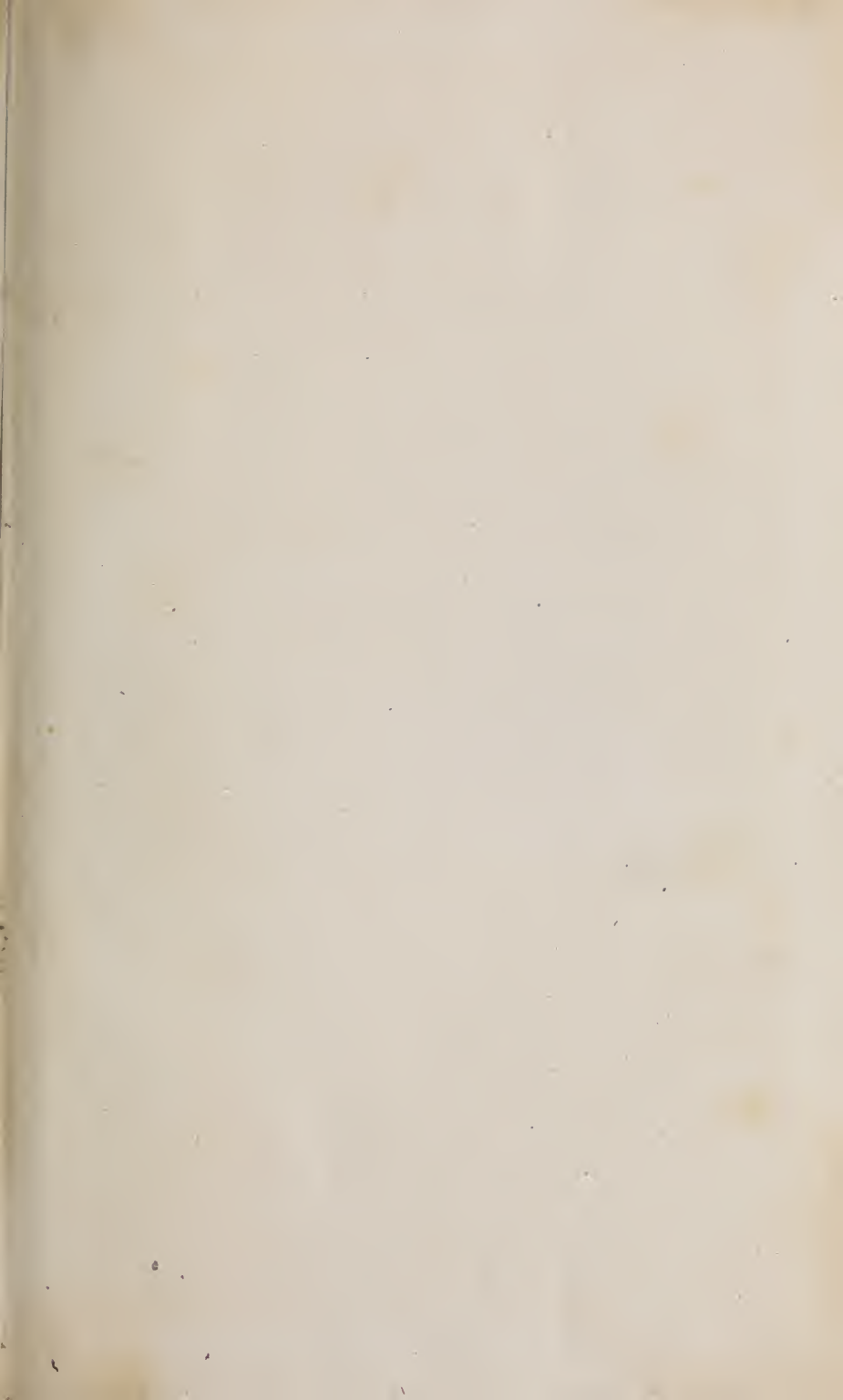


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THE AFRICAN REPOSITORY.

VOL. XXXII.]

WASHINGTON, APRIL, 1856.

[No. 4.

Duties and Prospects.

WE cannot doubt that the friends of the American Colonization Society were inspired with new hopes and resolutions, by the harmony of opinion which prevailed on great and vital questions, at their late meetings, among its Directors.— That in the progress of the deliberations and debates of these meetings, there was an evident growth of unity of spirit and purpose, all who were present know, that on a general policy and all important measures upon which action was taken, there was but one mind.— All agreed that emigration to Liberia should go forward, but not without a reasonable discrimination as to character, and the ability of the emigrants with due assistance, and after due time, to make comfortable provision for themselves, and no doubt existed as to the duty of the Society to guard, as it has desired to do, during the voyage and after their arrival, the lives and health of those who entrust themselves to its care. All were of opinion, that improvements in Liberia should increase with the growth of population, and that it should be a great object with the Society to encourage the industry and enterprise of that country; open new paths for trade, ascertain and develop her rich resources, in fine give her those attractions which may draw towards her shores the affections of the long dispersed and exiled children of Africa. The wonderful Providence of Almighty God was acknowledged devoutly by all, a Providence not less clearly revealing the Divine agency in the history of the African race, than in that of ancient Israel, led forth by the Almighty as a flock, by the hand of Moses and Aaron. Who can mark the signs of the times, and not discern the now coming changes in the condition of Africa and her descendants, and feel that their darkness is passing away, and that upon them the true light begins to shine. Africa is one vast open field for christian enterprise. When christianity could not cross her threshold, avarice brought thence her children, barbarians and slaves; now when her vast territory lies

open to the labors and missionaries of the gospel, we would return to her these children, freemen and christians. Was it in the Divine wisdom for this high purpose, that the Pilgrims at Plymouth, and a few Africans at Jamestown, were landed on these shores the same year, that the benefits mutually rendered while together, might open the way for the far greater mutual advantages of their separation? Just two hundred years elapsed, and a benevolent Society of christians, aided by the United States Government, despatched the Ship Elizabeth with eighty-three emigrants, and a few white men to encourage the enterprise, to found civilization and christianity upon the shores of western Africa.* How numerous, how vast, the providential arrangements for this event; and since this settlement has risen to a free and independent Republic, how rapid the preparation in the suppression of the slave trade, in the various explorations, in the multiplication and success of African missions, the increasing facilities and motives, and advantages of commercial intercourse, in the improved intellectual and moral character of the descendants of Africa in christian lands, in the new lights recently shed upon the affairs, condition, and nations of that land, for those vast agencies and operations by which,

under God, we feel assured that quarter of the world is to be added to Christendom, and her people to become the worshippers of the most High God. Christians of these United States consider with what an earnest Macedonian cry, the infant church in Africa calls for help, how cheering are her prospects, how faithful, zealous and disinterested have been her ministers, how many graves testify to their piety and fidelity, how her standard waves at numerous stations on the shore, on the mountains, interior, and even in the barbarous and cruel Capitals of Dahomey and Ashantee, and how from the permanent communities of Liberia and Sierra Leone, are going forth among superstitious and populous tribes, the teachers of civilization and Divine truth. Consider that far greater is our responsibility than that of any other nation, to contribute to the regeneration of Africa. Is it not reasonable to expect, that during the present year, the funds of the American Colonization Society will be largely augmented? At a recent meeting of the Executive Committee of the Society, the following resolutions were adopted:

Resolved, That in view of the present condition of Liberia, and of the cause of this Society in the United States, the Executive Committee are deeply impressed with the importance of obtaining during

* Rev. Mr. Slaughter's *Virginian History of African Colonization*.

the present year at least a hundred thousand dollars, and if possible much more, it being evident to the committee that more than the above sum could be expended during the time specified with immediate and vast advantage to Liberia, and the cause of African Colonization, and that without at least that amount the cause will essentially suffer.

Resolved, That the secretaries of this Society be instructed to make every possible effort to secure the amount specified in the preceding resolution and to obtain the vigorous co-operation of the several State Societies.

The question of duty regards the contribution of what may be required for the necessary operations of the Society during the year, and this is intimately connected with the prospect of the benefit to be gained by these operations. We feel indeed, that in specifying a hundred thousand dollars as the least amount required, we fall below the merits of the cause as we do below the abilities of its friends. What to the American people would be half a million of dollars annually, for the recovery of Africa from her moral death, and her resurrection to a fellowship with the sons of God; what heart is not moved by her appeals; those sitting in the dust cry to us, and from the shadows of the wilderness, what heart touched by Divine charity, will not haste to do something to build up, and extend good government, the useful arts, education and christian institutions over that land of the scourge and the chain, to comfort her sor-

rowful ones, and save her perishing from destruction?

The measures recommended by the Board of Directors to the consideration of the Executive Committee received their immediate attention, and they are engaged in arrangements for sending out the frames of two large houses for the accommodation of emigrants, and for founding a new settlement on the elevated grounds of the interior. These frames of two receptacles are to be sent out in the vessel which is to convey to Liberia a large company of emigrants, on the 1st of June. The number now applying for a passage to Africa in the next vessel is 366, the freedom of 104 of whom may depend upon their early departure. The Society has been so fortunate as to engage the Rev. John Seyes, long a very efficient missionary in Liberia, to attend these emigrants, superintend them after their arrival for a season, and subsequently explore the country and attend to the establishment of an interior settlement. The long experience of Mr. Seyes in African affairs, and his intimate acquaintance with the people of Liberia and with the tribes on its borders, afford reason to expect very important benefits from his mission. The following letter will give to our benevolent readers the present views of the Committee, and be received we trust as their earnest appeal (in accordance with the resolutions of

the Directors) for those means, without which nothing honorable to the Society or beneficial to Africa can be accomplished. May the hearts of all who read it, be prepared to receive its suggestions in the spirit of our Divine Saviour, and as their thoughts turn to Africa say, in words which once fell from His lips, **THY KINGDOM COME.**

COLONIZATION OFFICE,
Washington, Mar. 14, 1856.

At the late meeting of the Board of Directors of the American Colonization Society, on motion of the Rev. P. Slaughter, of Virginia, the following resolutions were adopted:

"Resolved, That the Executive Committee be instructed at the earliest practicable period, to build comfortable receptacles at least at two points in Liberia; and that for this object a special appeal be made for \$10,000.

"Resolved, That the Executive Committee also be instructed to take such measures as in their judgment shall be most expedient to test the climate in the interior, by planting a settlement at some suitable point beyond the supposed influence of malaria."

On motion of the Rev. Joseph Tracy,

"Resolved, That it be recommended to the Executive Committee to form an estimate as accurate as may be of the expense necessary the present year, on account of the interior settlement, and make a special appeal therefor, privately, to individuals or Societies as they may deem expedient."

The Executive Committee have considered attentively the preceding resolutions, and upon careful inquiry are of opinion that it will be im-

possible to carry out the purpose of the Directors in regard to an interior settlement, at a less expense than \$15,000. Such is the immediate and urgent necessity for the receptacles, that orders have been given to have them ready for shipment in a vessel, with the company of emigrants, which are expected to leave Baltimore on the 15th of May, and Savannah on the 1st of June next. The \$10,000 for which the Committee appeal, will, they trust, be immediately supplied. They have had repeated experience in similar circumstances of the prompt liberality of their friends, and in this case expect no disappointment. The harmony of opinion among the friends of the Society at their recent meetings, both in regard to general policy and the means by which it should be pursued, must dispose all State Societies and all persons interested in the great enterprise of African Colonization, to unite their counsels and means in the execution of the measures so vitally important, recommended in the preceding resolutions. The comfort and health, if not the lives, of many emigrants must depend upon the speedy construction of these receptacles. These interests are too precious to be unnecessarily endangered, and if sacrificed for want of adequate accommodations, the cause of the Society and Liberia will be deeply injured. From the views expressed in the resolutions of the Directors, the Committee believe none will dissent, and with all possible earnestness and emphasis they make their appeal to the several State Societies and to every friend of Africa to aid in carrying them into effect. The Committee have made positive engagements, and must rely upon the friends of the cause for means to meet them. An increase of emigration should be attended with increas-

ing improvements, and Liberia be rendered more attractive as it grows in population. These great objects should never be separated or divorced in the practical operations of the Society.

The friends of the Society, especially in New Jersey, have cherished for some time the design of establishing a settlement on the elevated country of the interior, in expectation that it would prove more salubrious than that bordering upon the sea; and in compliance with the views of the Directors, the committee have resolved to proceed during the year to found such settlement, to be done, as they believe, at an expense of not less than \$15,000. They earnestly invite contributions for this object. Important measures for the benefit of Africa and her children cannot be executed without money. As trustees of funds dedicated to measures well considered and recommended by the Directors, for the interests of humanity and

the regeneration of Africa, the committee will seek to expend these funds economically for those high purposes. They commit this appeal to Him by whose good providence Liberia was founded and is preserved. The early history of ancient Israel well illustrates the method by which the Supreme Ruler of the World is turning the curse of Africa into a blessing, and working out the great problem of the intellectual and moral elevation of her children. Shall we not reverently mark the signs of the times, and the operations of the Divine Hand; and during our brief life on earth, which is as a shadow, rejoice in the permanency, majesty and beneficence of the counsels and ways of Him, to whom the people of Africa belong, and to whom a thousand years are as one day.

By order of the Executive Committee:

R. R. GURLEY, *Cor. Sec.*
W. McLAIN, *Fin'l Sec.*

Appeal in Behalf of African Colonization.

The Managers of the Pennsylvania Colonization Society deem it proper, at the present juncture of its affairs, to call upon the friends of the cause in Pennsylvania, for all the aid which they have in their power to give them, to enable the Society, and the American Colonization Society—to which it is an auxiliary—to improve their present financial condition in order to meet the urgent necessities of the case.

The transfer of an unusually large number, chiefly of liberated slaves, during the last three years—to Liberia, demonstrated the necessity of erecting new and somewhat expensive buildings for the reception of those who may hereafter arrive there, as well as the importance of

opening new settlements at greater distance from the coast, on the elevated and salubrious lands of the interior. Both these measures are deemed specially requisite at this time to facilitate the safe and comfortable emigration hereafter of those who may seek a home in that New Republic.

The emigrants quite recently sent, though less in number than on former occasions, give in their character assurance of high usefulness. Some are experienced and successful *teachers*, for whose services there is great demand, others are *farmers*, also much needed, and all seem imbued with the proper spirit of self denial and enterprise. To enable the Society promptly to meet the

wants of those disposed to emigrate to their fatherland, and put them in a position to turn their efforts to the best advantage on reaching those shores, will require a much larger amount of means than the contributions of the last year or two have furnished. The recent diminution of receipts has not resulted, we believe, from a diminution of interest in the Colonization enterprise, but has rather been attributable to the financial embarrassments so widely prevalent. The steady and cheering growth of Liberia as a free, independent Christian State, adapted to bless all Africa by its moral power, and open a home for millions now enslaved, demands at our hands cordial and liberal offerings proportioned to the magnitude and sacredness of this noble cause.

Our appeal for pecuniary aid, as

prompt and generous as possible consistent with other claims, is confidently addressed to our friends in this City and State. While God is so richly blessing us, shall not we who have freely received be ready to freely give, that others now ready to perish may share in the blessings, civil and religious, which are our birthright and our joy? From Pastors, Christians of all denominations—from patriots and every lover of humanity, we earnestly solicit a generous response.

Contributions may be sent to the Treasurer, No. 143 Walnut St., Philadelphia.

ALONZO POTTER, *President*,
RUFUS BARCOCK, *Cor. Secretary*,
WM. COPPINGER, *Treasurer*.

Colonization Rooms,
Phil., Feb., 1856.

Adjourned Meeting of the Board of Directors.

[Extracts from the Minutes.]

The Board of Directors of the American Colonization Society met, according to adjournment, the 4th March, 1856, at 12 o'clock, M, in the Colonization Rooms, City of Washington. J. H. B. Latrobe, Esq., President of, the Society, in the chair.

After prayer by Rev. Mr. Miller, of Philadelphia, on motion, Rev. John Miller, in the absence of Rev. Dr. Haight, was appointed Secretary to the Board.

On motion, Rev. E. R. Craven, Hon. James Bishop, and A. W. Kellogg, Esq., were received as delegates from the New Jersey Colonization Society, in the absence of regular delegates; and Hon. Edward Everett as a delegate from the Massachusetts Colonization Society.

The following delegates from State Societies were present:

Massachusetts Col. Society—Rev. Joseph Tracy.

Connecticut Col. Society—Hon. S. H. Huntington.

New York State Col. Society—Rev. J. B. Pinney, Hon. D. S. Gregory, Hon. Abraham Wakeman.

New Jersey Col. Society—Rev. R. Davidson, D. D., Rev. E. R. Craven, A. W. Kellogg, Esq.

Pennsylvania Col. Society—Rev. Rufus Babcock, D. D., Rev. John Miller.

Col. Society of the Dist. of Col.—Rev. G. W. Samson, J. W. Lußenbeel, M. D.

Virginia Colonization Society—Rev. W. H. Starr, Rev. P. Slaughter, Rev. D. S. Doggett, D. D.

Life Directors present—Rev. J. B. Pinney, Rev. W. McLain, James Hall, M. D., Rev. R. S. Finley, Rev. R. R. Gurley.

Executive Committee present—W. Guntton, Esq., Rev. G. W. Samson, H. Lindsley, M. D.

The minutes of the annual meeting of the Board in January last were read.

On motion of Rev. Mr. Tracy, it was

Resolved, That the attendance of the members of the Executive Committee on the meetings of this Board, and the free and full expression of their opinions, and communication of information in their possession, is highly important, and earnestly desired by this Board, and is hereby respectfully and earnestly requested.

The following resolution, presented by Rev. Mr. Miller, was referred to the committee on agencies :

Resolved, That the labors of neither of the Secretaries, appointed at the meeting in January, be so confined to their particular departments, as that they may not, where the opportunity offers, engage in any important agency for the Society, under the direction of the Executive Committee.

Rev. Dr. Babcock read a letter from Hon. Edward Coles, of Philadelphia, having reference to Secretaries and Agents of the Society ; which, on motion, was referred to the committee on agencies.

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

—
EVENING SESSION,

March 4.

The Board met according to adjournment.

The special committee appointed at the annual meeting of the Board in January 1855, to procure a portrait, for this Society, of the late Elliott Cresson, Esq., presented the following report :

The Committee appointed at the last (1855) annual meeting of the Board of Directors, to procure a portrait of the late Elliott Cresson, Esq., to be deposited in the rooms of the American Colonization Society, respectfully report :

That they have attended to that duty, and that they now have the gratification of presenting to the Society an excellent likeness, suitably framed, of that earnest advocate and efficient promoter of African Colonization.

Through the kindness and liberality of the distinguished artist, Thomas Sully, Esq., and of Messrs. Edward Coles, Wm.

L. Helfenstein, William Parker Foulke, John W. Claghorn, Joseph Harrison, Paul T. Jones, Stephen Colwell, Archibald Robertson, Eli K. Price and Thomas Wattson, Esq's., of Philadelphia—active supporters of our noble cause, and warm personal friends of the lamented deceased, the Society will receive this handsome portrait, free of all expense.

PAUL T. JONES.
WM. COPPINGER.

March, 1856.

Committee.

Whereupon, on motion of Rev. R. S. Finley, it was

Resolved, That the report be accepted, and that the thanks of this Board be offered to the gentlemen to whose liberality they owe the portrait of this distinguished friend of colonization.

Rev. Mr. Tracy, chairman of the standing committee on emigration, presented a report, during the consideration of which, on motion, the Board adjourned to 9 o'clock, A. M., to-morrow.

—
WEDNESDAY, *March 5.*

The Board met according to adjournment.

After prayer by Rev. Mr. Slaughter, the minutes of the sessions yesterday were read and approved.

Rev. Mr. McLain presented a letter from Rev. Dr. Maclean of New Jersey, a Life Director of the Society, regretting his inability to attend the present meeting of this Board.

A similar letter from Rev. Dr. Haight, of New York, was presented by Rev. Mr. Pinney; and also one was presented by Mr. Gregory, from Dr. Goble, of New Jersey, and one by Rev. Mr. Slaughter, from Rev. Dr. Sparrow, of Virginia.

The Board proceeded to the consideration of the report of the committee on emigration. It was accompanied by a paper which was laid before the Board. The report, as amended and passed, is as follows :

The Committee on Emigration respectfully submit the paper just read by their chairman, and recommend it to the at-

tention of the Board and the Executive Committee. They also submit the following resolution :

Resolved, That the Executive Committee, with whom it must rest to settle the details, and from time to time to select the particular objects, ever keeping in view the great object of emigration and improvements in Liberia, as worthy of earnest and liberal support, are specially recommended to pay careful attention to the health and comfort of emigrants on the way out and after reaching Liberia, and that all practicable plans for comfortable residences for the emigrants during the six months after their arrival, and the opening of roads and improvements, and settlement of the interior, deserve their immediate consideration.

The following resolutions, presented by Rev. Mr. Slaughter, after free and full discussion of the subjects embraced in them, were adopted :

Resolved, That the Executive Committee be instructed at the earliest practicable period, to build comfortable receptacles at, at least, two points in Liberia; and that, for this object, a special appeal be made for \$10,000.

Resolved. That the Executive Committee also be instructed to take such measures as in their judgment shall be most expedient to test the climate in the interior, by planting a settlement at some suitable point beyond the supposed influence of malaria.

The President read a letter from Hon. Mr. Whitlesey, chairman of the Executive Committee, stating the reasons that prevented him from being present at the meetings of the Board.

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

EVENING SESSION,

March 5.

The committee on the disposal of the income of the legacy of Augustus Graham, made a report, which was adopted.

On motion of Rev. Mr. Pinney, it was

Resolved, That the Board regret that the monument to the memory of Gov. Buchanan, which was contemplated by resolution passed by the Board in January, 1851, has not yet been erected over his grave, and re-affirm the resolution and renew the appropriation then made, and express an earnest hope that the Pennsylvania Colonization Society will proceed to accomplish it during the current year.

On motion of Rev. Mr. Tracy, it was

Resolved, That it be recommended to the Executive Committee to form an estimate, as accurate as may be, of the expense necessary, the present year, on account of the interior settlement, and make a special appeal therefor, privately, to individuals or societies, as they may deem expedient.

The minutes were then read and approved.

On motion the Board adjourned to the third Tuesday in January, 1857, at 12 o'clock, M.

The meeting was closed with prayer by Rev. Dr. Davidson.

JOHN H. B. LATROBE,
President A. C. S.

JOHN MILLER, *Secretary.*
J. W. LUGENBEEL, *Asst. Secretary.*

[From the National Magazine, for April, 1856.]

S. A. Benson, President of Liberia.

BY WILLIAM COPPINGER.

THE subject of the article below is the recently elected Chief Magistrate of Liberia; of course the friends of this Republic will be gratified to know how well he has merited the honors conferred upon him. Mr. Coppinger has done a good service by this article, to the cause

to which for many years he has devoted his labors, with great zeal, resolution and usefulness.

THAT portion of the west coast of Africa known as Liberia, extends from the Shebar River on the north (near the British colony of Sierra Leone) a distance of about six hundred miles, towards the south and

east, between the parallels of four and a half and seven and a half degrees north latitude. Perpetual verdure covers the ground, while the face of the country is diversified with gentle hills and sloping valleys. Bishop Scott, who visited the republic in 1853, says:

"The climate, in my opinion, is healthy, much more so than that of our southern coast. I never saw a more vigorous and healthy people than the natives, nor did I ever see the human form better developed. The acclimated colonists, too, enjoy excellent health. As to emigrants from another clime they must pass through a process of acclimation, which will, in general, be severe or otherwise according to their own habits."

Several rivers flowing into the Atlantic water the country, the principal of which are the St. Paul's, Junk, St. John's, Meclin, Sinou, and the Cavalla. On the St. Paul's several towns have been commenced and its sides are studded with comfortable brick dwellings. Upward of four hundred farms are located on this river, on which reside three thousand cultivators. Lands command forty and fifty dollars an acre. In 1852 nine thousand pounds of sugar were made on the banks of this fine stream; it is of good quality, light in color, and as well granulated as the best Porto Rico.

Besides the great staple articles of sugar, coffee, and cotton, there can be raised, to an indefinite amount, rice, cocoa, ginger, pepper, arrowroot, ground nuts, and indigo. Nearly all our garden vegetables, and those peculiar to the tropics, may be abundantly and easily cultivated. A vast variety of fruits abound, among which may be named the banana, pine-apple, guava, lemon, orange, tamarind, and cocconut.

There are immense forests of woods suitable for ship and house building purposes and for furniture. The camwood is sought after in Europe and the United States as a dye. The most common tree is the nut-bearing palm, from which is extracted the palm oil, now most extensively exported to England, France, Germany, and America. Eighty thousand tons were shipped from the African coast in 1852 and 1853.

Education is cared for and encouraged, and the refining light of Christian truth diffused throughout the length and breadth of the land. Where thirty years ago the degraded heathen native built his rude hut and offered human sacrifices to appease the supposed anger of his false gods, or the tangled bush overspread the cattle, a civilized nation now dwells, comprising no less than twenty-five towns and villages, the happy abode of ten thousand emigrant citizens and two hundred thousand native Africans. The public buildings, churches, and school-houses evince the elements of an enlightened Christian community, destined to secure the universal freedom and elevation of the colored race, and to afford peace, happiness, and full manhood to its worthy dwellers, and virtue and civil and spiritual life to all Africa.

In the National for March 1854, there appeared a somewhat extended biographical sketch of the first president of the Liberian Republic; and we now present a reliable narrative of the somewhat romantic career of his successor, which, we doubt not, will be read with interest.

Stephen Allen Benson was born of free colored parents, in Cambridge, Dorchester County, Maryland, in March, 1816.

With his parents he sailed from Baltimore, in the brig "Strong," in May, 1822, and arrived in the colony

of Liberia in the following August. When they arrived, the Cape, or present site of the city of Monrovia, had been occupied since the preceding April—about four months. The buildings consisted of a few thatched huts, covering a small area, surrounded by a dense primeval forest.

The history of the war, which broke out a few weeks after their arrival, is well known to those who have read the history of Liberia. The subject of our sketch is one of the seven children mentioned in Gurley's *Life of Ashmun* as captured by the enemy in the bloody attack on the infant settlement. For days previous to their capture his father had from necessity to leave his family, prostrated by the acclimating fever, and perform duty as a soldier, keeping guard both day and night, and assisting in fortifying the village against the enemy, from whom an attack was momentarily expected.

On that eventful morning the father and oldest brother, who was fifteen years old, were absent on duty. Just before day-light the family were aroused by successive volleys of musketry, the roar of cannon, the savage war yell, and the discordant sound of the war-horn. Mr. Benson's house being a thatched and wattled one, situated near the forest, and forming the northeast boundary of the village, was soon surrounded by the enemy, who, finding the doors and windows barricaded, were at first fearful of forcing an entrance. The three youngest children, of whom Stephen was the eldest, by their frequent calls and cries to their mother for assistance, soon informed the enemy of the strength of the house. An entrance was effected without much difficulty through the back door. The first one, on entering, perceiving young Stephen, seiz-

ed him round the waist, and bore him off with great speed toward the forest. In the struggle to extricate himself the boy used, with much efficiency, the only weapon which he had at command, and gave his captor a specimen of his biting powers. Four other of his brothers and sisters met with a similar fate, their captors, however, belonging to different tribes. The enemy, after a sanguinary struggle, were repulsed with great loss.

Mr. B.'s father lost considerably in this contest. He was severely wounded by a large slug-shot, which passed through his left shoulder near the joint, disabling that arm for the remainder of his life. Scarcely had he received this wound, and while his garments were yet drenched with blood, his oldest son, Joseph, was shot dead by his side. Added to this was the loss of his five children within the same hour. Where he knew not! Their fate shrouded in dark, terrible uncertainty! All his property was stolen except the clothes, arms, and ammunition on his person.

The party who captured Stephen proceeded towards the present Kroo Town. When about half way they halted in the forest and formed a camp. Fires were lighted in every direction. Their wounded, dying, and dead scattered around, presented a frightful spectacle, inspiring the youthful captive with indescribable sensations and fears that nothing short of his own life would satisfy their revenge. Of these he was soon relieved by their feebly striving to offer comfort, assuring him that he should not be injured, but that, so soon as hostilities ceased, he should be restored to his family.

After a rest of two hours they turned toward the sea-coast, directing their course to the St. Paul's River, the whole company walking half

bent to prevent detection by the settlers, who occupied the hill with cannon. They succeeded in reaching a native village near St. Paul's bar in the course of the day. Soon after they embarked in a canoe for Peter Bromley's Town—the site of the present settlement of Virginia, at which place they arrived the same afternoon, delivering their captive to the old chief, Peter Bromley, by whom he was kindly treated.

The natives also, with one or two exceptions, treated him with great attention and care; for by warm baths in decoction of herbs, and other simple prescriptions, he was safely brought through the African fever, from which he was suffering at the time of the attack. Bromley had had much intercourse with the English when the slave-trade was prosecuted by that people on this coast. He spoke the English language quite fluently, and took great pride in practicing many of the civilized customs. It was supposed he was of English origin, a son of some white man, as he had the appearance of a sunburned mulatto. To the end of his life he was much incensed against the colonists for the death-blow given by them to the slave-trade in that section of country.

Stephen remained in captivity four months, during which time he saw no civilized person except his brother James, who was permitted by the chief who held him prisoner to pay him a visit. Frequent intelligence was received from his other brothers and sisters that they were also kindly treated, thus alleviating in some degree the separation from each other.

At this time the commissioners appointed by Governor Ashmun to negotiate for their liberation arrived at Bromley's Town, after a successful visit to the chiefs who held the

other children. At the close of a few hours' interview with Bromley, young Benson was informed that the days of his captivity were ended, and, to use his own language, "that was a day I shall never forget while life shall last."

The succeeding two years were spent in assisting his father, who cleared and inclosed his land, built a neat, commodious frame house, weather-boarded and shingled, and at that time the largest one in Monrovia. In 1825 he was called upon to mourn the loss of his mother. From this time to 1830 Mr. Benson spent in acquiring the rudiments of an education in the schools established by the Colonization Society, which was to train and prepare him for responsible duties in the affairs and government of his adopted country.

About this time Mr. Ashmun gave his father permanent employment as colonial factor at Grand Bassa—seven years prior to the first settlement formed there. His duties were to purchase rice, palm-oil, and cattle, which were sent by land, or shipped to Monrovia, for the use of the emigrants, or other purposes of the Colonization Society.

Arriving at the age of fifteen, Stephen's scholastic labors terminated, his father thinking it advisable for him to select some legitimate business for life. His own taste and inclination turned towards the sea, and, unknown to his family, he contracted and made arrangements with Captain Thompson, of the colonial schooner "Mesurado," to sail with him as supercargo, but was prevented from his purpose by an ulcer which disabled him for six months.

On his recovery his attention was turned to mercantile employment, and, with the exception of one military campaign, in 1832. he un-

interruptedly served as clerk and store-keeper in Monrovia four years. The campaign alluded to was against King Willey's Town and vicinity on the north side of St. Paul's River. These natives had repeatedly arrested and resold into slavery persons whom the colonial government had liberated from slave factories, and on being remonstrated with by Dr. Mechlin, the colonial agent, returned only in ulting and threatening replies, till a severe chastisement was found indispensable.

On the march thither the troops, attended by Dr. Mechlin, camped the second night at Peter Broumley's Town, the scene of Mr. B.'s residence in captivity nine years previously. They reached the enemy's village the third day, and, with the loss of a few men, forced them to submission, and returned in a week's time from leaving Monrovia.

In June, 1835, the Hankinson difficulty broke out with King Joe Harris, and on the 10th of that month some twenty settlers of Bassa were massacred by Joe Harris's subjects.

The factory being situated four miles up the St. John's, before intelligence of the commencement of hostilities could be conveyed thither, the enemy had surrounded the house, and were panting for Mr. Benson's blood. His life would have been sacrificed to their insatiate revenge had it not been for the incessant and urgent entreaties of old King Joe's son, a lad of thirteen, who had been in the employment of Mr. B. for two years, and was much attached to him. This lad's influence was great, as the enemy were his father's subjects. While pleading with a portion of them the others commenced plundering the factory, which proved the signal for the entire party to hasten to the scene of robbery. Mr. B., taking ad-

vantage of the confusion, escaped to Edina. The enemy swept the establishment clean of everything.

When the disastrous news reached Monrovia a corps of volunteers (among whom was Stephen) were sent down to protect Edina and punish the aggressors. Hostilities continued four months; three engagements took place, which resulted in the burning of King Joe's Town, and forcing him into a state of subjection.

On the 9th of January, 1836, Thomas Buchanan, commissioner of the Young Men's Colonization Society of Pennsylvania and New-York, anchored in Bassa harbor in the brig "Independence," bringing with him a timely and ample supply of goods, provisions, and munitions of war. These were hailed with much joy, inspiring new life and hopes among the settlers.

Mr. Buchanan was the first man in Liberia who had the courage to order a slave-ship from Bassa harbor. This occurred in August, 1836, when a Spanish slave-schooner of two hundred tons anchored in the Cove. Mr. Buchanan requested Mr. Benson to take a barge, with fifteen choice men, each armed with a cutlass and United States musket, and command him to leave. With difficulty, they pulled through the bar, being nearly swamped on it, and when within a quarter of a mile of the schooner, those on board, seeing such an unusual number of armed men making directly for them, the sails already hoisted for drying, there being a fine breeze, slipped cable, and stood out for sea. The party from Bassa, however, proceeded to Fishtown, landed, and told the chiefs Grambo and Black Will, who had engaged to supply the vessel with slaves, what would be the result, if they allowed a slaver to establish a slave-factory among them again.

Mr. Benson understanding much of their language, overheard a conversation which passed between Grambo and his followers, who were much incensed at the threats. They said, "From that day's expedition they were convinced they could no longer live contiguously with the settlers, pursue the slave traffic, and be on peaceful terms; hence they were determined to exterminate them, or be exterminated themselves."

During the last nine months of Mr. Buchanan's residence in Bassa, Mr. Benson lived with him, serving as secretary: and after his return to the states he continued as a colonial store-keeper, not yet being of age. Dr. McDowell succeeded Mr. Buchanan in the agency, which he held till August, 1837, when he was followed by Governor J. J. Matthias, who, with Dr. Johnson, arrived in the schooner "Charlotte Harper." The same year Governor Matthias succeeded in confederating Edina with Bassa. He returned to the United States in May of the following year, leaving Dr. Johnson in charge of the government.

The inhabitants were soon involved in a general war with the natives, who were determined, if possible, to exterminate the colonists. The first act of aggression was the foul and brutal murder of Governor Finley, in September, while traveling from Fishtown to Bassa under the guidance of the treacherous Fishmen. After murdering him, they robbed and threw the body into the sea; from whence it was washed to the beach, and found by the incensed settlers after a rigorous search. Messengers were immediately dispatched to the chiefs Grambo and Black Will to inform them of the fact, and a demand for the murderers to be given up, or for an investigation to take place. No other

satisfaction would they give, than that they knew nothing of the matter, but were disposed to talk about it. A day was appointed, and about sixty men and officers, accompanied by Dr. Johnson, proceeded down. When within four hundred yards of Black Will's Town they were surprised and fired upon by the enemy concealed in ambush, wounding eight or ten men. Not prepared for such treachery, there was no alternative but to fight with the scanty supply of ammunition they had, and, if possible, to force their way and destroy the native towns, which they succeeded in accomplishing, both parties losing some men. On their return in the afternoon, the enemy in ambush the entire way poured upon them a most destructive fire, which could not be returned, as the ammunition was spent. This being perceived by the assailants, encouraged them to close upon them, approaching within ten feet and shooting down the men, pursuing them till they reached Bassa. Before the town could be placed in a state of defence, the outer houses were taken possession of, robbed, set on fire, and burnt to ashes, Mr. Benson's being among the number.

The settlers having now procured ammunition, and roused to desperation by the boldness of the Fishmen, rallied, and checked them for the night with a loss on both sides.— Dr. Johnson was among the wounded. The night was spent by the troops in preparing for the morrow's attack, which was renewed at ten o'clock, the enemy being reinforced to the number of fifteen hundred men; and raged till three o'clock, when they were finally repulsed with a severe loss. The condition of Bassa was deplorable; nearly all communication was cut off, and no one able to give employment. The enemy, in the meantime, were ma-

king active preparations for another attack by uniting and concentrating in the vicinity all the native tribes, evidently with the design of crushing at one blow the little band. Matters continued thus till December, when a reinforcement of sixty-six men arriving from Monrovia, a general attack was made against the enemy. After a desperate resistance, in which the troops lost but few men, they were successful in routing the enemy. In that engagement, the captain of the company of which Mr. Benson was first lieutenant, being wounded, the command devolved on him, and he acquitted himself in a soldierly manner.

The entire forces on both occasions were commanded by Major William L. Weaver. After this, there were no more active hostilities, each party feeling at liberty to annoy and injure the other when an opportunity presented. In May, 1839, Governor Buchanan again arrived, unexpectedly, in the "Saluda," to the great joy and relief of the distressed settlers. He landed, was escorted by the military to the governor's residence, amid the shouts of men, women, and children. In a few days after his arrival consultation was held as to the best method of bringing about a speedy adjustment of difficulties, and a perfect restoration of peace; when it was determined to send a positive message to the hostile chiefs for a negotiation. Mr. Benson was selected for this dangerous and important mission. Armed with Governor Buchanan's own pistols, he proceeded about fifteen miles to the town of the most powerful of the chiefs, Old Prince John, informed him of the governor's return, of his wish to investigate matters, and to make an equitable adjustment; that he, with associate chiefs, must meet him on

a certain day at a designated place, and that, in case of treachery or failure to the appointment, they might expect a renewal of hostilities, which would end only in their extermination. He returned next day *via* the Fishmen settlement, to deliver the same message to the notorious Grambo and Black Will, and reported to Governor Buchanan that a faithful promise had been given to do as he demanded. When the day of investigation arrived, they met according to promise, displaying, in the course of negotiation, as great natural abilities to conduct a case as their more civilized and enlightened opponents.

In March, 1838, Mr. Benson embraced religion, and united with the Methodist Episcopal Church. In 1841 he was licensed as a local preacher, and in 1853 was ordained deacon in said Church by Bishop Scott.

In 1842 he was chosen a member of the Colonial Council, which position he held until the independence of the colony in 1847. In 1848 he was appointed Judge of the Court of Quarter Sessions and Admiralty of Bassa County, and served in that capacity with great acceptance until his advancement to the vice-presidency of the Republic in May, 1853. At the biennial election held May 1, 1855, he was elevated to the presidency, the highest office in the gift of his appreciating countrymen. He will make, we confidently predict, an excellent chief magistrate, and reflect honor on himself and his race.

We cannot better conclude this sketch of so interesting a character than by presenting the subjoined brief and eloquent letter addressed to the writer by the Rev. R. R. Gurley, a gentleman well known to the world as long identified in movements having for their object the

diffusion of light, civilization, and the Christian religion over all Africa.

"I am happy to express the opinion I have formed, as well from personal acquaintance as from the general testimony of the good people of Liberia, of the high character of Stephen A. Benson, the President elect of that Republic. I have seldom seen a man more free from imperfections, or more adorned with virtues. You are aware that Mr. Benson is of purely African descent, but through his dark features beams a mind of great intelligence, of stainless honor, of quick and delicate sensibilities, and noble affections. From early childhood he has lived in Liberia; he has witnessed its changes and progress from the second or third year of its existence; there he has been educated, and there uninterruptedly lived. He is, I presume, about forty years of age. His manners are easy, natural, graceful, and could not well be improved. Earnestly engaged in agriculture as well as commerce; intent upon all public improvements, he has devoted, perhaps, the larger portion of his time for many years, as desired by the American Colonization Society, to the care and settlement of successive companies of emigrants, animated and sustained in his difficult and unremitting labors, by his patriotism and the power of an ardent and ever-active benevolence. It is impossible to over-estimate the value of these labors, or the pure

and generous philanthropy that has inspired them.

"Mr. Benson's house, when I visited Bassa Cove in 1849, was ever open to respected strangers as well as to his friends, and nothing could exceed the gentle but multiplied and unostentatious, offices of kindness which attended and illustrated his hospitality. He is happy in a wife worthy of his affections, a daughter of Dr. James Moore, who emigrated many years ago from the city of Washington, and who, to the time of his death, not only discharged the duties of a physician, but was a zealous and useful preacher in the Methodist Church.

"The office of judge in one of the high courts was filled ably for several years by Mr. Benson, yet, as a local preacher in the Methodist Church, he has been ready at all times to urge the paramount claims of Christianity as the main hope of the Liberian Republic and the world.

"I regret to hear, that during the late presidential election the evil passions of our nature have not been wholly quiescent, but they should now sleep. The citizens of that favored republic, so bright with hope for a long oppressed and afflicted race, should sustain, as with one heart, the constitution of their choice, and the man so worthy of their confidence, elevated by their free suffrages to the first office of the republic."

Letter from Bishop Payne.

TO THE SECRETARY OF THE FOREIGN MISSIONARY COMMITTEE.

CAVALLA, July 14, 1855.

Rev. and dear Brother:—At a time when, in strange contrast with other Protestants, Episcopalians in the United States manifest much apathy

in the great work of evangelizing the heathen world, I have thought that material for one of your "Occasional Papers," setting forth, in some measure, the past results and

present prospects of our African Mission, might be of some service.

No pen can trace, because no human observation can discover, the actual progress of that "kingdom which cometh not with observation." And weak is that faith, and pitiable that benevolence which must have continual "signs from heaven" to prompt to the discharge of evident, abiding duty. But those who pray in faith for Christ's promised presence with his Gospel, naturally look for and are cheered by the tokens of that presence. To these faithful ones this paper is addressed.

There is a species of proof of the presence of God with the mission which even most Christians overlook, but which is alike "precious in the sight of the Lord" and of his saints. When the tree, stripped of its leaves and branches by the rude winds, is seen putting them forth again, as soon as the tempest is passed, we know *that life is in the tree*. And so when one laborer after another is withdrawn from the missionary field, or sickens and dies, but the cause of the mission is ever onward, we see and know *that the life of Him who ever worketh is in it*.

Strange—oh how strange, that multitudes, and of *ministers of Christ*, too, who will occupy the whole season of Lent, and other seasons, too, in contemplating the humiliation, and sufferings, and death of the Master, and would fain persuade themselves that they and their people have fellowship with him in sufferings, when they hear of sacrifice of health and life for Christ's sake, for the salvation of the millions of heathen for whom he died, they shrink back in horror, or ask, it is to be feared, in a spirit not very unlike that which first prompted the question—"To what purpose is this waste?"

But although these are the most

precious fruits of missions, those which will abound most to the account of missionaries and the churches with which they are connected—as being the most unequivocal manifestation of fellowship with Christ—"the filling up that which is behind of the sufferings of Christ," it is to what are commonly known as the results of missions that I now call attention.

And blessed be God for the evidence we have that the Gospel brings forth fruit here, as it has in all the world, where it has been faithfully proclaimed.

The efforts of the Protestant Episcopal Mission, it is generally known, have been directed to colonist and native.

THE COLONIST.

When the writer assumed the partial care of the colonist congregation at Cape Palmas, in 1847, there were on the list *nine communicants*. From that time, until the close of last year, there had died, removed, or been suspended, *twenty*. Notwithstanding this, at the beginning of the present year, there were over *fifty* colonist communicants connected with the Church.

Only within the last two years the operations of the Church have been extended to Monrovia. During this time about *fifty* communicants have been gathered in the two Churches of Trinity and Grace Church, Clay-Ashland, in Mesurado county, making an aggregate of at least one *hundred colonist communicants*.

COLONIST CHURCHES AND SCHOOLS.

St. Mark's, four-story building, has long since been completed, and in use, as has also Grace Church, at Clay-Ashland. Trinity Church, at Monrovia, a stone structure, 55 feet by 75, is also in course of erection.

The *Orphan Asylum* on the extremity of Cape Palmas, is at once an ornament and a blessing to the infant colony; as is also the *High-School*, three miles distant, at Mt. Vaughan. Connected with the institutions are *twenty-seven* boarding scholars; while there are at present, or will shortly be, connected with them and the Female Day-School, at Mt. Vaughan, about *one hundred day-scholars*. In the Sunday-schools the number is somewhat greater.

At *Monrovia*, and in Mesurado county, are four Episcopal day-schools—one of a high grade, under the Rev. Alexander Crummel, assisted by Miss Williams; and the former has two young men under his care with a view to the ministry.

In the Sunday-schools here are about *sixty* children.

Besides the above-named young men, at *Monrovia*, two members of the *High-School* have expressed their conviction of duty and earnest desire to enter the ministry.

There are, then, in all, *four colonist* candidates for the ministry.

THE NATIVES.

The operations of the mission have always been chiefly directed to natives. The means employed have been boarding-schools, day and night-schools, visiting from house to house, and public preaching of the gospel.

The *boarding-schools* have been, hitherto, apparently most productive of spiritual results.

Scarcely fewer than *fifteen hundred* heathen children and youth can have been connected with these schools during the existence of the mission, for longer and shorter periods.

From these, *ninety-one* have been baptised and received into communion of the Church—of whom *thirty-*

one have died, or been suspended, leaving *seventy-two* at present on the communicant's list. And these communicants again have furnished *two native deacons, thirteen school-masters*, employed at different times, besides valuable assistants as mechanics and secular agents.

Connected with the night-schools, at different times, and for various periods, there have been *several hundreds* of natives, of nearly all ages. At present there is a most interesting school of this kind, numbering over a hundred pupils. Many are taught to read, and, what is far better, have received a knowledge of the Gospel.

Visiting from house to house has never been remitted by missionaries, nor the missionary sisters associated with them. And recently, at Cavalla, a *Visiting Committee* composed entirely of native females, has been formed to visit native women at their houses, to induce them to attend religious services, and otherwise influence them for good; nor are instances wanting to show that efforts thus made have been effectual in leading souls to a knowledge of the truth as it is in Jesus.

But it is in *preaching—preaching* in towns and villages—to the many and the few—the Gospel of salvation through Jesus Christ, which, blessed be God, has ever been the prominent business of the mission. And, truly, here the kingdom of God has been "*like leaven.*" It has worked so invisibly, and to human perception so slowly, that many superficial, faithless ones have grown tired, and because they could not see the progress, which God alone can fully see, they have grown weary in well doing, or ceased altogether to do. And yet the leaven has ever worked.

Its first effect was to arouse the worst elements of heathenism in active antagonism and conflict with the truth.

The next was to produce a lull of this strife—a decent respect to the representatives of Christianity, and for the truths they taught.

Next followed a general assent to the great doctrine of one God over all, and in all, and consequent rejection of gregees, of idols, and demons. Multitudes of these varieties were cast away under this influence.

And, lastly, the mists of superstition and rubbish being thus cleared away, the rays from the Sun of righteousness penetrate the mind and soul, and the heathen "behold the Lamb of God who taketh away the sins of the world.

The first raising of life from the dead mass of adult heathenism, was *manifested* Sunday, December 11, 1853, when *Hyano*, a converted *demon-man*, Gida Wudi, in the pride of youthful life stood up in the presence of a full assembly of their people to receive baptism.

The next was a case of a *man of middle age*, who, under the silent dews of the Spirit, was brought to Christ.

After this, was that of a poor diseased woman. She seldom or never attended public service. But a sister of charity sought her and led her to the Saviour. In her little hut, on September 19, she received, in baptism, the name of *Mary Louisa*, after the angel of mercy who had saved her. In about one month more in the town of Hyano, the demon, his wife, and a *gray-headed woman*, were gathered into the true fold; and now, in Hyano's house, morning and evening, assembled the little church of five, to offer prayer and praise to the God of all, in their own language, wherein they were born. In the begining of this year; (1855,) it being determined to make rice farms at a great distance from town, Hyano went with his people to reside in

temporary huts. He was in feeble health, and apprehensions were felt that the exposure might be more than he could bear. But he made prayer, as aforetime, morning and evening, in his frail house, with all who would meet there, and rested on the Sabbath, "according to the commandment." Many watched him with an evil eye. They said Hyano would die, or that he would have no rice. But Hyano's health improved, and no one's rice grew better than his. And many observed, and said, "Hyano's God is a true God."

The year passed on. On a cloudy afternoon, at Diima Lu, on the Cavalla river, the missionary had preached, as he had done many times before, and the hearers said, *haut te nout*, (*true things*,) as many scores of times before also. The missionary asked, in sorrow, "How long will you *say*, and never *do*?" One replied, "Do what?—long have I *believed* the Gospel, and I am ready to *do* whatever it requires." Another, and another and another said so, likewise. Amongst these was a young man, whose past life had been notoriously bad. His companions reminded him of this, and expressed the conviction that whatever others might do, *he* never could be a christian. "And can a wicked man never turn from his wickedness?" he replied, "I know I have been very bad, but it is this course which I mean to forsake."

The interest continued and extended. One Sabbath morning a middle-aged man, from the above town, presented himself, and said, "I have come to inform you that I have resolved to do the mind (*lu*, head) of God." "Why is this?" "You knew my father. He had many idols, and had great faith in them. But these prevented not his

sickness, nor his death. While sick I consulted many *deyabo* (demon-men) in reference to him. All said he would recover, *and all lied*. After his death, I again consulted them, and they said he was *bewitched*, and in one month the *witch* should be manifested by an untimely death. *Again they all lied*. Henceforth I will have nothing more to do with *deyabo* or *greegrees*. I shall serve God." Similar cases soon followed. Amongst these, the principal man in the town, on one Sabbath afternoon, after Mr. Jones had held services, gave him up all his *greegrees*, and announced his determination to become a christian. From this town *seven* have already been baptised, and as many more are candidates. They meet morning and evening for prayer, in the house of one of their number; and when visited by the missionary, it is cheering to observe the devout manner in which they join audibly in prayer and praise. In the largest of the Cavalla towns, as well as in two smaller ones, a hopeful interest is manifested by quite a number, male and female—of these *four* have been baptised, making in all *eleven adults*,* most of them old and middle-aged men and women. Quite as many more, scattered though the different towns, are desiring baptism, while there is every reason to believe that the interest is extending. "S," said the missionary to one, formerly the most hardened heathen, "why are *you* not a Christian?" "I have many things to keep *me* back," he replied; "but of one thing be assured—I *believe* the Gospel, and so do my people. Once it was a matter of discussion amongst us, but it is no longer so. *We are convinced of its truth*. Hence the number coming to baptism; and we all shall receive it yet."

At Cape Palmas, the state of things is quite as encouraging. Since the missionary took charge of that station, some two months ago, the Sabbath congregations have been full almost to overflowing, and at night from *fifty to two hundred* have attended school. Nor does this satisfy them; along the roads they are to be seen, with books in hand, asking of each other and of colonists, who may chance to be passing along, the instruction they seek.

Quite a number, the missionary, George Scott, writes, are interested in their soul's salvation.

Many of the people here have thrown away their *greegrees*.—Amongst these, *Pe-Gipamo*, brother of the late King Freeman, and virtually his successor. This aged man, who was also a *deya*, has not only thrown away his own *greegrees* but walks about amongst his people, and exhorts them to follow his example. The subject of throwing away the *public greegrees*, at Cape Palmas, has been discussed, and although the measure cannot yet, probably, be carried, there is a large number in its favor.

Co-existent with this religious interest amongst the people, has been a remarkable quickening of zeal, and sense of responsibility, amongst our native assistants. This, under God, is greatly attributable to the *death of the late Rev. Robert Smith*.

At the monthly missionary meeting, in June, being that immediately after Mr. Smith's death, Rev. Clement Jones, native deacon, made an address. In this he expressed his own deep conviction, that God, in thus suddenly calling away the foreign missionary, spoke to him and all *native agents* to arouse themselves to action. *They must cease to depend upon laborers from abroad*. If the country is to be *evangelized*,

* By still later accounts the number had reached thirty-four.

it must be done chiefly by its own people. "And why not?" he asked. "What is the Gospel? It is *words*—words, which I may speak, and you, and all. God must give power to the words, but *the words we may all pronounce*. God has evidently placed our work before us. Let us resolve to do it." N. S. Harris, native teacher at Cape Palmas, and candidate for orders, followed in a similar most effective speech. He mourned over his own past want of zeal, and called upon all, henceforth, to unite with him in amendment of life.

At the close of the examinations at Cavalla, T. C. Brownell, native teacher at this station, in a long but interesting address, urged to the same course.

In like manner, at Rocktown, a few days afterwards, the same mo-

tives and object were presented. And the gratifying fact is, that *action* has followed *words*. In public and in private; in assemblies of people called by themselves, and with old companions at school, but now relapsed to heathenism, have the teachers, and catechists, and native missionary exerted themselves. How effectively is seen, in part, by the record now given. It shall be more fully seen hereafter. In the meantime, gratitude, and joy, and faith, and hope, find their delightful expressions in the words of the Apostolic Missionary, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.

Your fellow-laborer in the Gospel,
JOHN PAYNE.

[From the Home and Foreign Journal.]

Letters from Rev. W. H. Clark.

Every reader's heart must rejoice at the tidings which come to us from the far off region of Yoruba. Our dear brother Clark, it will be seen, is hopeful and earnest in his endeavours to communicate to the thousands around him the tidings of a Saviour's love.

We append the following from his pen, having just returned from a tour of six weeks, in the interior.

After an absence of six weeks, it has pleased God, to bring me home in health and safety. Though I have been favored with a few days of recreation since my return, I have preferred devoting them to rest rather than giving you a lengthened detail of my tour. So, all I can do at present, is to give you a general view of my late travels. The object of the tour was to preach and gain information as to the con-

dition, prospects, &c., of the country. The principal town, Ishakki, I design visiting, is six days journey to the North West of Ijaye. The route was N. W., passing through the towns of Iki, Erin, Arroye, Okafo, Okeramo, Herosson, Huku, Ishakki. As my object was to preach, I appointed my time as well as circumstances would permit, and did not reach Ishakki until the lapse of fifteen days. Your first inquiry would very naturally be, how did the people receive the gospel? I will give you my plan of preaching, and the attention of the people, whence you can form your own opinion. In accordance with the country custom, as soon as possible, after entering a town, the preliminaries being arranged, I called on the chief, stated my object, preached the gospel, and gave in my present. This done, I was then at liberty to

preach whenever I saw fit. Iser lies west two days journey from Ijaye, though the distance may be travelled in a day. It has an interesting population of 15,000, or 20,000 souls, who received the words, almost with enthusiasm. This feeling was confined to no particular class. The chief and his courtiers manifested that respect and attention, which argue most favorably for the gospel. It would be almost unnecessary to paint before you the picture as I saw it. You would scarce believe the half. Scores and hundreds at almost every corner, listened with death-like silence to the gladdening sounds of the gospel. To one unaccustomed to African congregations it would seem the whole people were on the very verge of becoming Christians. This is a good specimen of nearly every town through which I passed to Illorin. On one occasion while stopping to eat and rest, I took a walk to the top of a mountain near the road, for the purpose of preaching and viewing the country. Accomplishing my object, I proposed to return. But no! The chief of the town must hear the word of God they said. I waited, and waited—no chief came. Again and again I started to go, but the determined people said, no. And at last after they exhausted all their ingenuity, I had to force myself away, amid their regrets, as no one knew when the chief would return from the farms. In Arroye, the chief received us with exultation. Here we preached through the town, many gladly receiving the word. There is here a population of ten thousand souls. We could delay only one day having preached nine or ten times during that short period. Oke-efo, distant one day's journey, population the same, was equally as enthusiastic in hearing the word. Old

men on the verge of the grave seem ready to open their hearts. We were received at first with a little fear, in consequence of the recent death of the late chief. Apprehensions however were soon removed, and at dark, the young regent made himself known, and welcomed us to his town. After a delay of three days, it was with difficulty even then we could take our departure. Another town a few miles from Oke-efo, where we preached in passing to many attentive hearers. We have been, for sometime now literally upon the mountains, and must for a while descend into the plain. For self-protection, many towns and villages are found on the highest mountains. This is the case with the next town, Oke-Amo. Here we made but little stay. Yet we were most kindly received. The chief of this town, a fatherly man, listened as if he was just ready to grasp the gospel. The next night you will find us poor exiles at the foot of Huku, driven from the mountain fortress where we had ascended to the plain before, there to spend the night under the canopy of heaven. In the night you hear them crying out we will shoot white man with arrows if he comes here. Poor people! This is only a little freak. There is no harm. They will regret their folly, and soon plead to have the gospel among them. The next night we slept in the city of Ishakki. Here we remained a week. Pardon what I have written, until you hear from me again. My dear brethren I repeat what I have said before, the country is ripe for the gospel, we beg for men.

[From the Christian Index.]

Dear Bro. Martin:—I send you a letter transcribed from one written by my brother, Wm. H. Clark, who was adopted by the Bethel Associa-

tion as a missionary, and who is now laboring in the kingdom of Yoruba, Central Africa. Hoping that it may be of some interest to your readers, I submit it for publication. Yours in Christ,

J. R. CLARK.

—
IJAYE, CENTRAL AFRICA,
October 3, 1855.

My Dear Bro. and Sister:—Notwithstanding my ineffectual appeals to my brethren and friends at home for their correspondence, I still continue my poor favors as circumstances permit. Perhaps you may be surprised when I tell you one year has elapsed, and not one word from you has yet reached me. Why is this? Is there a cause? Think you I am deadened to interest for those whom I have left behind? I am grieved to see so little interest manifested by brethren at home.—Except a few items of news gathered here and there from occasional letters and papers, our home stock of information is at an end. But let us turn to a more interesting subject. When I last wrote you, I was in Ijaye. Since that time, as you may have learned from the Journal, I have made an interesting, and I trust profitable tour, of several weeks, visiting in the route eight or ten towns and cities. By reference to the map you may see the route followed: Leaving Ijaye, I traveled directly west for three days, visiting the towns of Isei, Erin and Awaye. For sixteen miles to the river Ogun, whose waters enter into the sea at Lagos, there is a beautiful rolling country, and at times even charming to the lover of natural scenery, with many interesting farms smiling under the hand of the cultivator.—In haste I passed over these miles, at one time in the valley, and at another on the hill-top, in rapid pursuit of my carriers, whom I sup-

posed to be ahead of me—however not so fast—but a charming scenery here and there, would arouse the recollections of home and country. Night was fast setting in when I reached the river. The rapid Ogun swollen by late rains, rolled swiftly on, and the angry clouds were threatening rain, as I stood upon the banks of the perplexed and confused waters, unable to speak an intelligible sentence, and soon to commit myself to the skill of the pilot and the mercy of the stream. In vain did I look for my company. Scarce was I housed when the rain poured down in torrents. The people of the country are very superstitious in their notions of thunder and lightning. I observed this, as the children around me, at every vivid flash, would make a sucking noise, as if to entreat the favor or appease the wrath of the God of thunder. This *Divinity, Shongo* by name, is much honored by the people, in consequence of the great damage, frequently caused by the striking of lightning. The next day, having already passed one night in country style, yet with comfort, I looked anxiously for my people, with the hope I might continue my journey forthwith, but to no purpose. They arrived at midday; but by the time I had preached to the people, and all was ready, it was too late to reach the next town; so here we must spend Sabbath. And why not? The Gospel, whose waters are so refreshing to the weary soul, will be preached, and who shall say, “God’s blessing will not rest on some poor, benighted heart?” The Sabbath passed away, the story of the Cross was told, the results are for eternity. Gladly did we hail the morn of Monday, and putting everything in readiness, we moved off, seven in number, and buoyant in spirit for our journey. Directly

west we traveled, leaving the river bearing to the south-west. Behind we see a high, perpendicular rock in the direction of Ijaye. The country to-day has varied in appearance and scenery. Much of it is barren prairie, stunted growth, but little favorable to cultivation. This kind is generally elevated. The other kind pertains somewhat to hammock, and some places quite fertile. At a distance of twelve miles, while passing over some elevated table land, there is a fine view for twenty miles N. E. S. E., sweeping the mountains in the vicinity of Ijaye. Passed the ruins of a town destroyed in the great Felatah war, that very nearly desolated the Yoruba kingdom. These desolations are to be seen throughout the whole kingdom. Early in the evening, after passing a small mountain bearing north and running from east to west, we viewed Isei in the distance, and mountains ranging promiscuously to the south and west. Reaching the town wall we announced ourselves in waiting for the chief, when a messenger was despatched forthwith, to give information of our arrival. Our delay was short, and hastening on, followed by a crowd, we were presented to a tall, fine looking nobleman, the chief of the town, who greeted me with a welcome smile. There is no barbarous look in *his* countenance. I told him my object, gave him a short account of the way of salvation, which he and his people received with tokens of pleasure and gratitude, and proposed a conference on the following day. Though somewhat fatigued, and as my delay would be short, I could not let the evening pass, without a glimpse of the town. It is a pleasant place, well shaded, considerably scattered, and contains a population of fifteen or twenty thousand souls. No one

as yet has been located in this place. Mr. Townsend, Church Missionary, who preceded me a few months in this town, has now selected a site for building, as well as in many other towns through which he passed. This society seems determined on a vigorous effort for this country. For us it is "high time to wake out of sleep."

According to promise, I appeared before the chief and his court, to make our appeal in behalf of the gospel. A good number were present, and evinced that decorum and interest worthy of a civilized audience. Occasionally there was a shade of solemnity on the countenance of the chief indicative of thoughtful seriousness, and then such an affable, good will as speaks favorably for the entrance of the gospel. There is no difficulty here as to the reception of missionaries. The field is fully ripe. This is more clearly shown by the enthusiastic readiness with which the people receive the word. As I could spend but one day, my work must be done in this short time. Wherever I went there was a crowd eager to hear. So I had nothing to do but to wander over the town and preach, as my strength would allow. One audience in particular I shall remember. It was a large crowd, and death-like silence reigned. Heaven seemed to be a witness of the scene, and the Spirit to carry the word direct to the heart, I was delighted, almost amazed at the sight. That listening crowd! those beautiful shades! that charming scenery! I shall long remember. At some other places almost the same effects. I remember one man in particular, who listened and conversed as if the truth had taken root in his heart. As the sun was fast declining, my work was done, and as if to give a finishing touch to the interesting

day, and a final expression to the good will of the people, a number of young girls neatly clad, preceded by their music, met us on our return with a song of salutation. So the

day closed, and we awaited the morrow for our departure.

Your affectionate brother,
WM. H. CLARK.

Africa—Letter from T. J. Bowen.

WE have before given notice of the desire of our brothers, Bowen and Clarke, to advance in their pioneer work still farther into the interior. By mutual arrangement, the latter remains at Ijaye, and brother Bowen and lady have gone up to Ogbomishaw. We introduce the following deeply interesting reference to their journey to that city, with the prospects before them.

OGBOMISHAW, Oct. 1, 1855.

Dear Brother Taylor:

I had two reasons for coming to this place, one was to preach the gospel, and the other to improve my health. The first was far the strongest, for I much doubted whether I could be cured by living for eighteen months in a native house, deprived of the comforts which I had prepared at Ijaye with considerable labor and some expense. I shall not be able to build here before the dry season of next year, and it will be March, 1857, before we can get into our new house. Yet when our brethren arrive at Ijaye, there will be supernumeraries there, and the people here expect us according to promise. So soon as brother Clark, or some other arrive at Ogbomishaw, I hope to resign my lodgings again and seek others in Ilorin.

Contrary to our hopes we had a wet, bad time coming up, and we are both worsted but I hope not injured. The following brief notes will present a faint outline of our journey and prospects.

Sept. 19th.—Much fatigued by several days preparation to take

part of our things and leave the rest behind. Not able to get off as I desired. Tried to engage carriers. They demanded sixty strings of cowries each. I said forty strings is good pay, but I will give you forty-five. They left in a body. It is a constant rule to be at least as careful of the Board's money, as a prudent man is of his own. I determined to send to Abbeokuta for carriers.

20th.—Paid carriers forty-five strings and departed. Hammock men very awkward and troublesome, but the roads are so bad that no woman could ride to Ogbomishaw horseback. The gate keepers stopped my load, hoping to receive toll, which they had no right to demand. Greed of money is the blight of Africans. Every body thinks the white man is rich, and every body itches to fleece him. Slept in an idol house at Ille Odeh, a village ten or twelve miles from Ijaye. Most of the people came together and heard the gospel. Had a good rain.

21st.—Woods and prairies dripping wet, roads bad. My knees received many a thump in riding by trees and stumps; hat knocked off by bushes again and again; a carrier fell down and smashed some of our crockery, which we can't spare. Spoke kindly to the poor woman, who I knew had no desire to fall in the mud. This part of the country, for a dozen miles, is mostly wooded and flat. It is no doubt sickly; and like all other districts of the same character, its inhabitants are literally negroes. Slept at Obba on

the river of the same name. The governor's conversation ran on presents. We must cross the river by means of large gourds, which hold a bushel or more. They are too lazy to make canoes. Rain again.

22d.—Anxious for an early start, but what bushman was ever in a hurry? Six dollars ferriage was demanded, and I paid three, though one was enough. The carriers loads are put on the gourds, the passenger sits down in the water on one side of the same, and the ferryman on the other; they clasp each other by the arms and the ferryman pushes all together across the river by swimming. For this he receives five strings, or about eight cents, though the stream is scarcely one hundred feet wide. I swam by my wife as she went over, very glad to see that she was not at all alarmed by this new fashioned locomotive. After getting all over, the carriers refused to proceed unless I would increase their wages, which had been pre-paid. I have never yet submitted to be imposed on, and now I had rather have had my arm broken at a blow here in the woods, than to yield. I said; you have been paid, and the pay is sufficient. I shall be glad if you go, if not, do as you please; my talk is done; I am going to Ogbomishaw. So saying, I set my wife on the horse and away we went, wading along the flooded road through grass twelve feet high. About twelve o'clock the carriers overtook us, both very tired. One fellow said, "Have'nt we been kind to-day?" I replied, I should think you would be ashamed to mention it. I pray God to forgive your sin. Saw fine eatable grapes as black as jet. Slept in the prairie by a flat rock. A lovely and healthy country.

23rd.—Proceeded in the rain.

The swollen streams both difficult and dangerous. Entered Ogbomishaw before sunset. What a crooked road! If it was straight and good I could ride to Ijaye in one day. We were very glad that we should not have to rise and go again to-morrow.

24th.—The people listened with great attention. One Mohammedan said, "My heart is soft to-day." A heathen replied, "It will be hard again to-morrow."

27th.—Saw some people worshipping a *dead tree* and asking for *long life*. Like the people of Ijaye they seem to listen much better than formerly. They are not greedy of presents. A blanket to the chief, and a few plates to others appear to be quite satisfactory. On going forward to Ilorin I must give another blanket to my landlord.

We are now so near to Central Africa that we are within some ten miles of the first kingdom in the great Empire of Housa, to wit: Ilorin, the jurisdiction of which, comes to the water-shed between the ocean and the Niger. Four days journey would bring us to the Niger, where we can enter spacious canoes and proceed at ease. Should Ilorin give free access to the gospel the case is decided. Thence to Lokoto is a journey of less difficulty than from Lagos to Ilorin.

30th.—Preached according to appointment, to the assembled chiefs. So miserably has our work been done, that the mass of people here, as at Abbeokuta, &c., &c., still suppose that our chief business is to persuade them not to sell each other to the Portuguese slavers. O fie! that a mere phase of morality should eclipse Jesus Christ. When this subject was brought up to-day, I replied, I have said nothing about your wars. That is only one sin. You must believe in Jesus or go to

hell. He will pardon your sins and give you clean hearts, and then you will sell slaves no more. Take him for your master, your king, your all, love no one else, serve no one else. After hearing patiently, they inquired, "How shall we serve Jesus?" I told them again to believe and be baptized, and gave them an outline of christian behavior. The governor said, "We will do it." Now, said I, arise and build you a meeting house. He that first believes and loves Christ will first be baptized. They thought that we would build the meeting house, (a bad precedent, a real hindrance to the gospel.) No, said I, if you cannot stand alone without some body to prop you up behind, you can't serve God. Remember how much money you have spent on your orishas, (idols,) how many houses you have built for them. From Jesus you may receive all that your orishas cannot give you. If you love him you will build the house. They said they would do it.

I hope the brethren will not infer too much from all this. The seed is sown, but the crop cannot be reaped to-morrow. The people are fettered by a thousand conventional bonds, which it will require accumulated force to burst asunder. I am sure from the nature of their minds and feelings, that they must be moved in masses if moved at all. There will be a deepening and widening of gospel influence, the crisis will come, some town will

renounce idolatry, and the example will spread like contagion throughout the nation. Let us take it for granted, even now, that we must have a strong corps of prudent, godly men ready for this occasion. Prepare your cisterns in all the interior cities, and do not doubt that God will fill them. Human events are governed by fixed laws. I say with deliberate conviction that if we, on our part, conform to the laws, which are now growing into activity here, the evangelization of this country is certain before this generation shall pass away.

We need men. Don't send us that kind of men, who may be compared to those soldiers who are called "food for powder." I feel certain that they are not needed here. We need men of large soul and mind, well trained, deeply versed in human nature, who have never been guilty of that little ambition which is so hateful in a servant of the meek and lowly Jesus, men who would live in native houses and eat nothing but the produce of the country—if need be—for the privilege of preaching the gospel, men who will preach all day and dream of preaching all night, men of prayer who cannot help but pray, because they groan for the revelation of God's power. Such men are just as certain to succeed as they come. Other men are equally certain to fail. Pray for us.

Up to 6th October, everything goes on as usual.

Native Iron in Liberia.—Letters from Rev. Jos. Tracy.

WE were much indebted to Mr. Tracy for an interesting account (see Repository for November) of the careful analysis of a specimen of iron from Liberia, by Dr. A. A. Hayes, of Boston, a gentleman of distin-

guished scientific reputation, the results of which prove that the specimen was pure native iron. Mr. Tracy has kindly sent us an article from the same gentleman on the same subject, which was read before

the American Academy in Boston, in August last, and has since been published in Silliman's Journal. The article shows the great care in the analysis, and in the record of his experiments. The following notes from Mr. Tracy are well deserving of attention :

COLONIZATION OFFICE,
Boston, Mar. 18, 1856.

Rev. R. R. Gurley,

Dear Sir,—I mail to you, herewith, a copy of Dr. Hayes's article in Silliman's Journal, on the native iron of Liberia.

You will perceive that he merely states the facts which prove this iron to be native, and not the result of manufacture. This is sufficient for scientific men, who will understand the value of the facts. Other readers may need to be informed that the strong points are, the structure, or arrangement of the particles, and the entire absence of carbon, which is found in all manufactured iron.

In working iron ore in a furnace, a substance is sometimes produced which appears like, and has been mistaken for, native iron; but, in the close of his article, Dr. Hayes shows how it differs from the true native iron of Liberia.

William Copping, Esq., of Philadelphia, has a piece of iron from Liberia, said to have been originally a part of the same mass, to which that analysed by Dr. Hayes belonged. In that, carbon has been detected by an analysis made under the direction of Prof. Booth, of the U. S. Mint. There is a possibility of some mistake, as to their ever having belonged to the same mass; and if they did, that at Philadelphia has evidently been acted on by fire, much more than that at Boston; enough more to account for all the difference in the results of the analysis.

Some have inferred from this analysis, that there is "a mine" of native iron in Liberia. This may be true, but is not yet proved. We only know, for a certainty, that one piece of iron, brought from Liberia, is native iron; and that, according to the best accounts we have, the natives, in some neighborhoods, find enough of it to supply their few rude wants. The commercial value of this fact may be immense; but it is yet to be ascertained. Of the existence of very excellent iron ore, in great abundance and easily accessible, there is no doubt; and this may be worth more, commercially, than the native iron.

Very truly yours,
JOSEPH TRACY.

Under date of March 20, 1856,
Mr. Tracy writes :

I sent you, a few days since, Dr. Hayes's scientific account of his experiments on the native iron of Liberia, published in Silliman's Journal for March. In looking farther into the Journal, I find the "Second Supplement to Dana's Mineralogy," which seems to be published here in anticipation of its appearance as a part of that well-known text book. It contains the following paragraphs:

"*Native iron.*—The supposed native iron of Canaan, Ct., has been analysed by Dr. A. A. Hayes, of Boston, and proved thus to be a furnace product. It contains carbon, and affords full evidence that it has been artificially reduced from an ore.

"Dr. Hayes has examined masses of iron, purporting to be native, from Liberia, Africa, and finds them absolutely pure from carbon, unlike any artificial iron, and moreover particles of quartz are disseminated through it, and the evidence from these sources, and also from the reports that come from Liberia through Americans resident there, appears

to be conclusive that the iron is native. The structure of the iron is massive, with only very minute crystalline grains. Analysis afforded pure iron, 98.40 quartz grains, magnetic oxyd of iron and zeolite, 1.60=100. The locality is in the hill country above Bexley, Bassa County, Liberia. It probably occurs in large deposits."

This adds nothing to the facts previously known, except the opinion of the author, who is Professor of Mineralogy in Yale College, that this iron "probably occurs in large deposits."

A man holding his responsible office, and possessing his high scientific reputation, would not place these statements in a text-book for the use of Colleges and scientific institutions, if there were any reasonable doubt of their correctness. I have reason to know that his colleagues at Yale coincide with his opinion. I mention these things, because a very few scientific men still express their dissent,—clinging to the old theory, that the existence of native iron is impossible.

Intelligence.

MEETING OF THE NEW YORK COLONIZATION SOCIETY.

A meeting of this Society took place a few days since. The President, Anson G. Phelps, Esq., President of the Society, took the chair. The Rev. Dr. Holdich implored the Divine blessing, and the delegates to the recent meeting of the Board of Directors in Washington made report of the proceedings of that body. Much interest was excited by information from the Executive Committee of the parent Board, stating that an expedition would be sent to Liberia by the 15th of May, to the first June next, and that the Financial Secretary, had been authorized to send out two large frames of buildings 96 feet by 36, for the accommodation of emigrants; while the Rev. Mr. Seyes, (who spent many years as a Missionary in Liberia) had been engaged to accompany this expedition, attend to the comfort of the emigrants and to the erection of the receptacles, and also found an interior settlement, by which the salubrity of the more elevated region of the interior might be ascertained, as compared with the districts bordering upon the sea. The managers of the New York

Society were much engaged to aid the important measures of the Parent Society, as they were informed that 366 applicants were seeking a passage in the next vessel to Liberia, and no less than 104 were ready to be liberated in case the Society should have the means of defraying their expenses.

It will be remembered that the late S. S. Howland, Esq., bequeathed ten thousand dollars for purposes exactly in conformity with the present requirement.—This bequest, we learn, will soon be at the disposal of the Parent Society, and a portion of it appropriated to send off the one hundred and five who will be ready for the next ship. It was a noble bequest, and we think, from all the information which has come to the knowledge of the Board, that a better class of emigrants were never sent out.

LATEST FROM LIBERIA.

Ex-President Roberts, we learn, was to leave Monrovia in February last, on a visit to England, and there is some reason to believe that he will visit the United States before his return home.

It is also believed that at no great dis-

tance from Monrovia zinc in large quantities can be obtained.

A report was received from Mr. Wilson, the principal of the high school in Monrovia, which gives a flattering account of the progress of the scholars under his care.

The Government of Liberia have purchased the late private residence of President Roberts for the future residence of the Executive.

THE SLAVE TRADE FROM NEW YORK.

The New York Commercial Advertiser of March 19th, mentions the seizure of the schooner Falmouth, of Baltimore, under the suspicion of being concerned in the African slave trade. We give the more important parts of this statement.

The Tribune learns from good authority, that at least thirty vessels are annually fitted out here with the sole object of procuring slaves upon the west coast of Africa. To the honor of our citizens it should be told, that those engaged in this illegal and inhuman traffic are generally Spanish and Portuguese. They are men who have been accustomed to the trade, and their experience and cunning too often enable them to escape the punishment they justly merit. If they get safely out of port, the swiftness of their vessels almost ensures their successful evasion of pursuit and capture. If they secure and land a cargo of slaves, the profit is so great that they can well afford to destroy the vessel, and thus put out of the way that kind of evidence against them.

The seizure of the Falmouth was briefly mentioned in the Commercial yesterday. The further particulars of the seizure, which have since transpired, show the method in which the laws are evaded in the prosecution of this horrible trade. The Tribune gives the following account of her seizure:—

For some days past Messrs. DeAngelis and Nevins, two of the Deputy United States marshals, have been engaged in watching the movements of the schooner Falmouth of Baltimore. On Monday she left her moorings at the foot of Fourteenth street, East river, and sailed up to Astoria.

During Monday evening Messrs. DeAngelis and Nevins informed Mr. McKeon and his deputy, Mr. Joachimssen, of the position of affairs in reference to this schooner; that she was fitted up for a slaver, and would sail during the night without a custom house clearance. Mr. McKeon immediately authorized them to charter a steam-tug, and to procure such assistance

from the navy-yard as might be necessary. Commodore Bigelow was aroused at midnight, and on being informed of the nature of the case, promptly placed a file of marines, under command of Capt. Morgan, at the service of the marshals. The steaming Only Son, which had been chartered for the expedition, was brought up to the wharf, and the marines were sent on board and stowed below. Commodore Bigelow then ordered steam to be got up on the U. S. propeller Dispatch, and the marshals requested him to dispatch her to their assistance in one hour after the slaver passed down.

A long and weary time elapsed before she made her appearance; indeed, the officers had begun to fear that they had lost their prize, when, just as day was breaking, she came past, and the Only Son shot out in pursuit. A few seconds sufficed to place her alongside, and before she grazed her hull, her captors were on deck. The Portuguese made a rush aft to the cabin, but the boarders were there before them and secured the doors. The crew of the schooner were ordered to surrender, which they did, probably out of respect to the muskets of the marines, but with a very poor grace indeed. Meanwhile, the Ajax was making desperate efforts to tow her to sea, when one of the marines took an axe and cut the hawsers, upon which the tug turned sail, and put off towards the city with all possible speed.

Two of the Portuguese who were arrested appear to be of a superior class to the others, and one of them is suspected to be a Captain Blanquo, who is believed to be the owner or commander of the vessel, though he gave his name as Joachim Antoni and professed to have taken his passage to St. Paul de Loando. An examination of the vessel removed all doubt of her true character. Her fittings up are unmistakably those of a slaver. Should the Government officers succeed in securing her condemnation, her captors will receive one-half of her value; and it is said that the sum of \$20,000 in gold forms part of her equipment.

Whatever difference of views there may be about the justice or wisdom of continuing in bondage the African race already under that yoke, there cannot surely be two opinions about the slave trade. All must admit that the traffic is as inhuman as it is illegal.

The Falmouth had a large quantity of timber on board adapted for the construction of a slave deck, 50 casks of water, (already mentioned,) 20 casks of rice and beans, a large copper boiler and iron cauldron for cooking food, an immense supply

of lint and castor oil, and a quantity of leg-irons and handcuffs. Who supplied these, and the numerous other similiar articles?

EMANCIPATION.

Miss Martha Burwell, of Botetourt County, recently deceased, emancipated thirteen slaves, and made provision in her will for their removal to Liberia.

EMANCIPATED. The Charlottesville (Va.) Advocate learns that by the will of Cap. James H. Terrel, who died in that place last Tuesday, eighty or ninety very valuable negroes are emancipated, and ample provision is made for their removal to Liberia, or to some of the free States.

THE PIOUS SLAVE.

Mr. Nathaniel Vashedre, for many years a worthy officer of Midway Congregational church, Liberty county, Georgia, died a short time since at that place. He was a kind master and had grateful servants. His man Plenty, in particular, evinced a most devoted friendship. By night and by day he was in attendance upon the sufferer, as a watcher and nurse. One evening his master asked him to sing and pray with him. Immediately Plenty referred to several hymns which he had committed to memory, and, asking Mr. V. which of these he would choose, proceeded in accordance with the selection of his master to recite those beautiful stanzas beginning,

"Sweet is the work, my God, my King,
To praise thy name, give thanks and sing."

After rehearsing the whole psalm, he parcellled it out, two lines at a time, and had the whole family of whites and blacks to join in singing it with him. Then, with this entire group, he knelt to pray, which he did most appropriately, begging the Lord to relieve his master's distress; to grant the petitions which had been before by different persons presented in his behalf; to remove his doubts and strengthen him against Satan's temptations.

On another occasion, undertaking to encourage his master for the endurance of the last conflict, Plenty remarked that death is like a bridge in a traveller's course, which he had never crossed before, but

that it could be crossed, and had only to "put spurs and jump it."—*N. Y. Observer.*

CAPTURE OF AN AMERICAN SLAVER.

Boston, March 17.

By the Emeu, we have Rio dates to the 14th of Feb.

The American schooner Maria E. Smith had been captured by the Brazilian brig of war Olinda, while attempting to land 320 negroes, which she had brought from the coast of Africa. The Olinda took the schooner into Bahia, where the commander and crew (all Americans) were ironed and locked up in the jail. When the schr. left the coast of Africa, she had on board 500 blacks, but they were so closely packed on board, totally naked, and so badly fed during the voyage, that 180 died and were thrown overboard; and of those landed at Bahia, 64 died a few hours afterwards. The survivors were immediately fed and clothed, and will be taken care of until their ultimate destination is resolved upon. The Maria E. Smith (or Mary Smith,) was formerly a packet running between Boston and Halifax. She left Boston for the coast of Africa some time last autumn. Attempts were made to detain her on suspicion of her being a slaver, but she ran away from the revenue cutter, after she had been seized by the U. S. Marshal.

EMANCIPATION OF SLAVES.

The bill containing a provision prohibiting the manumission of Slaves by will, ect., did not become a law as is generally supposed. It passed the House, but was tabled in the Senate, one or two days before the close of the session, while undergoing the amendatory process peculiar to that illustrious body.—*Richmond Whig.*

Among the distinguished guests at the last court ball at Florence, was the venerable General Charles Fenton Mercer, member of Congress from Virginia for nearly half a century; once inmate of Washington's family, and among the first movers against the slave trade. He seems now to be enjoying a green old age, has the gallant bearing of the old Virginia school, and retains all his early enthusiasm for philanthropic enterprizes.

Receipts of the American Colonization Society.

From the 20th of February to the 20th of March, 1856.

NEW HAMPSHIRE.

By Rev. D. Powers :—
Claremont—Collection in Rev. B.
B. Lawrence's Society 25 00

Newport—Coll'n in Rev. Henry
Cumming's Society 33 50
Amherst—Collection in Rev. Mr.
Davis' Society 21 23

By Capt. Geo. Barker :—
Chester—Rev. L. Arms' Church
 and Congregation..... 9 00

88 73

VERMONT.

Enosburgh—Dea. George Adams,
 \$2; Mrs. R. S. Nichols, \$1.. 3 00

MASSACHUSETTS.

Lowell—L. Keese, to constitute
 Mrs. Mary M. Young, of East
 Landaff, N. H., a life mem-
 ber of the American Coloniza-
 tion Society..... 30 00

Newburyport—Part of legacy left
 the Am. Col. Soc., by the late
 W. B. Banister..... 250 00

280 00

RHODE ISLAND.

By Capt. Geo. Barker :—
Providence—Alexander Duncan,
 Esq., \$250; John H. Man-
 sion, \$15; Hon. Elisha Harris,
 T. P. Hoppin, each \$5; Dea.
 William Andrews, \$4; Cash,
 \$2; Mrs. J. H. Read, Sarah
 Fish, each \$1..... 283 00

CONNECTICUT.

By Rev. John Orcutt :—
New Haven—Timothy Bishop and
 Son, \$30, to constitute E. H.
 Bishop, M. D., a life member
 of the Am. Col. Soc.; William
 Johnson, \$10, in full to con-
 stitute himself a life member of
 the Am. Col. Soc.; L. Candee,
 \$25; Wm. Bostwick, W. S.
 Charnley, each \$20; Elihu At-
 water, J. Fellows, R. S. Fel-
 lows, Eli Whitney, each \$15;
 J. Day, E. E. Salisbury, Chas.
 A. Ingersol, R. J. Ingersol,
 Wells Southworth, A. Heaton,
 E. H. Trowbridge, Misses Ger-
 ry, Jas. Brewster, Mrs. Salis-
 bury, G. Hallock, T. Sherman,
 H. Trowbridge, Henry White,
 E. C. Read, Augustus R.
 Streete, Henry A. DuBois, ea.
 \$10; Harris Smith, J. E. Malt-
 by, Misses Maltby, DeForest
 and Hotchkiss, Geo. Hoadley,
 Asahel Pierpont, Jno. M. Wool-
 sey, A. N. Skinner, Amos F.
 Barnes, Alex. C. Twining,
 Mrs. Whitney, T. Lester, Mrs.
 Sarah L. Maltby, N. Peck,
 Jr., C. Wilcox, H. N. Whit-
 tlesey, Mrs. Sarah Bristol,

Mrs. L. Chaplin, D. Kimberly,
 C. M. Ingersol, S. D. Pardee,
 Wm. H. Elliott, S. E. Foote,
 C. Cowles, T. D. Woolsey,
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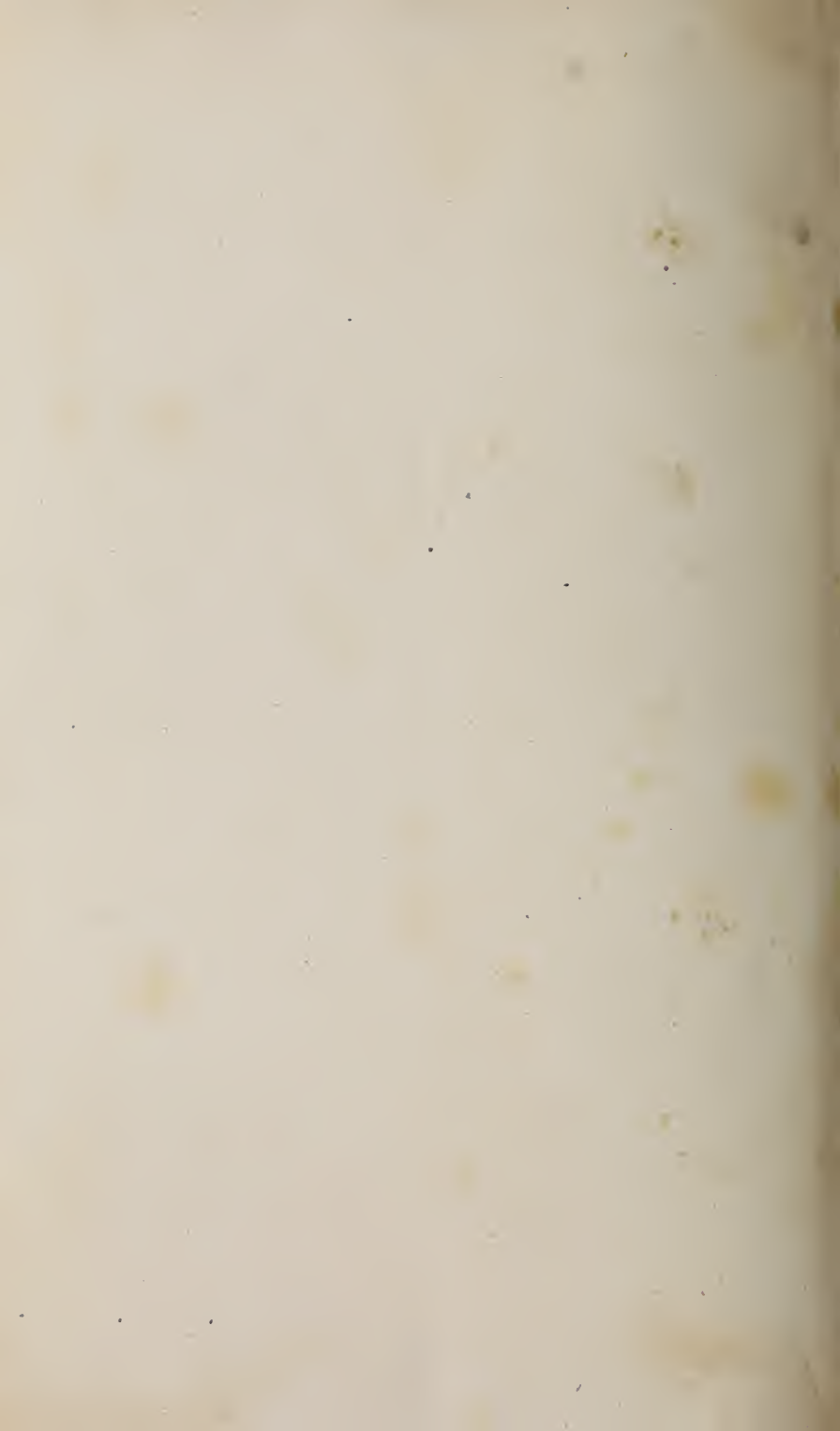
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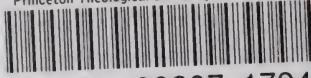
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