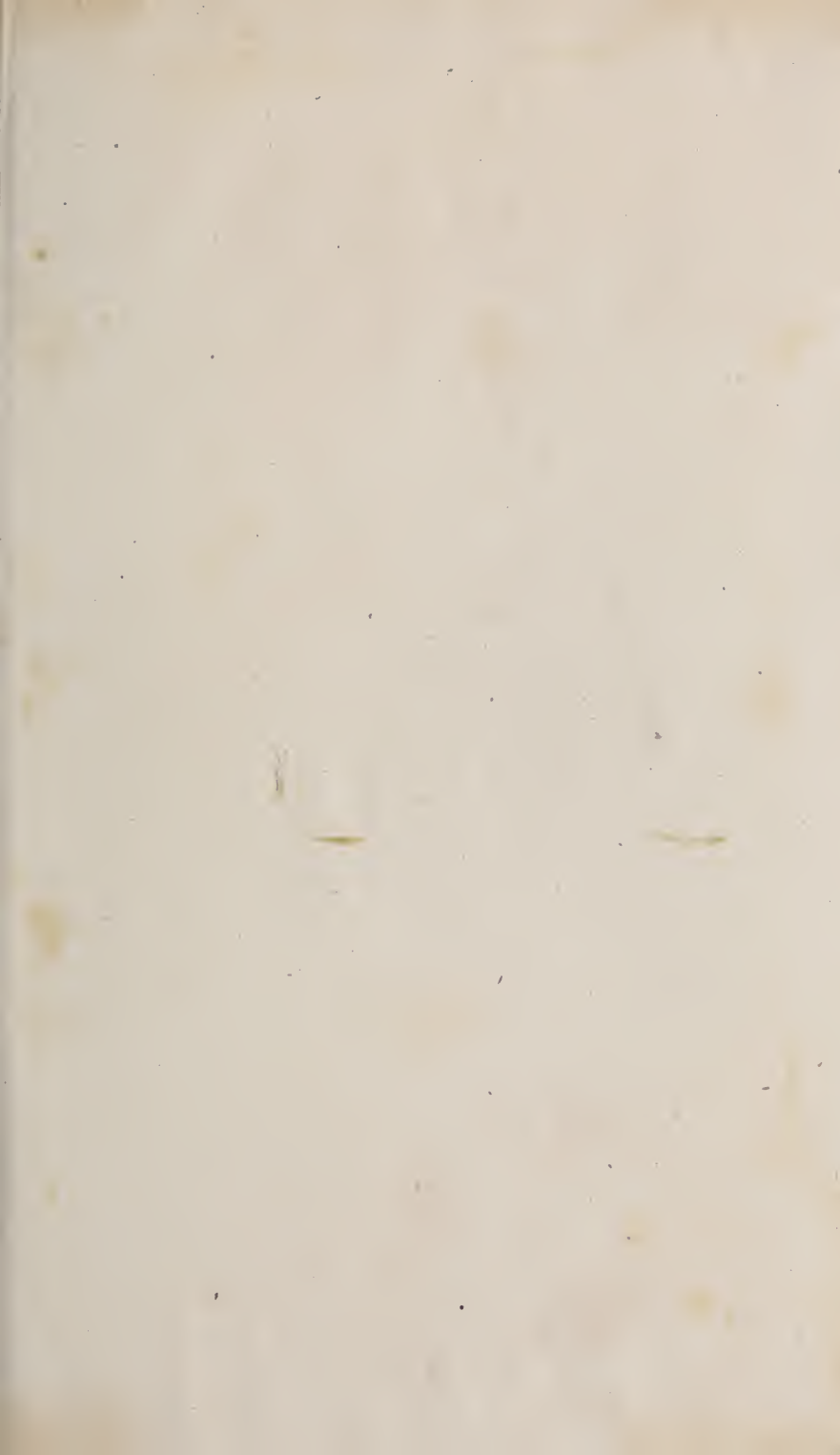


85-2
17

THEOLOGICAL SEMINARY.
Princeton, N. J. 49-4-5

Case,	I
Shelf,	7
Book,	

SCC
8629





Digitized by the Internet Archive
in 2015

THE

AFRICAN REPOSITORY.

Vol. xxxvii.]

WASHINGTON, DECEMBER, 1861.

[No. 12.]

TRIBUTE TO REV. DR. DANFORTH;

BY REV. MASON NOBLE, D. D.

JOSHUA NOBLE DANFORTH, who died Nov. 14th, 1861, in New Castle, Delaware, will not soon be forgotten in the American Churches. He belonged to the class of Christian ministers who quietly and unostentatiously impress their characters upon the generation in the midst of whom they live, their virtues being more frequently felt and enjoyed than seen and applauded. His light has gone out like the star of evening which silently sinks from our view beneath the horizon only to appear again in the same heavens, to shine on forever and ever.

Dr. Danforth was the eldest son of the Hon. Joshua Danforth, of Pittsfield, Mass. Mr. Danforth was a colonel in the Revolutionary army, and held the distinguished and responsible position of Aid to General Washington. At the close of the war of Independence, he settled in Pittsfield, and was united in marriage with a daughter of Hon. David Noble, of Williamstown, a Judge of the Court of Common Pleas of the State of Massachusetts. Colonel Danforth (as he was called by his fellow citizens to the day of his death) was eminent both for his private and public virtues, and left to his children the inheritance of a character unsullied by a single stain.

The subject of this sketch was trained from his earliest childhood under influences of the most pure and elevating character. His mother and grandmother were not unlike Eunice and Lois, whose unfeigned faith formed the character of young Timothy, and made him a fit companion for the great Apostle to the Gentiles. It is indeed a fact well known in the immediate family circle of the deceased that his mother consecrated him from his birth to the work of the ministry, and though when his mother died the son, now sixteen years old, manifested no special interest in the subject of religion, yet the instructions and example of that mother had not been lost. They were the living seed in the good ground, destined to spring up and bear much fruit to the glory of God.

Soon after his mother's death he entered the Freshmen class in William's College. Here he maintained a high standing, being particularly distinguished for his love of the classics, and for brilliancy in composition. He was graduated with the full honors of the best of his class, and at the public commencement excited the highest hopes of his friends and the friends of religion.

In the last year of his college life he experienced that change in his religious views and feelings which determined his whole future course in this world. According to a written statement prepared by himself many years since, "He was sitting alone in his room on the Sabbath, having indulged himself with absence from church for the purpose of devouring a favorite novel, when his

mind was suddenly arrested by the Holy Spirit, and the whole current of his thoughts instantaneously diverted from their earthly channel toward the awful things of eternity. He thought he had received a summons to the bar of God. He expected in a few moments to die! He threw himself upon the bed, and with the fearful earnestness and energy of a dying man, pleaded in piteous accents for mercy, for pardoning mercy. When the tumult of his feelings had in a measure subsided, his reflections, though less confused, were keen and painful, not the less so from the fact that they were constrained in his own bosom. His distress was so great that he relinquished his studies in College and returned home. He prayed and wept night and day, in secret, still afraid of his impending doom, and afraid to disclose his feelings to any individual. He passed his minister without daring to speak. At length, by a mighty effort he called a pious sister aside, and with a burst of tears which mingled with her own at the recital, *he told his convictions*. She threw her arms around his neck and continued to weep for joy at such intelligence. It was not, however, till after many struggles that "he gave up his irreligious associates, his studies, his ambition, his convivial follies, and his hopes for this life." He says "that the means of his release and his relief was a letter, a plain humble letter, from a christian minister. This kind friend having learned from his sister the state of his mind, immediately sat down and wrote him a clear, plain and faithful letter, delineating the nature of genuine conviction, describing the path through which the sinner must return to God, and urging him without a moment's delay, to commit his soul to Jesus Christ. He read it with eagerness, his heart palpitated, his eyes filled with tears; he dropped the letter on the floor, sank on his knees, and poured out his soul in believing prayer to God. That moment," he says, "*a flash of glory from the cross struck athwart my soul, such as while memory lasts, I can never forget. It filled me with amazement at the mercy of God. It subdued and melted me into a delicious submission to the will of God, and the merits of Jesus Christ. He seemed a precious, precious Savior, all my salvation and all my desire.*"

Such is his account of the memorable event; and it was under the sacred influence of such an experience that he remembered his early consecration by his sainted mother to the holy ministry of the Gospel; and in the course of that year made choice of the profession to which his life was devoted.

He entered the Theological Seminary at Princeton, and after pursuing his studies with diligence and ardor for three years, he began with great zeal and delight to preach the unsearchable riches of Christ.

About this time the Rev. Asahel Nettleton was in the full tide of his wonderful success among the churches of New England. Villages, townships, counties and States seemed to be baptized with the special influences of the Holy Ghost, and many thousands of converts were hanging with rapture on the plain, fervid and spiritual teachings of that honored man of God. It was the good fortune of young Mr. Danforth to be associated intimately with him for some time, traveling from town to town, and mingling in scenes over which angels then rejoiced, and the memory of which is still so dear to the Church on earth. It was in the midst of these revivals that the preaching and character of Mr. Danforth received those peculiar characteristics which rendered the first ten years of his ministry so abundant in direct labors for the conversion of men and so replete with success. He subsequently labored in the congregation of the Rev. James Patterson, of Philadelphia, and contracted an intimacy with that holy and zealous man which terminated only with his death.

The first pastoral charge of Mr. Danforth was in New Castle, Delaware. His ministry here, though most acceptable and useful, was soon terminated by an earnest call to a field considered much more extensive and important in the Capital of the Nation. A small company of earnest Christians, members of the 2d Presbyterian Church, devoted to revivals of religion and full believers in the declaration of our Lord, that "the Kingdom of Heaven suffereth violence, and that the violent take it by force," determined to organize a new church in the centre of the city. The leading spirit of the enterprise was the late David M. Wilson. The whole number of professors of religion thus associated was only twenty-three; and, though their means were exceedingly limited, they were rich in faith in God and in the promises. They had become deeply interested

in the preaching and character of Mr. Danforth, and invited him, with great unanimity and earnestness, to become their pastor. In accepting their invitation, he identified himself with an enterprise which many regarded as hopeless, and which none but those engaged in it felt to be of the very highest importance to the Kingdom of God. Assembling his little band in a small room on 9th street, Mr. Danforth commenced his labors as a pastor and preacher. The spirit of God was poured out most copiously upon them from the very beginning, and in the course of a few months over fifty converts from the world were added to the little company, and a very neat and commodious church edifice was erected and dedicated to God. As one of the devoted women connected with the church said to the writer, many years ago, "They had only to ask the Lord for what they wanted, and He immediately gave it to them!" In relation to the character of the conversions that took place during that memorable season, the best proof is found in the fact that, with few exceptions, the converts became pillars in Zion. They in fact constituted that nucleus around which has been gathered one of the largest and most useful churches in Washington. Other revivals followed this, from year to year, so that when Mr. Danforth left them, at the end of about three years, the church, though the fourth in age was the second in the number of its communicants.

The occasion of Mr. Danforth's asking a dismissal from his pastoral charge, was an invitation from the American Colonization Society to act as their agent in the more northern States. It was thought by the managers of that Society that Mr. Danforth's power as a public speaker might be turned to good account in explaining the principles of African Colonization, and in resisting the opposition to the Society which then began to manifest itself in a certain class of men of extreme views on great national questions. He accepted the position, and entered upon the discharge of its duties with much earnestness. In one of the northern cities he met the leaders of the opposition in a public debate, which continued for several nights in succession, and in the presence of a crowded and excited congregation. At the close of the debate he had the happiness to find his views sustained by a large majority of the assembly rising to their feet, and by a loud vote proclaiming him the victor, and his cause the cause of truth and public order.

But in the midst of his successes, his soul longed for the more direct work of preaching the gospel to sinners. When, therefore, he was invited to become the pastor of a large congregational church in Lee, Mass., made vacant by the decease of that venerable servant of God, the Rev. Alvah Hyde, D.D., he could not resist the appeal. His connection with the Colonization Society was dissolved, and we find him again employed in the more congenial labor of a pastoral charge.

Those were the days of "protracted meetings," of "anxious seats," and of "new measures" for advancing the interests of the kingdom of God. While Mr. Danforth was a moderate man in his views, and naturally inclined to conservatism, yet his sympathies were strongly enlisted in favor of those who were evidently earnest and sincere, and apparently most successful in enlarging the boundaries of Zion. He found the churches of Berkshire, and the congregation of Lee, somewhat divided in sentiment on the subject of these "new measures." His venerable predecessor had been quite decided in his opposition to them, and it was thought by some that his last days were embittered, if not shortened, by his fear of the fruits they would ultimately bear in the garden of God. In such circumstances did the new pastor enter upon his work, the people generally welcoming him most cordially, and ready to co-operate with his chosen plans. He had no new Gospel to preach, but went forward proclaiming the same truths which he had found so efficacious when associated with Mr. Nettleton in former years. And if he adopted some of the new modes of guiding souls in the way to Christ, he thought that the highest spiritual wisdom demanded such a change. The effect of his preaching and his measures was very decided. A revival of religion of wondrous power soon followed. The writer cannot speak certainly as to numbers, but thinks that over one hundred were added to the list of communicants during its progress. The opposition to his measures died away as the work moved on in irresistible majesty, and all

rejoiced together in the demonstration of the presence and power of the Holy Ghost.

After some years of successful labor, Mr. Danforth felt it to be his duty to seek a dismissal from his people in Lee, and we next find him in Alexandria, D. C., as pastor of the Second Church. This was a very important position, and continued to be his home for the larger portion of his remaining ministerial life. This church had enjoyed the faithful and earnest ministrations of the well known and much beloved Rev. Wm. C. Walton. Previous to Mr. Danforth's settlement among them, and in the years that had intervened since Mr. Walton's removal, the church had been under several pastors, whose brief pastorates and different modes of doing good had not added much to the strength and vigor of the membership. The city itself had suffered a paralysis in its business, and was not characterized by that enterprize and energy which are so important to spiritual as well as temporal prosperity. This state of things, however, seemed at first only to rouse the spirit of Mr. Danforth. He had already written the memoir of their former honored and beloved pastor, Walton, and was, on this account, most favorably known to the members of the church; and he felt a holy ambition to follow him as he followed Christ.

Among the many important matters which engaged his early attention in Alexandria was the erection of a new church edifice. The old one was unwisely located, unattractive in appearance, and quite inconvenient in its arrangements. His people enlisted in this enterprize with deep interest, and still it was necessary that they should receive aid from their sister churches. To accomplish the object the pastor engaged personally in the work of obtaining subscriptions and soliciting donations, and after much persistent and self-denying toil, he had the pleasure of seeing a beautiful church built in the very centre of the town. It still stands, an ornament to the city, and at the beginning of the present war was filled with a large and prosperous congregation. May it long remain, a monument to the faith and fidelity of him whose hopes and labors were so instrumental in securing its erection.

The labors of a pastor in a stable and well-regulated church, though not attracting the gaze of the world, are fraught with results of the most important character to society, as well as to the souls of men. During the fifteen years of Mr. Danforth's ministry in Alexandria, there were seasons of deep spiritual interest, when scores of souls were gathered into the church. He identified himself with all the great interests of the town, and was first in every good work. His efforts in the cause of temperance will never be forgotten. He thought much, and planned successfully in relation to the education of the young. His church and his family, and his own pure and spotless character, were a centre and source of all good influences, and it is not too much to say that his excellencies are embalmed in the memories of both the rich and poor of the city.

At the same time it must be admitted that during the latter part of his ministry in Alexandria neither his preaching nor his personal efforts for the salvation of men, were characterized by the success which attended his early labors. Some would attribute it to his advancing years, and the distraction incident to family cares. But the principal reason, in my judgment, was the demand made upon his pen by the religious and secular periodicals of the day. He was a ready and graceful writer. He had a happy faculty of seizing passing incidents and presenting them to the public in a very attractive form. The communications over the signature of "J. N. D.," were most eagerly read by thousands, and the knowledge of the fact was a strong temptation to the writer. He may have lost sight of the "little flock" committed to his charge when he looked out on the tens of thousands of the great public who were waiting for his words of wisdom. He may have erred as others have done in supposing that any other work or object can be *first* in the mind without fatal injury to the pulpit and the flock of the Christian pastor.

When he finally determined to give up his pastoral charge in Alexandria, he accepted of an agency in behalf of the American Colonization Society. He had ever been a fast friend of this great enterprise, and during his pastoral life had diligently promoted its interests. He regarded it as a divinely appointed instrument for benefiting substantially the colored race in this country, and as a great Missionary Institution for Africa itself. Though his comparatively feeble

health prevented his engaging in protracted labors in this cause during the last two or three years, yet he retained his connection with the Society till a short time previous to his death. The Board of Directors will miss his intelligent face and wise suggestions in their annual deliberations, and all the friends of the Society will feel that they have lost an efficient and unflinching advocate of their cause.

Though he was not confined to his bed or to a sick room more than a few days previous to his decease, yet the event had been anticipated by many for a year past. Indeed, previous to laying down his pastoral charge, he had suffered from an affection of the head, which seriously alarmed his friends, and for several years past it has been evident that his intellect had lost its elasticity, and his judgment had become somewhat obscured. Domestic afflictions, especially the death of a daughter in the loveliness of blooming womanhood, weighed heavily on his spirit. In the late ecclesiastical strifes and divisions, he had become in some measure separated from his old friends, and his soul "wandered in the wilderness in a solitary way." And yet in the limited sphere of his own family he was seen to be fast ripening for a better world.

He was, though suffering from disease, uncomplaining, cheerful, affectionate, and happy, answering words of inquiry in relation to his health, with a most kind and pleasant manner: "I think I am better," or "God is dealing *very gently* with me." He continued to conduct family worship till within three or four days of his death, when he found himself too ill to rise from his bed. When told that the physician thought his condition very critical, and asked if it was well with him, he replied, "how should it be otherwise than peaceful and happy, since Jesus has died for me? All is well. I have nothing to regret in the way of God's dealing with me. *Just right, just right, all right.*" In a few moments after this emphatic testimony, he lost the power of speech, though his consciousness remained unimpaired till almost the last minute. As death approached, he was asked by Mrs. Danforth, if Jesus was lighting up the dark valley, to signify it by the pressure of his hand, which he did. And when she turned aside to get something for the Doctor, he again reached forth his hand, and repeated the pressure several times, as if he wished to tell her "it was all light." When told that he would soon be with Jesus, whom he had so long preached, and with the dear ones who had gone before, he raised his head *upward* several times, with a sweet smile, as if enjoying the anticipation of that glorious reunion. He, then, while his friends were commending his departing spirit to God, ceased to breathe without a struggle, and slept in Jesus.

In reviewing thus briefly a life extending over more than half a century, it is, of course, impossible, to do more than merely glance here and there at points of interest. The character of the man, the Christian and the minister, is but imperfectly exhibited, and the impression cannot be otherwise than unsatisfactory to those who knew him well. Did time and circumstances permit, it would be pleasant to dwell upon those intellectual and moral traits which were developed in his life.

He was scholarly in his tastes and habits, retaining his love for the Latin and Greek classics to the end of life.

He was familiar with the old English authors, and drank deeply and constantly at the living springs of the best poets.

He was evangelical and large-hearted in his theology, rather than metaphysical and sectarian, welcoming all Christians to his fellowship, and seeking for reasons why they should be united, instead of magnifying the differences which might exist.

He was eminently a man of prayer, and at the family altar, and on funeral occasions, and in the ministrations of the pulpit, his prayers were more appropriate in language, more perfectly adapted to the occasion, and more truly eloquent than the writer has heard from any other man.

He loved "revivals of religion," and it was in the midst of such scenes that his intellect seemed illumined with supernatural light, and his sermons were clothed in a splendor of eloquence, which astonished those who had heard him only on ordinary occasions. Much of his time was spent in scenes of intense

spiritual interest; and it is a fact well attested, that one thousand persons were brought to the knowledge of Christ through his instrumentality, in the first ten years of his ministry.

He was bold and uncompromising in the assertion of his opinions, and especially in his rebuke of sin. His opinions were indeed religious convictions, not light and trivial sentiments. He regarded all matters, not Christian doctrine alone but the customs of society and the habits of men, from one stand point—the Cross of Christ. He considered their bearing on the eternal destinies of the soul. Hence the stern severity with which he spoke, both publicly and privately, of practices which are common among men. He had no soft words for the intemperate, and his indignation against the vendor of intoxicating drinks was severe and terrible. Profane men, though occupying the high places of power in our National Legislature, felt his stern reproof in public and covered before it, acknowledging their fault. He felt that the National Capitol and the other magnificent public buildings where the business of the country is transacted, as well as our own beautiful private homes and churches, were polluted and dishonored by tobacco-chewers and smokers; and words were not strong enough to express the disgust occasioned by such a habit. Had he mingled more gentleness and courtesy of manner with his severe fidelity, he would doubtless have made fewer enemies and accomplished more completely his worthy purpose. But those who knew him best will honor the motive that prompted him, and acknowledge that it is far easier to censure the rough, blunt way in which he struck at sin than it is to imitate his fidelity and boldness in merited reproof.

As a writer, he possessed rare accomplishments. Though his style was sometimes turgid and heavy, and words seemed chosen by him for the harmony of their sound, more than for the vividness and strength of their thoughts, yet there was generally a purity and fullness and classic beauty in his sentences, which place his compositions above the ordinary standard. Doubtless volumes might be selected from his pulpit performances, which would be more worthy of preservation than some which are much admired among the people. He wrote with great facility, and has left several volumes as a legacy to the Church. The memoirs of Walton and of David M. Wilson, "the faithful Elder," are well known in the churches of Washington. Most of his published writings, however, were called forth by passing incidents, and though replete with interest for the moment, must from their nature be evanescent and soon forgotten. But that which he most prized—"the work of faith and labor of love and patience of hope in our Lord Jesus Christ," which for so many years characterized his efforts as a minister of Christ—shall not be lost or forgotten. His highest honor is that he stands in the glorious company of holy and praying men, of whom it shall be said at last: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

" Servant of God, well done !
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master's joy.

" Soldier of Christ, well done !
Praise be thy new employ,
And while eternal ages run
Rest in thy Saviour's joy."

[From the Royal Geographical Journal.]

ACCOUNT OF GHADAMIS.

BY C. H. DICKSON, esq., F. R. G. S.,
H. B. M. Consul at Sukum Kale.

Read, June 27, 1859.

The district of Ghadamis is situated on the northern boundary of the Desert of Sahara, and forms the south-western frontier of the pashalic of Tripoli. It comprises three oases, namely, Ghadamis Proper, Derge, and Seenawan. Derge, which is distant some 5 miles from Ghadamis, consists of the villages of Derge Proper, Tugulla, Matris, and Tiffelt. Seenawan consists of the villages of Seenawan Proper and Shawan, distant about 80 miles from Ghadamis. The oases of Ghadamis, Derge, and Seenawan have an average circumference of 6, 10, and 4 miles respectively. Ghadamis and Seenawan are almost equidistant from Derge, the whole district forming an iso-celes triangle, the area of which may be estimated at 1200 square miles. Beyond these cultivated spots the surface is purely desert, the geological structure consisting principally of horizontal strata of sandstone and limestone, intersected by small dry valleys; also of ridges and sand-hills. There is no basalt, nor any plutonic formation. The black stones with which the Sahara is strewn are flints and sandstone blackened by the influence of the atmosphere, owing to the presence of a little iron.

Besides being known as the Cydamus of the ancient Romans, Ghadamis, according to the most authentic accounts in possession of the natives, existed in the seventh century, when the first mosque was erected. In this mosque are deposited the remains of Sidi Okba-el-Beddri, successor to the celebrated warrior of that name, and with whose invasion of Northern Africa this epoch corresponds. It is not improbable, however, that Ghadamis may have existed in the time of the Carthaginians, and that it became a Libyo-Phœnician colony. In support of this hypothesis I may advert to the Berber origin of the natives and their language, the subjection of the oasis to the Government of Tunis at a remote period, while the extensive land trade of the Phœnicians must have rendered the acquisition of Ghadamis by them indispensable. Ghadamis has, nevertheless, as well as more celebrated cities, the tales of its origin; yet, whatever, this may be, there can be no doubt that its existence is owing to a large spring which serves to irrigate the whole oasis. According to popular tradition the discovery of this spring, and consequently the origin of Ghadamis, is ascribed to a mare. It is said that a party of Arabs while wandering about the Sahara once missed a bowl out of which they had been eating. One of the party having been despatched in quest of it, retraced his steps to the spot where he had dined the previous day, and on which Ghadamis now stands (then a mere parched waste). The Arab had no sooner arrived and found the missing bowl, than his thirsty charger, a mare, impelled by instinct, began

scratching strenuously the ground with its hoofs, and behold a limpid stream gushed out! The successful bowl-seeker, and still more fortunate discoverer of the precious element, on his return to his companions, being interrogated as to the spot where he discovered the bowl and water, replied, "*Ghada amis*," literally, "Dinner yesterday." Hence the name of the place. On the other hand, the natives presume that after the discovery of the spring by the mare, the foundations of a wall forming a basin were found a few feet below the surface; consequently the spring must have existed at a more remote period, and may have been choked up with sand. The water in question is hot, having a temperature of 89° Fahr. It is used for all domestic purposes, and allowed to cool for twenty-four hours in jars and goat skins prepared for the purpose, previous to be drunk. It has a flat taste, and produces a laxative effect on strangers. Although perfectly transparent, the water must be very impure, and on being analysed deposited a considerable sediment, probably of carbonate of lime and organic remains. Treated with the following reagents it gave,

With caustic ammonia, a considerable white precipitate:

With oxalic acid, a considerable white precipitate:

With nitrate of baryta, a considerable white precipitate:

With phosphate of soda and ammonia, also a considerable white precipitate:

With nitrate of silver, a less considerable white precipitate.

The water, therefore, contains probably the sulphates of lime, magnesia, and alum, and the muriate of soda.

The aggregate amount of the population of the whole district of Ghadamis is computed at 6500, of which number Ghadamis Proper contains 4000, Derge 2000, and Seenawan 500, all Mohammedans. The natives are divided into four classes:—the Harar, or freemen, the Homran, the Attara, and the Slaves. The Harar claim their descent from the original male landed proprietors of the country, who were of pure blood. The Homran trace their origin to Arab settlers (male), who, although of free blood, married at the time slaves being the property of natives; hence their designation, which means *colored*. The Attara are the offspring of manumitted male slaves. One of the peculiarities of this last caste, according to the ancient customs of the country, is that it is incapacitated from giving testimony in a court of law. The classes bear the following proportions taken upon 20:—Harar, 12; Attara, 5; Slaves, 2; Homranee, 1. The proportion of females to that of males is 3 to 1.

The district of Ghadamis is governed by a Moudir Bey placed under the jurisdiction of the Governor of the Jebel mountains. The Moudir is assisted in his administration by a Kadi, or judge, and his Mufti, a Sheikh, or Deputy-Governor, and a Municipal Council.

Ghadamis contains six mosques and seven schools, at which latter the children of the poor and wealthy are taught indiscriminately; the former being exempt from payment. Education is at a very low

ebb, the sum total of learning being the Koran, which the children are taught by rote, and a little Arabic writing. The natives in general are good linguists, being conversant with the Arabic, Haussa, and Tuaric languages, in addition to their own dialect, which is the Berber. Some also speak the Timbuctoo and Bornou languages. The women also boast of a superior education to that of their sex in general, being able to read and write a little, in addition to other domestic avocations. The natives reckon themselves Marabouts, or saints; yet, in former times, they were divided into two factions—the Beni-Wazeet and Beni-Ouleed—and continually retaliated upon each other their feuds. Even at this day each party occupies a separate quarter, and has little intercourse with the other. Such is the reverence for the Prophet and the excellence of his name at Ghadamis, that three-fourths of the natives are called *Mohammed*; and I know six brothers who are called after that name, being designated as the senior, junior, second, third, &c., Mohammed.

The population of Ghadamis Proper is essentially commercial; those of Derge and Seenawan are devoted to agriculture. Owing to the constant drought, the oasis of Ghadamis is entirely dependent upon the Jebel mountains, Derge, and Seenawan for its supplies. The gardens grow dates (of a superior quality), barley, wheat, and millet, besides melons, onions, &c., but the quantity produced is inadequate to the requirements of the population. The different kinds of seed are sown in the following rotation—wheat and barley in October, and are reaped in April; next follow millet and lucerne, and vegetables, which last till autumn. The soil seldom remains fallow, but is manured regularly in October. The manure is procured from the city sewers. The corn of the Sahara is superior to that raised on the coast, being more farinaceous. The average yield of a date-tree at Ghadamis is one camel-load (4 cwts.). The water with which the gardens are irrigated is supplied from the central hot-spring by means of three ducts. The quantity is measured out on the principle of an hour-glass—thus a small bucket, called a *kadoos*, is attached to a small aperture in the wall forming the basin of the spring, through which the water drops into the bucket; and this takes 42 minutes in being filled. A man watches the bucket day and night, and marks each time it is filled, the water meanwhile flowing through the ducts into the gardens. The whole quantity of this water is valued at one quarter of a million of mahboobs (40,000%), and portions of it are bought, sold, and inherited like any other property. There are, in addition to the hot-spring, a few wells of fresh water, but, being brackish, it is not used.

The fall rain is very precarious, occurring but once every four years. Such, however, are the fertilising properties of the soil in the neighborhood of Ghadamis, that one copious shower in autumn is sufficient to ensure a crop of corn, which yields an average of twenty fold; while, on the other hand, a rich pasture is to be found. Truffles of an enormous size, some weighing 6 lbs., are also produced, particularly when the autumn rain is accompanied with hail. The truffle is cut into shreds, dried in the sun, and thus preserved

for a twelvemonth. The juice of the fresh truffle is also deemed by the natives a sovereign remedy for ophthalmia. Snow has sometimes, yet rarely, been seen in this part of the Sahara. In January, 1821, a fall occurred, and proved fatal to a slave-caravan coming to Ghadamis from Ghat, the snow having lain a whole night on the ground, about half a foot deep.

The climate of Ghadamis is dry and healthy, but oppressively hot in summer. There is no prevailing disease, nor have plague and cholera ever been known; a remarkable circumstance, that the plague, which is known to have ranged ten different times on the coast during the last two centuries, never extended to the interior beyond Sockna, Mizda, and the Jebel mountains.

By a meteorological table kept during four successive years, beginning from 1850, the thermometer has an annual range of about 74° , falling in January to 35° , and rising in July to 109° (Fahrenheit). The prevailing winds are the easterly and south-westerly; and during the equinoxes, especially the autumnal, the latter wind blows with uncommon violence, filling the atmosphere with almost impalpable particles of sand.

The revenue of Ghadamis is estimated at 10,000 mahboobs (1700*l.*), and is derived from the following sources:—

1°. The annual tribute, amounting to 6150 mahboobs, levied partly upon real property and partly upon the personal property of every merchant, according to a conjectural valuation.

2°. The custom-dues, consisting of 9 per cent. import, and 4 per cent. export duty.

3°. A toll of 10 paras ($\frac{1}{2}d.$) on every camel-load of merchandise arising at Ghadamis.

4°. A tax of 5 per cent. upon the proceeds of every camel sold in the place.

The two last taxes are appropriated by the local Governor.

There are a few native manufactures, but all of a very inferior kind. These are woollen blankets, bernousses, shoes, &c.

The commerce of Ghadamis is carried on principally with Ghat, Kano, Timbuctoo, Tuat, and other parts of the interior of Africa, and with Tripoli. The exports from the interior consist of ivory, bees-wax, bullock-hides, goat-skins dyed red and yellow, ostrich-feathers, gold in lumps and dust, goroo-beans, gum-bekhoor used as incense, cotton shirts, &c. On the other hand, caravans convey from Tripoli to the interior cotton cloths and long cloths, Tangibs, all of British manufacture; red-dyed raw silk, beads, from Venice; woollen cloths, red caps, from Tunis; paper, sugar, zinc, copper, sword-blades, mirrors, and small needles, from Germany; gum benzoin, cloves, otto of roses, &c.

The burden of a camel is usually $3\frac{1}{2}$ cantars (4 cwt.) The current medium of exchange of Ghadamis is the Tunisian piastre, equal to 6*d.* sterling. Gold is sold by the mithkal, equal to 69 grains (troy weight). About 12,000 mithkals are annually imported to Ghadamis, valued at 6000*l.*

The following is the average rate of carriage per load in Tunisian piastres, and the average duration of the march of caravans, exclusive of stoppages, from Ghadamis to

	Piastres.	Days.
The Jebel Mountains.....	14	7
Tripoli.....	22	12
Ghat.....	30	20
Kano.....	250	110
Tuat.....	63	22
Timbuctoo.....	300	60
Souf.....	28	18

The caravans from Souf carry dates and woollen blankets, both of a superior quality.

In connexion with the commerce of Ghadamis, I must not omit mentioning the slave-trade, which was there actively carried on in former years. During my residence at Ghadamis the average number imported during the year was 500, principally females. The average price of a male was 60 mahboobs (10*l.*); that of a female 80 mahboobs (14*l.*). Of the number exported to the Levant two-thirds generally perished from pulmonary affections, caused no doubt by the hardships of desert travelling, as well as by the change of climate.

I am happy to state, in conclusion, that a decree from his Imperial Majesty Sultan Abd-ul-Mejid abolishes forever this nefarious traffic. The new law was promulgated in the pashalic of Tripoli in 1856, and although it met with considerable opposition from the natives at first, it is now, I believe, faithfully observed.

From the N. Y. Observer, Oct 1861.

EDUCATION IN AFRICA.

Amid the agitations of the day, of many of which Africa is more or less remotely the occasion, it is gratifying to know that the Americo-African Republic of Liberia is moving onward in a career of prosperity and enlarging the sphere of its influence. The extent of its influence is little known in this country. Hon. Mr. Johnson, merchant, of Monrovia, a colored man, and extensively acquainted with the natives, estimates the number obedient to the laws of Liberia at 800,000, and the colonists at 14,000. President Benson estimates the number of recaptured slaves landed in Liberia, last year and part of the present, at about 4,800. Gerard Ralston, Esq., of England, says: "The Government of Liberia are sending many (recaptives) to the missionary establishments, which abound in the republic; and placing the others in industrial, farming establishments, scattered over the country, under the charge of officers and teachers, where these young people will be taught English, Christianity, and generally be brought up in such a manner as to insure the greatest development of their physical and moral faculties." Bishop Payne, of Cape Palmas, says of the colonists: "When I consider their influence already in suppressing the slave trade all along the Liberian

coast; in developing the lawful trade of Africa: in introducing Christian Government into a land of anarchy; and furnishing materials for catechists, and teachers, and ministers, to evangelize the heathen—I have believed more and more that this colonization is of God, and will, therefore, prosper more and more.” President Benson, in his last message, says that the exportable articles raised in Liberia last year were two hundred per cent. more than those of the preceding year, showing the progressive industry of that people.

In view of the wants and claims of the cause, the New York Colonization Society are making an effort to raise funds especially for educational purposes, and have recently issued the following circular:

NEW YORK COLONIZATION SOCIETY.

The large number of natives now under the jurisdiction of Liberia and in the progress of civilization; the recaptured slaves landed in that republic during the past year, to the number of four thousand; the favorable testimony of missionaries and travelers respecting the health, soil, and productions of Africa; and the recent manifestation of favor toward the African colonization movement shown by the people of color in our State and elsewhere—are strong arguments in behalf of our benevolent work. Special aid is needed to promote education among the increasing thousands of Liberia. For this purpose *our Education Fund*, of \$100,000, is in progress of being raised. Of this Fund, about \$85,000 are already contributed. In view of these things, we ask the continued and increased aid of our fellow-citizens. And we hope that our Assistant Secretary, Rev. H. Connelly, may have abundant success in his labors, and a kind reception among our friends.

Francis Hall, Esq., Editor *Commercial Advertiser*, New York.

A. Merwin, Financial Agent American Bible Society, N. Y.

Joseph P. Collins, President of the United States Insurance Company, New York.

Rev. S. D. Denison, Secretary and General Agent of the Committee of Foreign Missions of the Protestant Episcopal Church, New York.

William Tracy, Esq., New York.

L. B. Ward, Esq., New York.

Hon. D. S. Gregory, ex-Congressman, Jersey City, N. J.

Caleb Swan, Esq., Treasurer N. Y. State Col. Soc., New York.

S. A. Schieffelin, Esq., New York.

Rev. Thomas De Witt, D. D., New York.

W. B. Wedgewood, Esq. Prof. of Law in the University of the City of New York.

Isaac T. Smith, Secretary of Savings Bank, Seventh Street and Third ave., New York.

October 20, 1861.

[From the Spirit of Missions, Nov. and Dec., 1861.]

MISSIONARY REPORT OF BISHOP PAYNE.

Report from the African Mission to the Board of Missions of the Protestant Episcopal Church, United States of America, assembled October, 1861.

My last report, which I regret, arrived too late to be presented, informed you of my safe arrival at Cape Palmas, July 1st, and of my previous visits to Cape Mount, Monrovia, Bassa Cove, and Sinoe, confirming at these several places *forty-three persons*.

CAVALLA STATION.

In the year which has passed since my arrival, this station has received, as was necessary, my chief attention. Left without clerical assistance, though in feeble health, I have, through divine aid, preached or lectured, on an average, five times a week, beside giving instruction every day, except as occupied in public services, to about sixty boarding-scholars.

These labors, together with the constant supervision which I have been enabled to extend to the station, have been blessed of God. Nearly all the lapsed, in schools and the Christian village, have been restored to communion, while *seventeen* have been confirmed, and *thirteen* added to the list of communicants.

It is not my privilege, however, to report the same success among native Christians scattered through heathen towns and villages. Most of the *men* among these have gradually given up their profession, or rather ceased to walk as Christians.

It is important to observe that this apparently retrograde movement has always succeeded the first success of the Gospel. It was manifestly so in the Apostles' time; and the careful observer of the history of modern missions will remark the same development in almost every field of labor. The reports of the Church Missionary Society and of the Basle Missionary Society, of late, give accounts not only of the falling away of individuals, but of *Christian churches and villages*.

Nor is it difficult for the experienced missionary to assign the causes for this condition of things.

1st. There follows always, where the Gospel is preached, an *intellectual conviction* of its truth *prevading the community*. Former reports have narrated truly how such a conviction has possessed the native communities about us. This, of course, causes a general movement toward Christianity. But without the regenerating and strengthening influences of the Holy Spirit, such intellectual conviction does not enable men to *make the sacrifices* required by the Gospel. Hence, *when these sacrifices are fully met*, such apparent converts fall away.

2d. In modern times, the missionary appears before the heathen as a *superior being*. In comparison with the poor prodigals whom he would reclaim, he has riches, "bread enough, and to spare." This is well. It is God's *substitute for miracles*, convincing the heathen, beyond all question, that he is with those whom he so abundantly blesses in worldly things. But, with this advantage, as in all, comes the accompanying temptation—the evil. The disciple encounters the difficulties of the *Master*. He "came to seek and to save that which was lost." But, as "Immanuel," "God in the flesh," man's brother, he could but "take our infirmities" of body, as well as soul, upon him. Accordingly he "healed the sick, made the blind to see, *fed the hungry*, and in consequence, *multitudes followed him*, "because they did eat of the loaves, and were filled." So the missionary, like Him who sends, is fain to go about doing good to the *bodies* as well as the souls of men. And because "the Gentiles" ever seek most earnestly, *entirely*, "what they shall eat, drink, and put on," they at first follow the missionary, and often profess to receive his doctrine, hoping to receive somewhat to supply their bodily wants. He may declare as

plainly as the Great Teacher the *spiritual* character of the kingdom he proclaims, but with Him finds "they do not receive his sayings;" or, if at last they are fully apprehended, "may go back and walk no more with him."

3d. Inconsistency on the part of appointed teachers and guides has brought the "woe" which comes upon the world because of offenses.

4th. But, here, as everywhere, much is due to direct Satanic influences. "When the strong man armed keepeth (alone) his palace, his goods are in peace." But when he is aroused to the apprehension that his palace is invaded by one likely, ay, *certain* to cast him out, he invariably rouses himself to the contest. Nothing could be more manifest than has been the active agency of the evil one among the *Greboes* during the past year. Mysterious insinuations, and then accusations of *witchcraft*, led to the arrest and torture of scores; these being for the most part the best portion of the community. A number were sacrificed, and after a protracted agitation, the *devil*, through the agency of professed (wedish) witches, wizards, and demon-men, as well as deified spirits, is again almost acknowledged as the ruler of this world. Timid Christians are frightened; irresolute and nominal believers hide themselves amid the deluded multitude. Still, in the confidence that "the Son of God was manifested, that he might destroy the works of the devil," the missionaries have continued to hold forth the "word of life," and, as this report will show, not in vain.

The Cape Palmas Convocation met in August last, at Cavalla. Otherwise pleasant, it was saddened by the suspension from the ministry of our only remaining native deacon, on his own confession of gross immorality.

Beside attending to the duties of Cavalla Station, I have made several visits to Grahway, Wotteth Kabla, and Hening Stations. I have been twice at Taboo and Bohlen, calling at *Gitelabo* and *Tebo*, on the way to and from the last named station.

STATISTICS OF CAVALLA STATION, INCLUDING OUT-STATIONS.

Confirmations, 17. Baptisms: Infant, 7; Adult, 12. Boarding scholars, 68; Sunday school scholars, 156; Day scholars, 150. Communicants: Foreign and Colonists, 10; Native, 97. Total, 107.

GRAHWAY STATION.

At the close of last year, through special contributions for this object, a catechist was again located here among a population of 2,500. This station, only three miles from Cavalla, and intermediate between this place and Cape Palmas, had been abandoned last year for want of a small sum to pay a teacher's salary. Though desirable to have here a small number of boarding scholars, we have been able to do nothing more than to erect a cheap native house for the teacher, and do something toward putting the grounds around it under cultivation. Let us hope and pray that it may never again become necessary to abandon this or any other so important station.

RIVER CAVALLA AND WOTTEH.

At the former place I have not been able to recommence a school, for want of means. With a population of 1,500, it is, however, well worthy the services of at least a faithful teacher.

At *Wotteh*, two young men, formerly scholars, are employed at very moderate salaries to teach night and day schools in the two villages composing the settlement. They are strengthened by visits from myself and Mr. Wilcox, candidate for orders.

ROCKBOOKAH.

This station is central, in the *Babo tribe*, extending eight miles coastwise, and eighteen miles interior. Mr. J. W. Dorsen, Liberian catechist, continues his services in the six Babo towns along the coast, it is hoped, with some good effect, though this *appears* to be the most unpromising part of our missionary field.

TABOO STATION.

This is in the midst of the *Plabo tribe*, twelve miles from the Rockbookah, and twenty from Cavalla. It is under the care of Mr. J. M. Minor, catechist, a native of the tribe. His influence has been sorely hindered by reason of

quarrels between different villages; also, perhaps, to some extent, by *his forcibly destroying the greegrees* which his people were making in his late father's town. This led to a public prohibition of his speaking any more the things of God in that village.

Still the station is not without promise. During two visits I baptised and confirmed four of the six boarding scholars under Mr. Minor's care.

THE RIVER STATIONS.

To conciliate, as well as to evangelize the towns on the banks of the Cavalla, between its mouth and Bohlen, it is necessary to maintain several intervening stations. We should have two, in addition to the three already occupied. Of these latter, the first is—

HENING STATION.

This is in that portion of the Babo tribe lying along the river, eight miles north of Cavalla. Here the native catechist, J. W. Hutchins, continues to testify of Jesus, in word and deed, to a most superstitious people. He is near "*the Grand Devil*," as the famous Babo oracle is styled, and has constant intercourse with the people from the distance of 180 miles, drawn thither by this lying vanity.

GITETABO

is one division of the large Nyambo tribe extending about thirty miles along the Cavalla river, and twenty to the north of the Greboes. John A. Vaughan is the native catechist here, assisted by William Hodge. The tribe is now unfortunately involved in a civil war, which interrupts, though not wholly, the work of the catechists, and it is hoped their influence is felt for good in the villages near them.

TEBO STATION.

This station is about fifty miles from Cavalla, and ten or fifteen miles distant from Bohlen. It continues to bear fruit under the faithful efforts of the catechist, W. H. Kinckle. In two visits, and particularly the last, to this station, I was much pleased with the good order of the family, and the evident fruit of diligent instruction in the small boarding school connected with the station. The catechist also makes visits to the numerous villages and towns of the widely-spread tribe in which he is located. In a recent letter he writes that he has been much encouraged by a number of young men coming to him voluntarily for instruction, from a neighboring town. Would that we could have as strong a station here as we propose to have at Bohlen.

BOHLEN STATION.

Toward the close of last year, Rev. Mr. Messenger was established here. He was joined in January by Mrs. Messenger. The tribes near the mouth of the river opposed our opening the station, but they have been induced to cease from their annoyances, and it is hoped they may not be renewed. The missionaries at Bohlen, with their native assistants, have thus far met with kindness from the people around them. A wide and most interesting field is opened up before them. That it is more healthy than the coast, there is no doubt. But the experience of both Mr. and Mrs. Messenger, proves that fever, though in a modified form, may be expected.

The operations of the station thus far have been limited to a small boarding school, and itinerant laborers in the neighboring towns. But it is hoped that God, who has opened a door of entrance into so beautiful and populous a region, will speedily send forth laborers to occupy it.

CAPE PALMAS AND OUT-STATIONS.

These under the faithful supervision and efforts of Rev. C. C. Hoffman, and associated missionaries and assistants, have continued to enjoy the divine blessing. Until the beginning of the present year, Rev. J. Rambo, assisted by Rev. A. Crummell, had charge of these stations. In consequence of the ill-health of Mrs. Rambo and Mrs. Crummell, chiefly, these parties returned to the United States in the same ship which brought out Mr. and Mrs. Hoffman, with Miss Merriam, of Lowell. The last named person seemed a providential supply for Miss Ball, who gave up her charge at the Orphan Asylum about the

same time, and was married to Rev. G. Auer, of the German Mission, on the Gold Coast. A further diminution of the mission was occasioned by the death of Miss Hermine Relf, who departed in the Lord on the fourteenth of January. And yet another in the failure of health in Miss Merriam, in March.

These manifold changes, it is hoped, have led surviving missionaries to look up more steadfastly to Him "with whom is no variableness, neither shadow of turning;" and, if faint, yet to pursue their divine mission. Nor has God ceased to supply the needy agencies to carry on the work, nor the tokens of his gracious presence in it.

ORPHAN ASYLUM.—Rev. Mr. Hoffman and Mrs. Hoffman reside here, giving to the members of the institution their constant oversight and daily religious instruction. Eleven out of the twenty-three girls are communicants. Mrs. H. was assisted for a short time after Miss Ball's departure by Miss Merriam, and since the failure of her health, by Miss Isabella Harris, (now Mrs. Thompson,) formerly a member of the institution. The condition of the Asylum is highly satisfactory.

Alongside of the Asylum, and nearly finished, is a fine stone building, designed for a general hospital—a goodly monument of the zeal and wise efforts of the present superintendent of the former.

HIGH SCHOOL.—This important institution was under the efficient superintendence of Rev. A. Crummell until the beginning of the year. It has since been in charge of Mr. J. B. Yates, candidate for orders, assisted by James Adams, also candidate for orders. As it was always the design to make the high school, at least in part, self-supporting, the more effectually to accomplish this object, a superintendent of the manual-labor department was appointed at the beginning of the year. He was compelled by ill-health to resign his place before the close of the term, but had already greatly improved the grounds, and diminished the expenses of the beneficiaries.

Sixteen boarding scholars have shared the advantages of the high school during the past year. Two of them now go forth to act as catechists or assistants, and one is a candidate for orders.

ST. MARKS' CHURCH.—This, our oldest church, is also apparently the most fruitful. Since my last report, two confirmations have been held here, in which forty persons were participants.

The church has been enlarged to nearly twice its former size, to accommodate the increased congregation attending our services.

A parish school is connected with the church, taught by Miss Eliza Norris, formerly a member of the Orphan Asylum. Thirty children here receive instruction.

A female primary school is still taught by Mrs. Thompson. In this are twenty children, generally very young.

HOFFMAN STATION AND ST. JAMES' CHURCH.—The former is under the immediate care of Mr. N. S. Harris, assisted by Alonzo Potter, as teacher, and Samuel Seaton, candidates for orders. The number of boarding scholars is twenty-three. Near the Mission House is a native village, consisting of nine Christian families, who support themselves by their own labor. They attend religious services morning and evening, and live as becometh the Gospel. Some of the young men of the village evince a gratifying measure of religious zeal. Regular services are held in St. James' Church for scholars, Christian villagers, and hundreds of heathen in the neighboring towns.

Cases of religious interest amongst the heathen continue to cheer the missionary and assistants here.

SPRING HILL STATION, near Half-Grahway, five miles east of Cape Palmas, with pastoral supervision by the Rector of St. Mark's Church, is under the immediate charge of John Farr, a faithful native teacher. Seven beneficiaries supported here, give proof of the benefits of Christian instruction by progress in study, and (five of them) by a consistent Christian profession. The catechist, as he has opportunity, instructs adults and children in two villages on the opposite side of Shepherd's Lake.

ROCKTOWN (with Fishtown) is under the pastoral supervision of the missionary at Cape Palmas, who visits these places as often as other engagements permit. Mr. Thomas Toomey has immediate charge of Rocktown, assisted

by Mr. G. T. Bedell, native catechist. Only six boarders are sustained here, but in the midst of a population of 2,500 heathen, the teacher and catechist find abundant employment.

FISHTOWN.—This important station is again left without a head, by the death of the Liberian catechist, Mr. Henry Williams, which occurred on Ascension-day. It is further afflicted by the defection of a native catechist, who has been connected with it from its origin. We look to the Lord of the harvest to send forth suitable laborers to this and other portions of *his own harvest-field*.

The following statistics are furnished by Rev. C. C. Hoffman and his immediate predecessor, Rev. J. Rambo:

HOFFMAN STATION.—Christian village, 10 houses; Heads of Families, 9, Relatives: Mothers, Aunts, and Sisters, 12; Wives of Christians, 9: Total, 21. Baptised Children of Christian Parents, 16. Communicants: Scholars, 9; others, 24: Total, 33. Boarding scholars, 16; Candidates for Ministry, 2; 1 Church, seating 400 people; 1 School-house; 1 Catechist.

ROCKTOWN.—Teacher, 1; Catechist and Interpreter, 1; Gardner, 1; Boarding scholars, 6. Communicants: Foreign, 1; Colonist 1; Native, (2 suspended,) 11: Total, 23. Native Christian Houses, 3; Church, 1; Mission House, 1.

FISHTOWN.—Communicants: Colonist, 1; Native, (1 suspended,) 6: Total, 7. Orphan Asylum: Missionary and Wife, Matron 1, Assistant Teacher, Scholars, Orphans, 23; of whom, communicants, 11.

MOUNT VAUGHAN.—Teacher, 1; Assistant Teacher, 1; Boarding Scholars, 14; Sunday-school Scholars, 50: Total, 64. 1 Dwelling-house, Chapel School-house.

ST. MARK'S CHURCH.—Communicants: Colonist, 85; Foreign, 3; Native, (including Hoffman Station and Spring Hill,) 40: Total 128. Sunday-school scholars, 65. Confirmation in St. Mark's, July 1st, 1860, to July 1st, 1861, 40. Infant Baptisms: Colonist, 8; Native 6. Adult Baptisms: Colonist, 3; Native 5.

SINOE.

The small Episcopal congregation at this settlement has been deprived of ministerial services since the death of Rev. H. Greene, which occurred at the close of last year. Lay-reading was maintained for a season, but has of late been discontinued. We are gratified to learn that the communicants strive to keep alive the spirit of unison and piety by a weekly prayer-meeting; they also keep up a Sunday school. The number of colonists at Sinoe is small; but a teeming native population here, as everywhere around the Liberian settlements, claims the efforts of the missionary. May some suitable person be raised up for the work here.

I am not aware that any change has taken place in the statistics furnished in the last report. They were as follows:

Communicants, 13, Sunday-school Scholars, 25.

There is a small but neat church in course of building at this station.

BASSA COVE.

Rev. Thomas J. Thompson continues to officiate at Upper and Lower Buchanan, and find encouragement in his labor. It is to be regretted that the straitened state of our finances should make it necessary for Mr. Thompson to teach school, as, thereby, his earnest desire to preach the Gospel among the heathen fails in its blessed fruit. If possible, he should be supplied with a teacher.

Preliminary measures have been taken to erect a church in the township of Upper Buchanan, though the political condition of the United States has rendered it necessary to suspend the work for a season.

In the absence of late advices on the subject, from the States, I must again transfer the statistics of the last report:

Communicants, 25; Day Scholars, 42; Sunday-school Scholars, 57; Total, 124.

MONROVIA.

Rev. G. W. Gibson continues to minister to the congregation here. A fair proportion of the people attend the services of the Church. But in a place whose population is nearly stationary, and four Missionary Societies are represented, large accessions are not to be expected. Trinity Church, the fine stone building commenced several years ago by the zealous efforts of the Rector of St. George's, New York, remains incomplete. The congregation worship in the frame building erected by Rev. E. W. Stokes, who (though not connected with the mission) assists Mr. Gibson, as desired, in the services.

Miss G. M. Wilson continues to teach a day school for the Mission, having about fifty scholars.

Statistics from last report are as follows:

Communicants, 43; Day Scholars, 50; Sunday-school Scholars, 62.

CLAY ASHLAND.

The church at this station is under the pastoral care of Rev. A. F. Russell, who also officiates occasionally at Caldwell and Millsburgh, distant three and fifteen miles respectively, from his residence. The condition of this church has not been very satisfactory.

Mrs. Caroline D'Conrey continues to teach a female day school, with an average attendance of thirty.

Statistics are as follows:

Communicants, 36; Day Scholars, 41; Sunday-school scholars, 25.

GENERAL STATISTICS.

Baptisms, (returns imperfect:) Infant, 21; Adult, 25: Total, 46. Confirmations, 57. Communicants: Foreign and Colonist, 211; Native, 158. Total, 369. Boarding Scholars: Colonist, 37; Native, 103: Total, 140. Day Scholars: Colonist, 133; Native, 250: Total, 383. Sunday-school Scholars: Colonist, 334; Native, 150; Total, 484.

TEACHERS AND CATECHISTS.

Foreign, 2; Colonist, 9; Native 17: Total, 28. Candidates for orders: Foreign, 1; Colonist, 4; Native 2: Total 7. Ministers: Foreign, (including Bishop,) 3; Colonist, 3: Total 6. Rev. Mr. Rambo, (Foreign,) and Rev. A. Crummell, absent in the United States.

CONCLUSION.

In growing experience, the African Mission has increasing fellowship with the Church militant in all ages; of "tribulation in the kingdom and patience of Jesus Christ." But herein we have the best proof that God is with it. The "bush, burning but not consumed," manifests beyond all doubt the presence of the great "I AM." We enter thus more and more deeply into the life of the great Missionary, "troubled on every side, yet not dismissed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in our mortal body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh."

Therefore we would say with him, to the Church: "We desire that you faint not at our tribulation, *which is your glory.*" Thank God that the "God of all grace," who sustains and strengthens us amidst all our afflictions, who honors us by making us instrumental in gathering continually the lambs and sheep into his fold, and enables us to preach the everlasting Gospel to thousands hitherto "lying in the region and shadow of death." Above all, by your increasingly earnest prayers and efforts, *the more "because the days are evil,"* put it in our power to "be enlarged more abundantly to preach the Gospel in the regions beyond" the present bounds of light and salvation.

Respectfully submitted,
JOHN PAYNE,
Missionary Bishop, P. E. Ch., U. S. A.,
at Cape Palmas and parts adjacent.

MR. MADISON'S VIEWS ON AFRICAN COLONIZATION.

To Robert J. Evans, (Author of the Pieces published under the name of Benjamin Rush.)

MONTPELIER, June 15, 1819.

SIR: I have received your letter of the 3d instant, requesting such hints as may have occurred to me on the subject of an eventual extinguishment of slavery in the United States.

Not doubting the purity of your views, and relying on the discretion by which they will be regulated, I cannot refuse such a compliance as will, at least, manifest my respect for the object of your undertaking.

A general emancipation of slaves ought to be—1. Gradual. 2. Equitable and satisfactory to the individuals immediately concerned. 3. Consistent with the existing and durable prejudices of the nation.

That it ought, like remedies for other deep-rooted and wide-spread evils, to be gradual, is so obvious, that there seems to be no difference of opinion on that point.

To be equitable and satisfactory, the consent of both the master and the slave should be obtained. That of the master will require a provision in the plan for compensating a loss of what he held as property, guaranteed by the laws, and recognised by the Constitution. That of the slave requires that his condition in a state of freedom be preferable, in his own estimation, to his actual one in a state of bondage.

To be consistent with existing, and probably unalterable prejudices in the United States, the freed blacks ought to be permanently removed beyond the region occupied by, or allotted to, a white population. The objections to a thorough incorporation of the two people are, with most of the whites, insuperable; and are admitted by all of them to be very powerful. If the blacks, strongly marked as they are by physical and lasting peculiarities, be retained amid the whites, under the degrading privation of equal rights, political or social, they must be always dissatisfied with their condition, as a change only from one to another species of oppression; always secretly confederated against the ruling and privileged class; and always uncontrolled by some of the most cogent motives to moral and respectable conduct. The character of the free blacks, even where their legal condition is least affected by their color, seems to put these truths beyond question. It is material, also, that the removal of the blacks be to a distance precluding the jealousies and hostilities to be apprehended from a neighboring people, stimulated by the contempt known to be entertained for their peculiar features; to say nothing of their vindictive recollections, or the predatory propensities which their state of society might foster. Nor is it fair in estimating the danger of collisions with the whites, to charge it wholly on the side of the blacks. There would be reciprocal antipathies doubling the danger.

The Colonizing plan on foot has, as far as it extends, a due regard to these requisites; with the additional object of bestowing new blessings, civil and religious, on the quarter of the globe most in need of them. The Society proposes to transport to the African coast all free and freed blacks who may be willing to remove thither; to provide by fair means, and it is understood, with a prospect of success, a suitable territory for their reception; and to initiate them into such an establishment as may gradually and indefinitely expand itself.

The experiment, under this view of it, merits encouragement from all who regard slavery as an evil, who wish to see it diminished and abolished by peaceable and just means, and who have themselves no better mode to propose. Those who have most doubted the success of the experiment must, at least, have wished to find themselves in an error.

But the views of the Society are limited to the case of blacks already free, or who may be *gratuitously* emancipated. To provide a commensurate remedy for the evil, the plan must be extended to the great mass of blacks, and must embrace a fund sufficient to induce the master, as well as the slave, to concur

in it. Without the concurrence of the master, the benefit will be very limited as it relates to the negroes, and essentially defective as it relates to the United States; and the concurrence of masters must, for the most part, be obtained by purchase.

Can it be hoped that voluntary contributions, however adequate to an auspicious commencement, will supply the sums necessary to such an enlargement of the remedy? May not another question be asked? Would it be reasonable to throw so great a burden on the individuals distinguished by their philanthropy and patriotism?

The object to be obtained, as an object of humanity, appeals alike to all; as a national object, it claims the interposition of the nation. It is the nation which is to reap the benefit. The nation, therefore, ought to bear the burden.

Must, then, the enormous sums required to pay for, to transport, and to establish in a foreign land, all the slaves in the United States, as their masters may be willing to part with them, be taxed on the good people of the United States, or be obtained by loans, swelling the public debt to a size pregnant with evils next in degree to those of slavery itself?

Happily, it is not necessary to answer this question, by remarking, that if slavery, as a national evil, is to be abolished, and it be just that it be done at the national expense, the amount of the expense is not a paramount consideration. It is the peculiar fortune, or rather a providential blessing of the United States to possess a resource commensurate to this great object, without taxes on the people, or even an increase of the public debt.

I allude to the vacant territory, the extent of which is so vast, and the vendible value of which is so well ascertained.

Supposing the number of slaves to be 1,500,000, and their price to average 400 dollars, the cost of the whole would be 600 millions of dollars. These estimates are probably beyond the fact; and from the number of slaves should be deducted:

1. Those whom their masters would not part with.
 2. Those who may be gratuitously set free by their masters.
 3. Those acquiring freedom under emancipating regulations of the States.
 4. Those preferring slavery where they are to freedom in an African settlement.
- On the other hand, it is to be noted that the expense of removal and settlement is not included in the estimated sum; and that an increase of the slaves will be going on during the period required for the execution of the plan.

On the whole, the aggregate sum needed may be stated at about six hundred millions of dollars.

This will require 200 millions of acres, at three dollars per acre, or 300 millions at two dollars per acre; a quantity which, though great in itself, is perhaps not a third part of the disposable territory belonging to the United States. And to what object so good, so great, and so glorious, could that peculiar fund of wealth be appropriated? Whilst the sale of territory would, on one hand, be planting one desert with a free and civilized people, it would, on the other, be giving freedom to another people, and filling with them another desert. And if in any instances wrong has been done by our forefathers to people of one color, by dispossessing them of their soil, what better atonement is now in our power than that of making what is rightfully acquired a source of justice and of blessings to a people of another color?

As the revolution to be produced in the condition of the negroes must be gradual, it will suffice if the sale of territory keep pace with its progress. For a time, at least, the proceeds would be in advance. In this case, it might be best, after deducting the expense incident to the surveys and sales, to place the surplus in a situation where its increase might correspond with the natural increase of the unpurchased slaves. Should the proceeds at any time fall short of the calls for their application, anticipations might be made by temporary loans, to be discharged as the land should find a market.

But it is probable that for a considerable period the sales would exceed the calls. Masters would not be willing to strip their plantations and farms of their laborers too rapidly. The slaves themselves, connected as they generally are,

by tender ties with others, and other masters, would be kept from the list of emigrants by the want of the multiplied consents to be obtained. It is probable, indeed, that for a long time a certain portion of the proceeds might safely continue applicable to the discharge of the debts or to other purposes of the nation, or it might be most convenient, at the outset, to appropriate a certain proportion only of the income from sales to the object in view, leaving the residue otherwise applicable.

Should any plan similar to that I have sketched be deemed eligible in itself, no particular difficulty is foreseen from that portion of the nation which, with a common interest in the vacant territory, has no interest in slave property. They are too just to wish that a partial sacrifice should be made for the general good, and too well aware that whatever may be the intrinsic character of that description of property, it is one known to the Constitution, and as such, could not be constitutionally taken away without just compensation. That part of the nation has, indeed, shown a meritorious alacrity in promoting, by pecuniary contributions, the limited scheme for Colonizing the blacks, and freeing the nation from the unfortunate stain on it, which justifies the belief that any enlargement of the scheme, if founded on just principles, would find among them its earliest and warmest patrons. It ought to have great weight that the vacant lands in question have, for the most part, been deprived from grants of the States holding the slaves, to be redeemed and removed by the sale of them.

It is evident, however, that to effectuating a general emancipation of slaves in the mode which has been hinted, difficulties of other sorts would be encountered. The provision for ascertaining the joint consent of the masters and slaves; for guarding against unreasonable valuations of the latter; and for the discrimination of those not proper to be conveyed to a foreign residence, or who ought to remain a charge on masters in whose service they had been disabled or worn out, and for the annual transportation of such numbers, would require the mature deliberations of the national councils. The measure implies, also, the practicability of procuring in Africa an enlargement of the district or districts for receiving the exiles sufficient for so great an augmentation of their numbers.

Perhaps the legislative provision best adapted to the case would be an incorporation of the Colonizing Society, or the establishment of a similar one, with proper powers, under the appointment and superintendence of the national Executive.

In estimating the difficulties, however, incident to any plan of general emancipation, they ought to be brought into comparison with those inseparable from other plans, and be yielded to or not according to the result of the comparison.

One difficulty presents itself which will probably attend every plan which is to go into effect under the legislative provisions of the National Government. But whatever may be the defect of existing powers of Congress, the Constitution has pointed out the way in which it can be supplied. And it can hardly be doubted that the requisite powers might readily be procured for attaining the great object in question, in any mode whatever approved by the nation.

If these thoughts can be of any aid in your search of a remedy for the great evil under which the nation labors, you are very welcome to them.

PENNSYLVANIA COLONIZATION SOCIETY.

Pursuant to a call of the Recording Secretary, the Board met in their annual meeting yesterday afternoon, at 5 o'clock. On motion of SAMUEL H. PERKINS, Esq., WILLIAM P. PETTIT, Esq., acted as Chairman, and WILLIAM COPPINGER, the Treasurer of the Board, as Secretary. The minutes of the last meeting were read by the Secretary, approved and adopted.

The President then appointed Messrs. S. H. Perkins and Dr. R. R. Reed tellers for the reception of the votes by ballot, when they reported the following officers as unanimously elected for the ensuing year :

President.—John P. Crozer.

Vice Presidents.—Gerard Ralston, Robert R. Reed, M. D.; Thomas Hodgkin, M. D.; George D. Wood, M. D.; Stephen Colwell, Alonzo Potter D. D.;

William Chester, D. D.; Edward Coles, Howard Malcom, D. D.; John Torrey, Hugh L. Hodge, M. D.; William B. Stevens, D. D.; Samuel H. Perkins, Joseph Harrison, William F. Packer, Alexander Brown, E. F. Rivinus, M. D.; Archibald McIntyre, W. L. Helfenstein, W. H. Allen, LL. D.; John Bell, M. D.; John Cox, David Stewart, George Chambers, Daniel Houston, Charles M. Reed, John Marston, U. S. N.; S. S. Schmucker, D. D.; Thomas Sully.

Recording Secretary.—Robert B. Davidson.

Treasurer.—William Coppinger.

Managers.—L. P. Gebhard, M. D.; W. Parker Foulk, John W. Claghorn, William V. Pettit, Thomas S. Malcom, Silas E. Weir, Edward S. Morris, G. W. Fahnestock, Arthur M. Burton, Daniel L. Collier, Samuel E. Appleton, Edward D. Marchant.

On motion of Mr. S. H. PERKINS, the Board then adjourned *sine die*.

Below we give a sketch of the Society, and such portions of their report as will prove most interesting :

“The Pennsylvania Colonization Society was instituted in this city, October 28, 1826, and incorporated January 6, 1830. Its first President was the eminent Dr. Thomas C. James, who was succeeded by Thomas P. Cope, Hon. Joseph R. Ingersoll, and Bishop Alonzo Potter. John P. Crozer, Esq., is the present zealous presiding officer. The cause which it endeavors to promote is one emphatically interesting to our country. Liberia exhibits an importance and promise equal to the predictions of its disinterested friends. It opens before every free man of color a field for honorable enterprise, political privileges and social enjoyments. It offers to the American statesman a feasible method of securing permanent prosperity to our land, and to the Christian, of imparting to the teeming millions of Africa his perfect and sublime religion.

Emigrants.—Thirty-three of the colored population of Pennsylvania emigrated to Liberia since the last report, viz: seventeen from Alleghany county, one from Dauphin county, one from Lancaster county, four from Philadelphia, and ten from Washington county. An expedition is now preparing in New York to sail on the first of November next. By this the indications are, that our State will be represented by some twenty of its colored residents, one hundred and seven of whom have become citizens of the young African Republic since May 1, 1859.

Receipts.—Since the last annual meeting of the Society, there has been received the sum of \$5,344 66. Nine life members were constituted, making the whole number at this date, four hundred and forty-six. The number of voluntary “Fourth of July” collections were twenty-five, realizing \$327 18.

Portraits.—Thirty portraits have been added to the Society’s gallery of distinguished African Colonizationists. They are those of the Rev. R. R. GURLEY, painted from life and presented by E. D. MARCHANT, Esq., and of Dr. RICHARD RANDALL, who early fell in his chosen field of labor, copied and contributed by A. B. ROCKEY, Esq. To these artists and generous friends the Board again express their obligations.

Recaptives.—The last report mentioned the capture by our naval cruisers of five slavers, and the landing in Liberia, by order of the Government of the United States, of their surviving freight—twenty-three hundred and seventy-six souls. To these must be added the seizure off the Congo river, of three more slave ships, and the deposit from them, at Monrovia, of twenty-three hundred and eleven liberated Africans. These make a total of this class, received by the Liberians, within a period of less than nine months—August 21, 1860, to May 8, 1861—of four thousand four hundred and eighty-seven recaptives! The authorities of Liberia have, with commendable zeal, taken the charge of this large and sudden addition to its population. They have placed some in the families of such citizens as were deemed competent to their care, and established others on public farms, with instructions to train them in the customs of civilized and Christian life. Late intelligence represents them as generally in course of rapid assimilation to Americo-Liberian habits. They go to their schools, crowd their churches, adopt their dress, and speak English.

THE PRESIDENT'S MESSAGE.

LIBERIAN INDEPENDENCE.

Colonization.

We quote the following remarks of President LINCOLN, on the Independence of Liberia and Colonization. The Colonization Societies of New York and Pennsylvania have adopted earnest resolutions in behalf of both objects.

“If any good reason exists why we should persevere longer in withholding our recognition of the Independence and Sovereignty of Hayti and Liberia, I am unable to discern it. Unwilling, however, to inaugurate a novel policy in regard to them, without the approbation of Congress, I submit for your consideration the expediency of an appropriation for maintaining a *Chargé d’ Affaires* near each of those new States. It does not admit of a doubt that important commercial advantages might be secured by favorable treaties with them.

“Under and by virtue of the act of Congress, entitled “An act to confiscate property used for insurrectionary purposes,” approved August 6, 1861, the legal claims of certain persons to the labor and service of certain other persons have become forfeited, and numbers of the latter thus liberated, are already dependent on the United States, and must be provided for in some way. Besides this, it is not impossible that some of the States will pass similar enactments for their own benefit respectively, and by operation of which, persons of the same class will be thrown upon them for disposal. In such cases I recommend that Congress provide for accepting such persons from such States, according to some mode of valuation in *lieu pro tanto* of direct taxes, or upon some other plan to be agreed upon with such States respectively, that such persons on such acceptances by the General Government be at once deemed free, and that, in any event steps be taken for colonizing both classes, (or the one first mentioned, if the other shall not be brought into existence,) at some place or places in a climate congenial to them. It might be well to consider, too, whether the free colored people already in the United States, could not, so far as individuals may desire, be included in such colonization.

“To carry out the plan of colonization may involve the acquiring of territory, and also the appropriation of money beyond that to be expended in the territorial acquisition. Having practised the acquisition of territory for nearly sixty years, the question of the constitutional power to do so is no longer an open one with us. The power was questioned at first by Mr. JEFFERSON, who, however, in the purchase of Louisiana, yielded his scruples on the plea of great expediency. If it be said that the only legitimate object of acquiring territory is to furnish homes for white men, this measure effects that object, for the emigration of colored men leaves additional room for white men remaining or coming here. Mr. JEFFERSON, however, placed the importance of procuring Louisiana more on political and commercial grounds, than on providing room for population. On this whole proposition, including the appropriation of money with the acquisition of territory, does not the expediency amount to absolute necessity, that, without which, the Government itself cannot be perpetuated if the war continues?

“In considering the policy to be adopted for suppressing the insurrection, I have been anxious and careful that the inevitable conflict for this purpose shall not degenerate into a violent and remorseless revolutionary struggle. I have, therefore, in every case, thought it proper to keep the integrity of the Union prominent as the primary object of the contest on our part, leaving all questions, which are not of vital military importance, to the more deliberate action of the Legislature.”

List of Emigrants,
continued.

List of Emigrants on the John H. Jones,
From New York 7th Nov., 1861.

No.	Names, and from what State.	Ages.	Where to settle.
1	<i>New Hampshire.</i> Henry J. Toney,	21	Edina.
2	<i>Connecticut.</i> Henry W. Johnson,	20	Careysburg.
3	<i>New York.</i> Dennis Ferguson,	20	Monrovia.
4	<i>New Jersey.</i> John A. Cuthbert,	27	Careysburg.
5	Susan S. Cuthbert,	26	do.
6	John A. Cuthbert, Jr.,	5	do.
7	Mary Jane Cuthbert,	3	do.
8	Elizabeth L. Cuthbert,	1	do.
9	Samuel Goosby,	17	do.
	<i>Pennsylvania.</i>		
10	Richard Still,	40	Careysburg.
11	Georgiana Still,	26	do.
12	Joseph Still,	13	do.
13	Johanna Still,	3	do.
14	Adelaide Still,	1	do.
15	— Still,	1	do.
16	Ann E. Hollings,	29	Edina.
17	George C. Hollings,	11	do.
18	Frances A. Hollings,	5	do.
19	Ann Eliz. Hollings,	2	do.
20	E. Roach,	18	do.
21	Hugh Finley,	68	Caldwell.

No.	Names, and from what State.	Ages.	Where to settle.
	<i>Delaware.</i>		
22	Gerard Rollins,	28	Millsburg.
23	Harriet Rollins,	22	do.
24	Daniel Rollins,	5	do.
25	James A. Anderson,	21	do.
	<i>Maryland.</i>		
26	Edward Smith,	76	do.
27	Mary Smith,	70	do.
28	Samuel Smith,	34	do.
29	Emily Smith,	24	do.
30	Hannah Mann,	32	do.
31	Charles Mann,	31	do.
32	Katharine Smith,	23	do.
33	Jocanna Brown,	11	do.
34	Sarah R. Smith,	8	do.
35	Emily Jane Smith,	4	do.
36	Caroline Smith,	2	do.
37	Abraham Smith,	1	do.
	<i>Illinois.</i>		
38	Frederiek Burgess,	50	Careysburg.
39	Martha Ann Burgess,	38	do.
40	J. E. Francis Burgess,	16	do.
41	Mary E. Burgess,	14	do.
42	Frederiek Burgess, Jr.,	13	do.

NOTE.—These 42, added to the number previously sent, make 10,587 emigrants sent to Liberia by the American Colonization Society and its auxiliaries.

LATE FROM LIBERIA.

We have received some very interesting letters from Ex-President J. J. ROBERTS, in one of which we have a particular and full account of the attack of the Spaniard upon the armed man-of-war QUAIL, in reference to which President BENSON transmits a brief statement. It will be seen that the various circumstances of this unreasonable act of hostility are not given very minutely by the President in view of the prospect of a thorough future investigation. Since then the slave trader taken in the Gallinas by the Liberians was subsequently seized and destroyed by an English man-of-war, so that the cause of offence to Spain is surely not less against Great Britain than Liberia. But, in fact, the slave trade is prohibited by Spanish law, and for this, as well as for the well-known enactments by Liberia against this traffic, there is no good ground of complaint. Both England and the United States should stand by Liberia, in her vindication of her rights and of the rights of human nature.

GOVERNMENT HOUSE,

Monrovia, Sept. 9, 1861.

REV. AND DEAR SIR:—I have nothing of much interest to write since my last per U. S. Ship Mystic. Our eyes and ears are all turned towards the United States, to watch the latest news of the civil war there progressing. We feel much interest in the matter. . . . But surely it does not require extraordinary mental acumen to perceive that the prospect is gloomy, if not hopeless, of establishing a permanent African nationality on the western hemisphere. I do not believe the cupidity and prejudice of the Caucasian will allow it. Yet the government and people of Liberia wish Hayti every success in sustaining its nationality, and will not say an unkind word against that Republic.

Surely our friends in the United States (Colonizationists,) will permit no abatement of their wonted interest for Liberia. I cannot doubt that they will be on the alert to influence the United States Government in favor of Liberia. I need not mention that our claims are far superior to any Hayti can adduce, or any other colony or government in the eastern or western hemisphere.

I think and hope our friends will not meet with much difficulty now and in future, in bringing Liberia to the favorable notice of your Government. I will be happy to be advised of the first opening, or when your Board or Executive Committee think it a proper time for Liberia to make an effort for recognition by, and treaty with, the United States Government. I do not wish to act precipitately. Providence is now at work in the United States beyond the counteraction or frustration of human sagacity or power; and we should watch and embrace every opening which tends to a consummation of the object primarily had in view by your Society, and so earnestly desired by every philanthropist cognizant of your great and noble enterprise.

We are daily awaiting, with some anxiety, the supplies that were to have been sent by the Financial Secretary, as advised by your two last letters to us. I have the honor to be,

Very respectfully, yours, &c,

STEPHEN A. BENSON.

REV. R. R. GURLEY,

Cor. Sec. A. C. Soc., Washington.

P. S.—Sept. 16, 1861.—The U. S. S. San Jacinto, having arrived a few days ago, on her way home, I am afforded the opportunity of communicating to you the information of what occurred in our harbor on the 11th inst., which you will find detailed sufficiently in the accompanying copies of documents. I wrote some of the preliminaries to you by the U. S. S. Mystic, which left here about a fortnight ago.

I would write you in detail respecting the capture of that Spanish slaver by the Quail, at Gallinas last May, but it is not prudent that I should give publicity to the particulars as yet. Suffice it to say, that we will die to a man before we will allow the slave trade to be forced upon us in our jurisdiction, by any superior power. I know not, as yet, if the conduct of that vessel was authorized, or will be sanctioned by the Spanish government. I cannot, as yet, believe it. We have held ourselves in readiness, ever since the capture was made, to have our conduct fairly investigated, if questioned by any foreign power: and in case it be clearly shown that we have committed a wrong, we have stood ready to give any reasonable redress.

If that conduct was authorized, or will be sanctioned by the Spanish Government, and further violence is to be attempted upon us, I can only say that we are fully conscious of our inability to withstand Spain, or any other powerful nation. Yet, we cannot yield so sacred a matter of principle. After travelling 5000 miles in search of liberty, and suffering innumerable privations and difficulties, we had rather now die to a man, than pusillanimously submit to the slave-trade being forced upon us. We will resist it unto death, so long as there is a survivor.

I have not time to say more, as the ship is about to leave.

S. A. B.

(Copy.)

LIBERIAN SCHOONER "QUAIL,"

Off Monrovia, 14th September, 1861.

SIR:—I have the honor to report to your Excellency, that on Wednesday, the 11th inst., there came to an anchor off this place a steam vessel wearing the ensign of a Spanish man-of-war. I, immediately after her anchoring, called away my boat, and directed Mr. Carney, my second officer, to board her, inquire her name, that of her captain, her wherefrom, whereabouts, and general news, as you will see from the report of Mr. Carney which I have the honor herewith to annex.

Having no suspicion of any intention on the part of the Spanish war vessel to enter into hostilities with us, I was busy with my men in fishing an anchor from which we had parted our cable, a few days

previous. We were all busily engaged in doing so, when my notice was called by one of my men to his getting under way. This I thought nothing of as he had "come to" very near our vessel, but merely thought that he intended only to move a little further off, as the swinging of the vessels might bring them in contact with each other. He stood out about three or four miles and directed his vessel again for the harbor, ran in, rounded the stern of the American bark "Edward," under charter from the United States by Messrs. Johnson, Turpin & Dunbar, merchants of this place, stood up between the "Edward" and myself, and when opposite me, so that his guns would bear, opened fire upon me, throwing first grape and next grape and round shot. He happily, however, injured no one on board; several of the grape struck the schooner, but did no serious damage to her. Our bow-sprit was struck by the round shot, which carried away our fore-topmast and flying jib-stays and bow-sprit stays. As soon after his first fire as I could, I piped all hands to quarters, and succeeded in repulsing the aggressor, and drove him off, with impressions in his stern and quarters which will indelibly mark upon his mind the remembrance of the Liberian Schooner "Quail."

I have the honor to be, sir,

Your Excellency's most humble, ob't servant,
(Signed,) JAMES LIBERIA BENEDICT,
Lieut. Commanding.

His Excellency,

STEPHEN A. BENSON, Esq.,

President Liberia, Government House, Monrovia.

DEPARTMENT OF STATE,

Monrovia, September 16, 1861.

I do hereby certify that the foregoing is a correct copy of the original on file in this Department. J. N. LEWIS,

Secretary of State.

(Copy.)

LIBERIAN SCHOONER "QUAIL,"

Off Monrovia, 11th September, 1861.

SIR:—I have the honor to report, that in accordance with your orders, I boarded the Spanish steam vessel-of-war, requested her name and that of her captain, to which they replied, "she was a Spanish man-of-war, that she was just from Sierra Leone, came to see the President, and would likely remain here two or three days," and inquired the best place of landing, &c. The commander made the impression upon my mind that his visit was a friendly one.

I am, sir, yours respectfully,

(Signed) MINGO CARNEY, *Acting Lieut.*

J. S. BENEDICT,

Commanding Lib. Schr. "Quail."

DEPARTMENT OF STATE,

Monrovia, September 16, 1861.

I do hereby certify that the foregoing is a correct copy of the original on file in this Department. J. N. LEWIS,

Secretary of State.

From President Benson.

SIR:—If I can get the depositions of the captain and mate of the American barque “Edward” copied timely to enclose in another envelope, to go by the San Jacinto to you, I will do so; otherwise I will send them by the barque “Edward,” to sail this week for New York.

STEPHEN A. BENSON.

Rev. R. R. GURLEY.

Ex-President ROBERTS says, under date of Monrovia, September 3, 1861, to the Corresponding Secretary:

“I desired to write to you, but I have not been able to do so, until now, for several months, in consequence of being obliged, since January last, to devote the whole of my attention to the erection of the College buildings. This became necessary, owing to the advanced state of the building season, when we obtained permission to proceed with the work. No time was then to be lost in getting up the walls, and the roof on, to escape, if possible, the heavy rains of the approaching season. However, I am glad to be able to inform you that the buildings are now far advanced to completion, and will be ready for inauguration, we hope, in the course of a couple of months. The main building is a fine structure, very commodious, we hope, in all its arrangements, and I do hope will prove a great blessing to Liberia.”

MONROVIA, Sept. 13, 1861.

DEAR SIR:—The accompanying letter was written to go by the United States Ship “San Jacinto,” then hourly expected from the leeward coast, bound to the United States. She arrived this morning, to sail again in a few hours. I have, therefore, only time to add a line or two to say, that day before yesterday an incident occurred here which, for the time being, created no little excitement. A small Spanish war steamer entered the harbor about 9 o’clock, A.M., and anchored pretty near the Quail. She was boarded by an officer from the cutter, who was received very politely. The Spanish commander, in answer to questions put by said officer, stated that he was last from Sierra Leone. That he had called to see the President, and that he had expected to remain two or three days. He then inquired of the officer how and where he could best land? Being answered, and a tender of service made to pilot him in to the landing, which was declined as unnecessary, he remarked, directing attention to the Quail, “You seem to be all ready for war.” “Yes, man-of-war fashion,” replied the officer.

The officer returned to the Quail, expecting soon to see a boat from the Spaniard approaching the shore. But instead, the steamer, almost immediately, weighed anchor and stood out to sea. This movement surprised all, nor could it be satisfactorily accounted for; the general impression seemed to be that she was off again. He made a circuit of some three or four miles, standing well into the bay; passed within hailing distance of the American barque “Edward.”

steamed up near the stern of the Quail, and opened on her a raking fire of grape shot; then passed ahead and gave her another raking fire. By this time, both the Quail and Fort Norris Battery opened fire on her. Whether she was hit or not I can't say. She steamed rapidly to the westward, and has not been heard of since. Fortunately no material damage, I believe, was done on board the Quail. The whole affair was mean and cowardly on the part of the Spaniard, and what account he will render of it to his government is hard to say.

In haste, I am, dear sir,

Yours, very truly,

J. J. ROBERTS.

REV. R. R. GURLEY.

From C. L. DeLandamie to the Financial Secretary.

GRAND BASSA, Oct. 5, 1861.

The interior settlement is being vigorously prosecuted by the agents of the Government. I have presented myself twice to the superintendent and made him offers for my services; up to the present he has only requested me to have the Society's square cleaned off, in which the Receptacle will be built.

He (the superintendent) informed me that it was the intention of the Government to make all advances and conduct everything connected with the settlement, and when finished transfer all to the Society, or rather, claim the amount laid out.

Foreign provisions are exceedingly scarce and dear. Trade very dull indeed, the disturbances in your country affecting us rather unfavorably, and I sincerely hope they will soon be settled satisfactorily.

From Hon. H. W. Dennis to the Financial Secretary.

MONROVIA, September 13, 1861.

"It is with regret that I have to announce to you the sad news of Mr. R. S. Stryker's death. He died in this City on the evening of the 29th ultimo of diarrhea. He arrived here about two weeks previously in bad health. He came down to wind up his business with the Government, and had concluded to resign his office, as superintendent at Robertsport. He contracted a heavy cold while traveling to and from Gallinas in search of evidence against that Spanish vessel which was captured some months ago by the *Quail* as being engaged in the slave trade. Immediately after his death I sent an express to Cape Mount to inform Dr. Cooper of it, and to request him to look after and take charge of all the Society's property there until other arrangements were made. It has been my purpose to go up and do whatever may be necessary to be done; but, as yet, had no opportunity. I learn that the bark *Edward* will go up there next week, and then return here. If this be so, I will go up

in her. It has now been sometime since I have heard from you, and judging from the accounts of the difficulties in your country, as given by American and English papers, it is uncertain when the Society will send out another load of emigrants. At present I am not prepared to make any recommendation for the agency at Robertsport; perhaps, after I shall have visited the place, I may be able to name some one, for your consideration.

"It seems, my dear, sir, that all the nations of the world are to have a war or some extraordinary commotion. Little as Liberia is, and as far off as she is from other civilized nations, it seems that she too is to have a serious conflict. On Wednesday morning, the 11th instant, a Spanish war steamer came into our harbor, and without any ceremony fired twice into the "*Quail*." * * * I hope that the affair will be settled without fighting, for little Liberia risks her very existence, unless some other nation comes to our help, when she enters fully into a war with Spain. We are sadly deficient in ammunition for our cannon, and just now provisions are very scarce all over the Republic, and especially wet stores. * * *

"Should the *Stevens* return to the coast, or should you send any other vessel, you will please send the sugar mills, &c., that I wrote for. A large number of our farmers have, on hand, excellent crops of cane and have no means of grinding them up. The mills here now are not sufficient for the quantity of cane that will be ready for grinding about January and February. Since the *Stevens* left I have received additional orders for mills and cauldrons. Should you send out a vessel, please send about 1000 pounds of soda ash for making soap, and a half barrel of salt petre for curing meat. These articles are much wanted here now. Our people are beginning to turn their attention to raising stock and to making their own soap."

MONROVIA, *September, 24, 1861.*

MY DEAR SIR: Yours by the *Teresa Bandel* came safe to hand on the 19th, and I am glad to be able to reply so soon by the *Edward*, which may sail to-morrow. * * *

"You are aware that these thousands of Congoes are distributed in four counties, in each of which there are some half dozen to a dozen settlements, and in each settlement, thirty, forty, or fifty families, and in each family from one to forty Africans, all of which are scattered over some two hundred and fifty to three hundred miles of coast and twenty-five to thirty miles interiorwise. Now no one man nor *five* can see all these people monthly, nor even quarterly. The Government here have appointed commissioners, from these I get reports as they make them to the authorities, and compare with what I can see, find out and learn through other channels. I shall most assuredly be governed by the schedule you send me, and when the report comes to you and the Government at the last of *the year*, it shall be as you want it. I am not writing officially, and may therefore say that my heart is very sad. The war—terrible war now raging at *home* depresses me sadly. * * *

"Your cargo by the *Teresa Bandel* was most timely. The *Ocean Eagle* had helped us here a little—not *me*, for every pound of food was bought up before I could get a crumb—but the people, I mean—and the *Justice Story*, since the *Bandel*, arrived with some provisions, and thus, I think, the crisis is past and there will be no want.

"I am very poorly supplied, and yet I care not for myself, being alone, but when our naval officers arrive, and Missionaries come—strangers visit our place; to have nothing wherewith to show them I have not altogether forgotten the exhortation to be "given to hospitality," is very mortifying.

"Your trusty agent, Mr. STRIKER, is dead. I shall feel the same deep and abiding interest in your Society's welfare. I wrote a letter to Mr. Dennis, advising him to go to Cape Mount, by all means, and secure your property, books, papers, &c., and even to appoint until your pleasure be known, a successor there to poor STRIKER.

"Yours most respectfully and fraternally,

"JOHN SEYS.

"Rev. W. McLAIN."

To the Financial Secretary, Rev. Wm. McLain, from Hon. ex-President J. J. Roberts.

MONROVIA, September 4, 1861.

DEAR SIR: I believe I have no letters of yours to answer. It has been now several months since I have had the pleasure of a line from you. I presume you have been much engaged, and doubtless the present unfortunate troubles in the United States have also tended to avert attention somewhat from your customary Liberian correspondence. How very sad that your country, the great Republic, should be thus suddenly involved in a most destructive war. Who can foresee the result? One thing is certain, evils of the most afflictive character cannot fail to follow in its train. When I heard of the secession movement, and of consequence threatened dissolution of the American Union, I could not believe that such a thing, at the present day, could possibly take place. I felt sure there would be found, among the conflicting elements of the times, sufficient patriotism and good sense in the United States to avert a calamity so pregnant with evils of the worst kind, involving certainly the most important political interests of the country, and no less damaging to the interests of Agriculture, Commerce, and Trade, and I doubt not the cause of Colonization feels heavily the pressure—perhaps is well nigh paralyzed, and I suppose emigration, at least for the present, suspended. Hence Liberia's interests are too a little involved in these unfortunate difficulties, nevertheless she will continue to struggle on, and whatever may be her discouragements either at home or abroad, I have strong faith that under the fostering care of a kind Providence her ultimate success is sure.

I very much regret to hear that we are not likely to have any more recaptured Africans landed in Liberia. Captain Armstrong, of the U. S. S. *Sumpter*, intimated here a few days ago, so I am told, that

the United States Government is about negotiating an arrangement with Spain to allow recaptured Africans sent by American cruisers to be landed at Fernando Po. Can this be true?

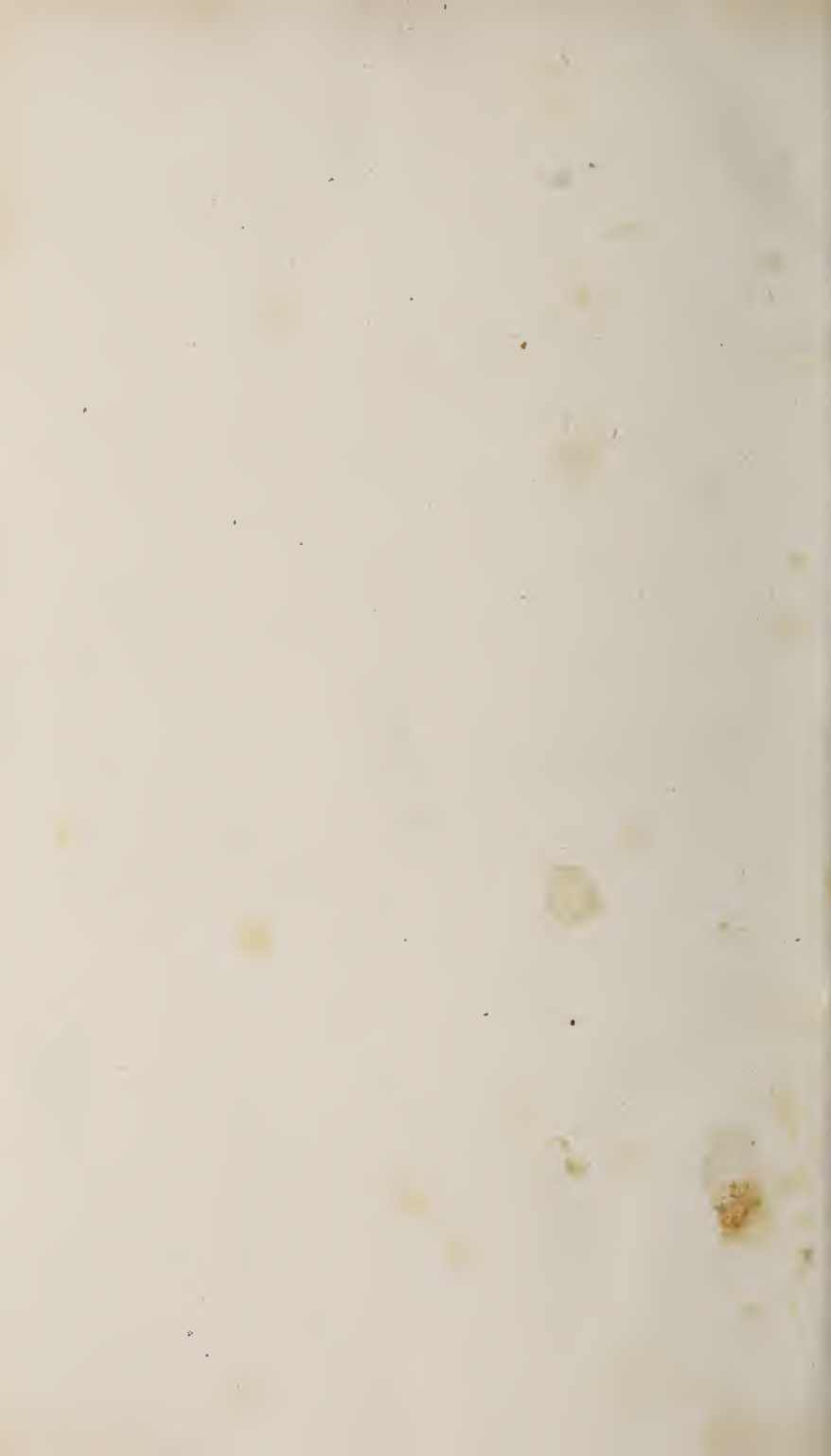
NOTICE.—*The Forty-fifth Annual Meeting of the American Colonization Society, will be held in the city of Washington on the third Tuesday, 21st January, 1862. The Board of Directors will meet at the office of the Society at 12 M. the same day.*

The time and place of the public meeting of the Society will be announced in the papers.

RECEIPTS OF AMERICAN COLONIZATION SOCIETY,

From the 20th of October to the 20th of November, 1861.

NEW HAMPSHIRE.		NEW JERSEY.	
By Rev. F. Butler—\$26.50—		New Jersey State Colonization Society, for the outfit of the Cuthbert people,	25 00
<i>Meriden</i> —S. B. Duncan, \$4, Dea. Daniel Morrell, Rev. E. T. Rowe, B. Farnham, \$2 each, Rev. Amos Blanchard, Rev. E. S. Richards, Rev. A. Wood, J. T. Duncan, Mrs. M. A. Bryant, \$1 each, H. Wells, Miss L. M. Bates, 75 cts. each,	16 50		
<i>New Hampshire</i> —A friend, for "the first Emigrants from New Hampshire,"	10 00		
	<u>26 50</u>		
VERMONT.		PENNSYLVANIA.	
By Rev. F. Butler—\$32.52—		<i>Philadelphia</i> —B. A. Fahnestock & Co. a donation in medicines,	24 90
<i>Franklin</i> —Collection at united meeting of Cong'l and Methodist Societies, in part,	10 95		
<i>St. Johnsbury</i> —Rev. Wm. W. Thayer, \$3, E. Jewett, \$2, S. Jewett, T. M. Howard, J. C. Bingham, J. R. Colby, J. M. Warner, \$1 each, Collec'n at North Church, \$11.57,	21 57		
<i>Enosburg</i> —The following received from Levi Nichols—Geo. Adams, \$5, Mrs. K. S. Nichols, \$2, Mrs. Lydia Allen, \$1,	8 00		
	<u>40 52</u>		
MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
<i>Charlestown</i> —Legacy of Miss Maria B. Carlton, deceased, paid by A. Carlton, Esq., her Executor,	100 00	<i>Washington City</i> —Brig. Gen. B. F. Larned, Paymaster General, his annual donation, \$5. Miscellaneous, \$78.66,	83 66
CONNECTICUT.		OHIO.	
By Rev. John Orcutt—		<i>Tallmadge</i> —From L. V. Bierce, jr., "Part of contribution of the Tallmadge Benevolent Association to the Am. Col. Society," received from the following—David Preston and Daniel Hene, \$5 each, Rebecca Whittlesey, \$1,	11 00
<i>Westport</i> —Mrs. Mary Fitch Winslow, \$25,	35 00	By Rev. O. B. Plimpton—Collected in Nov. 1860, omitted at that time—D. H. Lord, 50 cents, M. Brundige, 20 cents, M. Jones, 12 cents, Cash without names, \$2.53,	3 40
<i>Southport</i> —W. W. Wakeman, \$20, Z. B. Wakeman, \$20, F. Marquand, \$20, Moses Bulkley, \$5, Charles Bulkley, \$3,	73 00		<u>14 40</u>
State Treasury, on account of Henry W. Johnson, emigrant to Liberia,	75 00		
	<u>183 00</u>		
		FOR REPOSITORY.	
		VERMONT.—The following subscriptions for 1862, forwarded by Levi Nichols, viz :— <i>Enosburg</i> —Moses Wright, S. H. Dow, Geo. Adams, Levi Nichols, and Mrs. Sarah Allen, \$1 each,	5 00
		<i>Burlington</i> —P. Doolittle, by Rev. Dr. Converse, \$2. <i>Charlotte</i> —Dr. John Strong, to July, '63, \$2.	4 00
		MICHIGAN.— <i>Livonia Centre</i> —David Cudworth, for 1861,	1 00
		Total Repository,	10 00
		Donations,	244 32
		Legacies,	100 00
		Miscellaneous,	78 66
		Aggregate Amount,	\$507 98



For use in library only

I-7 v.37/38
African Repository

Princeton Theological Seminary-Speer Library



1 1012 00307 1828