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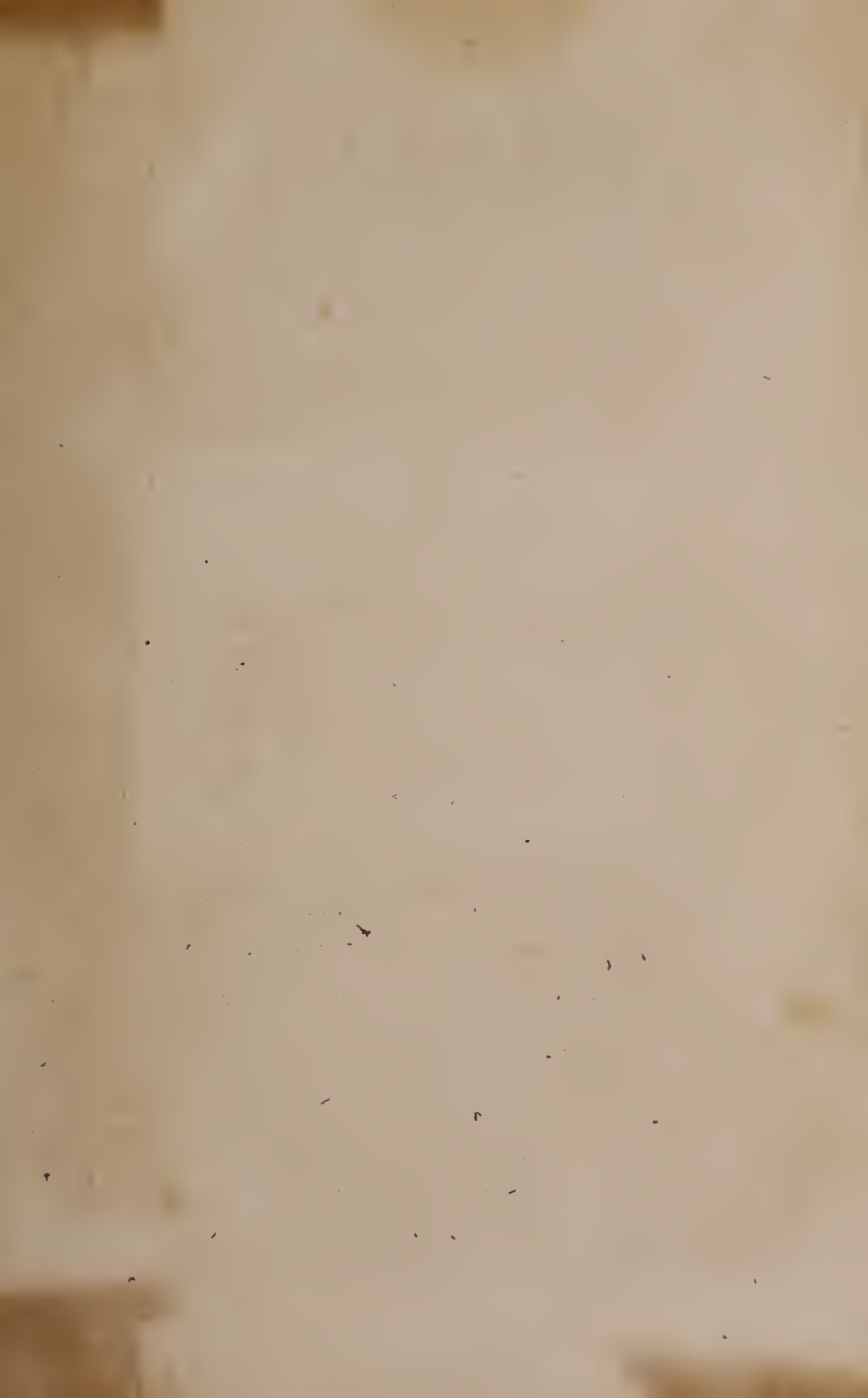
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THE
AFRICAN REPOSITORY.

VOL. XXVIII—1852.

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THE

AFRICAN REPOSITORY.

VOL. XXVIII.]

WASHINGTON, OCTOBER, 1852.

[No. 10.

The new Postage Law.

WE congratulate our friends on the passage of the new postage law relative to newspapers, periodicals, &c., by which the rates of postage on all printed matter are materially lessened, and the cumbersome and almost unintelligible provisions of the previous law, abrogated. The simplicity of the provisions of this new law will relieve Postmasters from the perplexities and difficulties that attended the strict observance of the law passed in March, 1851, and will enable subscribers to newspapers and periodicals readily to understand and remember the amount of postage that can be legally exacted on any kind of publication.

We give below the first Section of the Act; by which it will be perceived that the postage on the Repository, to any part of the United States, beginning with the present number, will be only *one cent and a half a quarter*, or *six cents a year*, if

paid in advance: if not paid in advance, the postage will be double these amounts, or *one cent* for each number. Though the amount of postage, in either case, is very little, yet we would advise our friends to pay *yearly in advance*.

We hope that this new and accommodating postal arrangement will tend to the enlargement of our subscription list—the annual subscription and postage (if paid in advance) amounting to *only one dollar and six cents*.

AN ACT to amend the act entitled “An act to reduce and modify the rates of postage in the United States, and for other purposes,” passed March third, eighteen hundred and fifty-one.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the thirtieth day of September, eighteen hundred and fifty-two, the postage upon all printed matter passing through the mail of the United States, instead of the rates now charged, shall be as follows, to wit: Each newspaper, periodical, unsealed circular, or other article of printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent, and for every

additional ounce, or fraction of an ounce, one cent additional shall be charged; and when the postage upon any newspaper or periodical is paid quarterly or yearly in advance at the office where the said periodical or newspaper is delivered, or is paid yearly or quarterly in advance at the office where the same is mailed, and evidence of such payment is furnished to the office of delivery in such manner as the Post Office Department shall by general regulations prescribe, one-half of said rates only shall be charged. Newspapers and periodicals not weighing over one ounce and a half when circulated in the State where published, shall be charged

one-half of the rates before mentioned:—*Provided*, That small newspapers and periodicals, published monthly or oftener, and pamphlets not containing more than sixteen octavo pages each, when sent in single packages, weighing at least eight ounces, to one address, and prepaid by affixing postage stamps thereto, shall be charged only half of a cent for each ounce or fraction of an ounce, notwithstanding the postage calculated on each separate article of such package would exceed that amount. The postage on all transient matter shall be prepaid by stamps or otherwise, or shall be charged double the rates first above mentioned.

Letters from Rev. T. J. Bowen.

IN the Repository for July, we published an extract from a letter from the Rev. T. J. Bowen, a white missionary of the Baptist Church, who has been laboring in Africa nearly three years, and who, as it will be perceived, has visited many populous towns in the interior of those districts in Northern Guinea, which have long been noted as favorite resorts of slave-traders; whence, until recently, many thousands of the poor degraded natives of that country were annually transported to distant lands to toil in involuntary servitude; but which horrible traffic has been greatly curtailed, if not entirely suppressed by the persevering efforts of the British cruisers, assisted in some measure by the United States and French naval forces on that coast. Mr. Bowen, it seems, is trying to penetrate as far into the interior of Africa as he prudently can; with the view of the ultimate establishment of a chain of mission stations extending from the coast into those vast unexplored regions; the in-

habitants of which are "sitting in darkness," and living in the practice of the most degrading rites, under the influence of the most revolting superstitions.

In our present number we publish two other letters from Mr. Bowen, addressed to the Secretary of the Southern Baptist Missionary Society.

ABBEOKUTA, Jan. 3, 1852.

Dear Brother Taylor,—I have to-day received your favor of the 22nd July last, which induces me to write again, though I have just despatched a letter to Badagry. The line of British mail steamers which I have heretofore mentioned, will touch at Badagry, monthly, so that letters, papers, &c., sent via London, or via Boston and Cape Coast Castle, can come regularly. During the last sixteen months I have received letters twice, including to-day, and no papers at all. I have not heard a word from father, brother or friend, since December, 1849. Hereafter I expect news almost or quite monthly.

I have bought some \$200 worth of cowries, and a little cloth. I am hoping to be off to the interior by March or before; yet I have often been disappointed, and may be again. My health is good, and I

have a more robust, hardy appearance than you ever saw me. Besides, I am engaged incessantly which appears to give me no inconvenience.

To-day the first expedition starts down the river by water. We expect hereafter that this means of communication will be always available. It seems also that the king of Dahomey is panic-stricken, and we hope he will not attack us. If he does sign the treaty to abandon the slave trade, all our serious difficulties will be at an end.

The Episcopal and Wesleyan missions here continue to prosper. The missionaries are in good health. I suppose they will be re-inforced next fall. But what shall I say of my long cherished hope, that I shall be re-inforced also? You cannot realize how my spirits sunk when I read that you have endeavored in vain to get men for this field. I was even venturing to hope that some one might be on the way to join me, and that I might soon see them. But the name of Africa is a terror. So it was to me at first. But if I were at home again, I should have no more fear of coming to Yariba than I now have of going to Virginia. The beautiful rolling prairies and bold granite hills of this country, invariably dispel the boding fears which may have haunted the minds of beholders. Last fall, October, 1850, in a letter which it seems you did not receive, I said, "we are liable to die any day in any place, but feel as secure here as I would at home." So I feel now, I assure you that Africa has been woefully slandered; and I verily believe, that the neglect of frequent bathing has caused many people to die who ought to have lived. I now bathe every two or three days in cold water. For a long time I used warm water, which is best when one is weakly.

I am thinking to write a pamphlet on Yariba, for I am sure it would do good. The social life and real character of the Africans have seldom been studied. We have looked at them through other and much less favorable mediums. For my own part, I respect them far more than I did, and I am convinced that they are capable of being Christianized and civilized. In this belief I again consecrate my life, strength and talents, and all that I have and am to their instruction. Yet I am in the lot where Providence has placed me, and I am therewith content. I believe, and I can even say, I know, that the Lord will provide. The day will come when this country will be full of missionaries, and I shall see it unless I am called to a premature grave. That this may not be my lot, I have no assurance, for I am sure that many a man has died in America since I landed on the shores of Africa.

—
JANUARY 5, 1852.

To-day Capt. Forbes, R. N., who has been here for six weeks, concluded a treaty between the British government and the Eghas or people of Abbeokuta. They agree to abandon the foreign slave trade, to suppress the practice of human sacrifices, which still lingers in two or three of their numerous towns, to prevent all further persecution of the Christians, and to give white people free permission to visit the interior. In the conversation Capt. Forbes mentioned me particularly, and they said I should go.

On the 26th ult., the British took Lagos, not without a bloody battle, and restored Aketoi, the rightful and anti-slave trade king to the throne. The usurper Kosoko escaped, and will doubtless endeavor to stir up the Ijebus to hostilities against

Aketoi and the Eghas. Lagos is now open to missionaries, and we must have a station or an agent there to forward our supplies up the river Ogun to Abeokuta. The language at Lagos is the Yoruba.*

To-day we had a thunder cloud. I believe there is some rain here every month.

Friday, 16th. We are informed that the king of Dahomey has signed a treaty, and agrees to give up the exportation of slaves. We no longer fear that he will attack Abeokuta, for his seaport towns are trembling under the mouths of the English cannon. I hope to be off soon to the interior, and have arranged to send messengers before me by the next caravan.

Saturday, 17th. This afternoon I extended my usual walk to the Ogun, on the farther side of the town, where I saw the people worshipping the river goddess Iyewa, "our mother." When I began to speak the word of God, most of the people forgot the priestess and gathered round me. Before I had finished, there came an invitation for me to cross over to the other side. I told them it was too late. Then, said they, you must come to-morrow. On my return home, some people called me to stop; and when they had come up, one of them said, "Un ko mo idi ti Olorrun," which in their often highly elliptical manner of speaking, signifies, "I don't know the nature of the service of God." Twice, after talking a while and starting, they stopped me to ask another question. Similar things occur continually. The 60,000 people of Abeokuta are evidently ripening fast to receive the gospel. But I cannot think of stopping here, for this is only one of the ten large cities in Yoruba, besides a great

many towns, varying in population from 3,000 to 15,000 souls.

Sunday, 18th. The people of Yoruba are not really polytheists, but they worship a great many mediators, which they call *orisha*. Their charms are called *ogun*, and the Mohammedan charms are called *tira*. This morning, while speaking under one of the beautiful trees which refresh and adorn Abeokuta, I saw some Mahomedans in the outskirts of the congregation, and began to repeat the ten commandments, taking particular pains to say that *orisha*, *ogun*, and *tira*, are all idolatrous in their nature, and that we ought to trust in God alone. They pride themselves in being no idolators. Then I proceeded to speak of Jesus, the Son of God, the only sacrifice and the only mediator, which they heard for a while, and went away.

Monday, 19th. The Ijebus, a rude Yoruba tribe on the east, are beginning to be troublesome. They have burned one Egha village, captured people in the farms, and murdered some Corcorers on the Lagos road. There is peace on my route to the interior, and I am anxious to go. But my horse seems to be ruined by my trip to Badagry. If so, this is the third one I have lost. I have found African travelling very expensive. At this rate I had better travel in a hammock.

Thursday, 22nd. To-day my messengers departed for Biok-runpelli, two days north, at which place I must stop awhile on my way toward the Niger. It is a small, but important town, because Bioku, the chief, has jurisdiction over the road to the interior. We shall possibly be obliged to put a way-station there as a stepping stone to more important places farther on. Scarcely

* Yoruba, not Yarriba.

any considerable town will permit us to pass by and settle elsewhere ; but if we give them a station, they will probably send us forward. However, I hope that our first station may be at Isei, or at Ike-efo, (the mountain cove,) a town of 20,000 inhabitants, on the direct road to Bohoo, two days beyond Biolorrupellu. May the Lord in mercy prosper my way.

The thermometer has been down to 60 deg.

Friday, 23d. The king of Ajasheh, a large town on the Ossa, above Badagry, has signed a treaty to abandon the slave trade. This man earnestly invited missionaries to come and settle in his town three or four years ago, and said that he had looked for them till his eyes ached with looking. He now renews the request. From Ajasheh (the port of which is Porto Novo) to Iketu is five days ; thence to Igunna, six days, thence to Bohoo, about 5 days. Igunna is about one day from Biolorrupellu. If I had a hundred personalities, I would devote them all to the promulgation of the gospel. An important town called Otta, between this and Lagos, has sent messages repeatedly to Abeokuta, asking for missionaries, and other places are only waiting to receive them. I have already informed the Board of Bioku's message to me. When the rulers of countries are sending and even pleading for the Word of God, and when people stop you in the street to ask you about the gospel, it is enough to move the heart of a stone. How much more should it move our hearts who have the Spirit of Him who came on a mission from heaven to earth, and died on the cross, that the gospel might be preached among all nations? In this country every word of truth goes into the

dark minds of hearers like a ray of light. I know that I speak very imperfectly, yet I am encouraged, for I never converse with an individual or a crowd of listeners, but they go away with new ideas of themselves and of God, and I know that my efforts are not in vain in the Lord. If it be the good pleasure of God to save me from deserved perdition, I had rather meet with one soul in heaven who had been brought to Christ by my word, than to have all the wealth, and honor, and happiness which this world can give. Surely, if angels rejoice over one sinner that repenteth, I should rejoice more, in the more than angelic privilege of calling men from Satan to the service of the living God.

Saturday, 24th. I have been anxious to form a class of five or six young men to instruct for schoolmasters and interpreters, and have several times found some who promised to live with me if I would subsist and teach them, ; but after further consideration, they declined. Neither have I been able to employ an interpreter or teacher for myself till this present day, which has retarded me no little in studying the language. However, I have one boy to teach, and wish to promote my cook in due time to a student, as he can read pretty well already. To subsist a boy will cost about \$20 a year, and I trust that a dozen or two liberal brethren will each send me that amount, that I may be able to have a good school.

Sunday, 25th. In my morning tour, as I was passing by a place where four or five people were sitting, a man followed me, and asked if I would not talk to them a little. I enquired, what shall talk about? He answered, the Word of God. So I went back and begun. A good many others drew near, and most of

them listened with interest; but some made light of it.

BIOLORRUNPELLA, Africa, }
Feb. 28th, 1852. }

Dear Bro. Taylor:

I am still in this place, in excellent health, and hoping soon to go forward to Ishakki, six days further interior.—There I wish to stop, as it is now a more important place than Ighoho, (Bohoo) two days further on. Ishakki is twelve days from Badagry and eight from Abbeokuta. On the direct road, and four days from the latter place, is Oke-Eho, population 20,000, where I suppose we ought to have a station. Iregi will not receive me now. I consider, however, that my work of exploration is sufficiently done at last, and I am now ready to commence permanent operations. But I have not the means to build a house or to do any thing toward forming a station.

My knowledge of our affairs has often led me to fear that this enterprise might at last be abandoned; and my apprehensions have been particularly excited of late, by your remarking in your letter of August last, that if we attempt to plant the gospel in Central Africa *at present*, our forces must be strong. This word *at present* seems to hang heavily about my heart. Perhaps I shall not say too much if I declare that I have long ago determined to live *and to die* in this service. If the brethren from any cause should resolve to relinquish this field, I say now what I have long felt, that I cannot retire. I well know that the Lord will not let me starve, and if his providence requires me to live on the produce of my own little farm, I can even do it.—Let me be poor and forgotten, but let me not violate that impulse of heart which has al-

most dragged me to this land, and still continues unabated. I feel that life is very uncertain, but if I live, there is no doubt but I shall preach with success.—Mine is no romanized or modernized gospel. It is the very truth of God which the Almighty himself will bless. Please pardon all these remarks. I have not made them willingly, but because I fear perhaps they may be needed. I am jealous for Central Africa.

I have now learned so much of the Yoruba tongue that I reluctantly give up my hopes of going beyond the Niger. Let others do that, I must get to work, for life is passing rapidly away. My hope is to have a station and several out-stations under native schoolmasters, whom I will visit often. I find that hard work promotes health. At present, I have attained considerable facility in translating. There are more than denominational reasons why we must have a translation of our own.—This language cannot bear foreign idioms, as the English is compelled to do. My two rules of translating are, 1. To give the original idea. 2. To give it in the native idiom. Under such of these rules are several missionaries.

During my stay here, I have preached to people from various parts of Yoruba,—Bioker, the Chief has learned something of the gospel, which he frequently repeats to others. Several persons have expressed a desire to follow Christ. One young man, a son of Bioker, has requested me to give him special instruction, and wants to go with me to Ishakki. Not long ago a man came to me and said, "If God will help me I will help him." The correct notions and expressions of these heathens concerning God are often remarkable. It arises from the fact that they are not polytheists nor yet

materialists. The Yorubo language has names for sin, condemnation, atonement, intercession, mediation, reconciliation, pardon, justification, sanctification, &c. Hence it is that the people so readily understand what I say about the blessed Saviour. Sometimes as I sit on my mat, talking to my visitors, and become interested in my great theme, some of the hearers are so attentive that they unconsciously draw nearer and nearer as if to catch more and more of the Word. The subject which wins their hearts is the simple story of Jesus sent to the world, crucified, raised, glorified, interceding, &c.

On the 24th inst., a woman came and told me that she desired to serve God. I said perhaps your *orisha* (Idols) will not permit. She replied, I heard what you said day before yesterday, and I want to serve God. During our conversation she inquired if she must cease making sacrifices to her ancestors. Since that time, she has come daily to hear more of the good news. Her countenance, words and manners, are strikingly earnest, humble and christian like. There is joy in heaven over one sinner that repenteth.

Five days ago, I had a visit from two Mohanmedans from Ilorin. One was an *alufa* or scribe, a title given to all who can read, and hence to me. The neat attire and manly intelligence of these and many other visitors, would astonish any one who had fallen into the great mistake of confounding the inhabitants of Central Africa with the poor mean people on the coast. We spent a long time in controversy, during which I preached the law and the gospel. I showed also how Mahomed had ignorantly mixed truth and fables, and how he had tried to set himself in the place of Jesus Christ. When I said, you profess to serve God, but

you break his commandments and commit adultery, &c., his companion frowned, but the *alufa* frankly confessed. He admitted also that sinners cannot see God. When I said we must slay the heathen in no other way except with the sword of the spirit, the figure seemed to please them much. In conclusion the *alufa* said, "You have smitten us with the sword, but we are not offended." On the next day we had another long discussion. The third day he came with a stranger who desired to hear the new doctrine. On the 4th day he brought both his friends, and said, we do not wish to trouble you, but desire to learn all we can of God. We heard a long time ago that some of the white people know the word of God perfectly. After awhile we heard that teachers had come to Badagry, then to Abeokuta, and now you have come into Yoruba. Our object in visiting you from day to day, has been to learn what your word is. Our caravan is gone without us, and we expect to remain here several days, in order to learn your doctrine and report it at home. The *alufa* in particular, evidently desires to know the ways of God more perfectly. As he is convinced of sin, my object now is to convince him that there is no pardon unless we have a sacrifice as great as God is great, and hence that the word became flesh.

The circumstances by which I am surrounded make a deep impression on my mind. When I look around on these thousands of people, ever ready to listen to the gospel, who can wonder if I should feel that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor any other cause, must be allowed to lead or drive me away from this work of my Master, who has said, Go, and lo

I am with you! I feel at times as if this world with its pride, power and opinions, was fading away, and that I am already in the twilight of eternity.

Truly yours,

T. J. BOWEN.

P. S. Feb. 29th.—The alfa came to hear the word yesterday and today. I have also been visited by messengers from the King of Yoruba. They came to hear what the far-famed word of God is, and the chief man seems much interested in the doctrine of Christ. This evening he was at our prayers. Several times he said *amin!* to a petition, and occasionally said, "To-kantokan mo duba fu o," from my heart I reverence thee. Several people voluntarily kept the Lord's day, and came to hear the word.

The woman of whom I spoke is named Judala. Today she brought her daughter, who is a married woman, to hear the gospel, saying, I want my daughter to be saved. She informed me that she had abandoned the worship of Orisha 12 days

ago, which was 6 days before she spoke to me, and 4 days before I noticed her among my listeners. To-day she very unexpectedly asked me to baptize her according to what she heard some days ago. Her sorrowful countenance is changed into that almost heavenly serenity which I have seen in new converts, and her conversation is such as leaves no doubt that she has fully turned to God. But what can I do? I must soon go forward, and if I should baptize her, who would feed her on the sincere milk of the word? I will instruct her, however, as much as possible, and wait till I see what the Lord will do farther. But is it lawful to wait when a person knows the fundamentals of the gospel and believes so apparently with all the heart? I am almost distressed to know how and what to do for the best, in this and other cases of less interest.

I beg the Board to send men, if some of them have to come themselves.

[From the Presbyterian Herald.]

The Republic of Liberia.

ON the Western Coast of Africa was planted a few years since a colony of free colored people from the United States of America, which is already attracting to it the attention of almost the whole civilized world.

Four years since, this colony declared itself independent, and, with the consent of those who had the government of it, was erected into a Republic. Prior to that period it had been governed by an agent appointed by the Society which had undertaken to found the Colony.—On the 24th of August, 1847, the Colony entered upon the experi-

ment of self-government. Our government had solved the problem of the capacity of the Anglo Saxon to govern himself, a problem which had hitherto been doubtful. Liberia is now solving a still more doubtful problem, whether the African race can govern themselves. It is this fact that throws around the infant Republic the intense interest with which it is regarded by the world. If it fails, the hopes of Africa and her scattered sons go down with it, if it succeed, she will speedily stretch forth her hands unto God. Their government, like our own, is strictly

representative. It consists of a President, a Vice-President, a Secretary of State, a Treasurer, a Senate, a House of Representatives, and a Judiciary. The Republic extends about 400 miles along the western coast of Africa, between 4 deg. and 7 deg. North latitude; and reaches from the coast into the interior about 25 miles. Monrovia, situated in the northern part, is the capital; adjacent to which there are several quite flourishing towns and villages. In its southern part is Cape Palmas. North of Liberia is the English possession of Sierra Leone, containing some 43,000 inhabitants blest with the means of progress and civilization, under the fostering care of the British government. Between eight and ten thousand colored persons, many of them being emancipated slaves, have emigrated from this country to Liberia. More than 80,000 of the natives have become citizens of the new Republic: and besides suppressing the slave-trade in their own dominions, treaties have been formed with several other tribes having the same object in view.—The commerce of the Republic amounts annually to about \$500,000. The expense of conducting the government for the year 1851, ending 30th of September, amounted to \$34,039.14. The Methodists, the Presbyterians, the Baptists, and the Episcopalians have, each of them, established missionary stations in Liberia. The people have the Sabbath, the Bible, the Christian ministry, the church, the school system, a free government, a good soil and fine climate, as the elements of their future growth.

They have been exceedingly fortunate in the choice of their first Presiding officer, who seems, in many respects, like our own Washington, to have been raised up, and

qualified by Providence for the difficult position which he is called to occupy. Seeing no hope of rising to the level of a true and independent manhood in this country, he emigrated to his father land, and after a few years residence, received the appointment from the American Colonization Society of Agent for the government of the Colony.—When they declared themselves independent he was chosen President by the people, and at the late election was re-elected to the same office. He has had much to do in shaping the Constitution and laws of the Republic, and will leave his impress for good or evil upon it, for all coming time. His inaugural Address, and his annual Message, have been lately received, and bear the impress of a mature mind, deeply sensible of the difficulties and responsibilities of the position which he occupies. He opens with the following cheering and hopeful announcement:

“For four years Liberia has maintained her position as an independent State; and though her path has been strewn with innumerable difficulties, who can deny that her course has been onward? I question whether history can produce an instance where any people, under the same adverse circumstances, have made greater progress in nationality than the people of Liberia. And I have yet to be convinced that any other people, of whatever race, have presented greater proofs of capacity for self-government. Who can point to the period in the history of Liberia, when anarchy and confusion reigned, when law and order were no longer maintained among her citizens? No, gentlemen; the skeptic must stand mute; the people of Liberia understood too well their true interests, and appreciate

too highly their republican institutions."

In regard to the bearing and influence of the republic upon the surrounding tribes, which is one of the most interesting aspects in which it can be looked at by the Philanthropist and Christian, President Roberts makes the following encouraging statement in his message:

"It affords me great satisfaction, to be able to inform the Legislature that, except the difficulties in Grand Bassa, our relations with the tribes bordering on our territories, and those within our jurisdiction, have undergone no material change since your last session. And generally from a conviction that we consider them a part of ourselves, and cherish with sincerity their rights and interests, the attachment of the natives is daily gaining strength. Constant applications are being made to the government to supply them with school-teachers, and with other qualified persons to reside among them, to instruct them in the civilized modes of agriculture and the mechanic arts; and it is a matter of deep regret that the government, for want of pecuniary means, has not been able to meet their wishes but to an exceedingly limited extent."

The superiority of civilized over savage life is here brought to the view of the natives, in a way in which they cannot shut their eyes against it. Whatever differences of opinion may exist upon the question as to what influence the existence of such a Republic is to exert upon slavery in this country, all must admit that it is to work a mighty revolution among the native tribes of Africans, if it continues to live and flourish. In this view of it, it is an enterprise which all good men, who love their race and wish to see them

christianized and civilized, whether they live at the North or the South, may unite in promoting. The superiority of civilized, and especially Christianized man, naturally impresses his barbarous neighbor.

Rome conquered Greece with her arms; yet the latter conquered the former with her civilization. We cannot but hope, yea, we are strongly disposed to believe that the Republic of Liberia is destined to work out important results for Africa. It is yet in its infancy; let it, however, be preserved and enlarged, and it must become a stupenduous power in that dark and bleeding land.

We can conceive no good and valid reason which ought to induce a philanthropist, either of the extreme South or the furthest North, to oppose it. To us it seems clear that self-interest as well as duty, ought to incline our citizens, as well as our government, to lend a helping hand to this young Republic. England and France have recognized its independent nationality; and the former has already entered into a treaty of commerce with it. President Roberts announces the fact that Prussia has recently taken the same course; and adds, that he has "assurance that two or three other European governments will soon follow the example of Prussia, in the recognition of our Independence." As to the attitude of our own government, the President says:

"We have cause, however, still to regret that the United States government has not yet seen fit to acknowledge the Independence of this Republic. And though we are not insensible of the cause of this delay, still we had every reason to hope and expect, notwithstanding the peculiar institution of that country, that it would have been among the

first to extend to us the friendly hand, to welcome Liberia among the Family of Nations. I am happy to remark, however, that we have still grounds to hope that the United States government will not much longer withhold this token of friendship."

And we would ask, is this hope and expectation an unfounded one? Has not Liberia been planted and fostered by our own hands; have not our greatest and best statesmen, our Jefferson, our Monroe, our Harrison, our Taylor, our Clay, and

Fillmore, expressed the liveliest interest in its success, some of them in their official capacity? Liberia is a separate and independent nation as much as we are. She has copied our laws and is endeavoring to reproduce our institutions. Why shall we not take her by the hand and encourage her feeble and tottering steps. She may yet enable us to solve the inexplicable enigma of our own destiny as a nation. Who knows but that Providence has raised her up for this very purpose.

[From the Southern Churchman.]

The Prospects of Africa.

THE Southern Literary Messenger recently issued, contains an admirable article on the commercial advantages to be expected from the establishment of the "ebony line" of Steamers to Africa. The subject is treated especially as bearing upon the moral improvement of AFRICA. We copy its concluding language, as a forcible and eloquent exhibition of the Providential openings for the benefit of this vast continent of darkness. The allusion to the noble-hearted Minor, and to the undaunted spirit which left its eloquent record upon his tomb-stone, in a day of discouragement, is happily introduced and applied.

"And this benefit in the way of prevention of evil to benighted Africa, in the breaking up of the slave trade, is but the prelude to that greater blessing and benefit of a pure gospel, diffused through the instrumentality of the colony to its millions of heathen inhabitants. There are now within the bounds of Liberia, several hundred recaptured Africans. A large number of these are professors of religion, have in-

termarried with the colonists, have exercised the right of voting, and are, some of them, holding office under the government of the Republic. These, like the colonists, but in a more direct and special manner, are exercising an influence for good upon their heathen countrymen. That benighted continent is one of the mightiest of the powers of heathendom. With the exception of those portions brought under the sway of Mahomet, the native population of Africa is sunk in the most debasing, brutalizing idolatry. Up to the time of the settlement of Sierra Leone, little that was available had been done for its removal. Since then, and especially since the first settlement at Cape Mesurado, effort to this effect has been put forth, in some cases, with quite a reasonable share of success. But the main dependence after all, and we are now stating the opinion of one who for many years has labored there in the missionary work, the great dependence for ministers and teachers must be from the colony. The converted nations have

been elevated from a point too low in the scale of moral and religious feeling to be depended upon for a long time yet, as teachers and guides of others. A sufficiency of white missionaries hardly seems attainable, even if there were no objection on the score of climate. The acclimated colonist must do this work,—must first preach and teach to the native; by intercourse and association gradually prepare this native for the work of giving instruction himself, and thus open the way from tribe to tribe, having connection with each other, for the spread of christianity over the whole continent. The African, says Bishop Payne, is of a peculiarly religious character. Such is the fact made evident upon their own shores; such is the fact made evident, also, by the colored population in this country. There is, perhaps, no portion of the globe in which there is so large a proportion of professing christians to its population, as in Liberia. A similar disproportion would, we believe, be exhibited by comparison of the white and colored population elsewhere. And while the christianity of many of these is doubtless of a barbarous kind, yet with many it is genuine; and is bringing forth its appropriate fruit. No opposition or persecution has ever been experienced by the missionaries. The way for the progress of christianity is wide open:—and with a predominating religious sentiment and influence in Liberia, we anticipate not merely the civilization, but the moral and religious regeneration of the benighted millions of that continent.

The bearing of all this upon the project of the proposed line of steamers, will be evident upon a moment's reflection. If there be a present commerce, and a prospec-

tive one, much larger, here we have material for their freightage. If the colony be progressing, and the probability of its increase by this measure be heightened, here is another inducement and source of revenue from passengers. If this colony prove destructive to the slave trade, here is another inducement not only on the score of humanity, but on that of expense and life saved, by the removal of the necessity for an African squadron. If Africa be not only a relief of the white, but the refuge of the black; if Africa and the world be blessed by this colony; if this colony will be sustained and strengthened by the proposed scheme, what an appeal in favor of that scheme is thus presented. How imperatively is every christian philanthropist called upon to bid it God speed; to help it, so far as he is able, to its final accomplishment.

We have said that this proposition does not stand alone. We would say, moreover, if it be now rejected, let not the friends of Africa be discouraged. The great work which it is intended to further is not now a matter of mere experiment or anticipation. At this stage of its progress, its benefits are not problematical. In the history of the world, this African colony has become a great fact:—a most important and interesting fact in this age of great enterprise. While some have opposed and reviled; while others have held aloof in coldness and indifference, while others yet have labored in doubt and discouragement, its progress has been steadily forward. We behold it now, in the 35th year of its existence, an infant republic, in some respects the most remarkable and the most prosperous that has ever figured upon the pages of history.

That brief period has been illustrated by deeds of human endurance, of human suffering, and human benevolence of the noblest character. During the thirty years that have elapsed since the first landing, at Sherbo Island, under Mr. Bacon, until the last report, given by Mr. Gurley, most thrilling incidents, bringing out human nature in some of its highest manifestations, have been of frequent occurrence. Africa has not only been the spot where the white man has wrought out some of its darkest deeds of wickedness and cruelty, but where, also, the white man and strong-hearted christian woman, have wrought out some of their noblest deeds of suffering benevolence. Take, as an instance, that record of suffering connected with this first party of which we have spoken, when only one white man escaped to tell the tale of disaster. Take, as another, the career of that too long unappreciated, but self-denying, heroic and high-souled Ashmun. Let any one peruse the account of that conflict between a mere handful of sickly colonists and thousands of savage barbarians; note the critical junctures when everything depended, under God, upon the energy and providence of one or two devoted men; let him note how these few leading spirits—one of them at a former period a slave—came up to the exigency of the occasion, and he will feel that there are pages of that history replete with the deepest interest; that the efforts of those who would continue, and carry on the work, which was thus begun, deserve his warmest sympathy. The foundations of a great empire, as we trust, were then laid, in trial and in suffering. The pestilence that walketh in darkness, and the sickness that destroyeth in the noon day, were the dread enc-

nies which first they encountered. The colonists had to become acquainted with an unknown climate, and many precious lives were almost necessarily lost in forming this acquaintance. They had a jealous, savage foe to conciliate; this, too, while they were engaged in breaking up the slave trade, his most lucrative source of revenue. Most of these difficulties have been overcome; others are gradually being alleviated, and are disappearing. Whatever may be the fortunes of Liberia for the future, thus far none of her friends have had cause to regret their endeavors in her establishment.

Bearing these facts in mind we would bid God speed to the proposed measure, and all others having reference to the same object. If the colony goes on, as it has since its commencement, it will not be long before some such plan will be adopted. The general government will merely be the medium for the spontaneous action of the whole country; meeting thus its unanimous call and satisfying its necessities. If this cause be of men, to use the idea of that wise counsellor of the Sanhedrim, it will come to naught, but if it be of God, and for the permanent benefit of God's creatures, we may certainly anticipate His future blessing. That blessing we may say is not all in anticipation. It has already been experienced,—a foretaste, we may hope, of that which shall be experienced in future "Let the mission go forward more than ever," is the inscription upon a simple slab which covers the remains of one of Virginia's noblest sons, now slumbering in the soil of Africa; words, uttered by himself, in his last moments, as showing his deep conviction in that truthful hour, of the

importance of the work in which he was engaged. We would take up this exclamation of the dauntless and devoted Minor, and apply it to every portion of that work which has for its objects the benefit, the civilization, christianization of that benighted continent. "Let" every such effort "go forward; let it go forward more than ever." Let every lover of his kind hasten its glorious consummation. Let this proposed measure of which we have spoken as tending to such consummation, be sustained and carried into effect. Let a bridge of boats, to use the idea of another, between

America and Africa, thus be established. "Across that bridge," to use the glowing language of the author of this idea, "there will go, with a tramp from day to day, like an army with banners, a mighty crowd whose exodus will be more glorious than that of Israel; a crowd at whose head there will be the banner of banners, the banner of the cross, behind which will follow all good things—until we shall have repaid the debt which our fathers incurred to Africa, until we shall see Africa redeemed, regenerated, and disenthralled."

[From the "Holston Christian Advocate," June 29.]

Knox County Colonization Society.

THE regular Semi-annual meeting of the Knox County Colonization Society was held, by adjournment, on the evening of the 10th inst. in the Methodist Church; the Rev. Thos. W. Humes, President, in the chair.

The Report of the Corresponding Secretary, Prof. R. L. Kirkpatrick, was read and accepted.

It states that the amount at the disposition of the Society, \$245,75, was expended during the year, for expenses of emigrants to Liberia from this county; eighteen of whom left Savannah in January last, in company with 137 others from Maryland, Virginia and Georgia. That in conformity with a resolution passed at the last annual meeting of the Society, a memorial and petition was drawn up, and circulated for the procurement of signatures, and sent to the Legislature, then in session; asking for state co-operation in the colonization of the free blacks in Liberia. He congratulates the friends of African Colonization on the cheering prospect before them—

that the cause has arrested the attention of the country; that the public interest has been awakened, and that a great majority of the American people are beginning to look to this as the only feasible scheme for ridding the country of the free blacks.

The Rev. Mr. Martin then delivered the annual address; in which he condensed, in a most graphic manner, some of the leading incidents connected with the history of the Colonization Society. The address will be published. It was followed by remarks from Col. J. H. Crozier, Rev. Jas. Park, and Rev. Sam'l Patton, in reference, mainly to the dissemination of information, among the free blacks, as to the advantage of their removal to Liberia. When a committee was appointed to take this matter in charge.

The Treasurer's Report having been read, the following officers were elected for the ensuing year.

Mr. Humes having declined, for reasons which he stated, serving longer as President.

COL. JNO. H. CROZIER, *Pres't.*

* R. L. KIRKPATERICK, *Cor. Sec'y.*
 D. A. DEADERICK, *Record. Sec'y.*
 † H. AULT, *Treasurer.*

The Society adjourned after a vote of thanks, moved by W. G. Swan, Esq. to Mr. Humes, late president, for the very satisfactory manner in which he had presided over this Society.

D. A. DEADERICK, *Rec'd Sec'y.*

Insert:

* Rev R. B. McMULLIN,	} <i>Vice</i>
HON. W. B. REESE,	
† Jos. L. KING,	} <i>Managers.</i>
H. A. M. WHITE,	
REV. E. F. SEVIER,	
REV. J. PARK,	
J. ESTABROOK,	

Knoxville, June 10th, 1852.

[From the New York Tribune.]

Letter from Liberia.

THE following letter, written by an intelligent and respectable colored man, who left this city for Liberia, October, 1851, was addressed to a colored friend of his in this city. As he might object to having his name given to the public, it is withheld, but the original will be left a few days at the office of the New York State Colonization Society, to satisfy any one who may have the curiosity to call and read it:

MONROVIA,

Wednesday, April 7, 1852.

With respect to this country, my expectations are more than realized. I have found that the opinion I formed of Liberia while in America was very nearly correct. This country is certainly a most beautiful one, and the climate delightful. I have often thought, since my arrival here, how the better class of colored people, or at least a great portion of them, would flock to Liberia if they only knew the real condition of the country and people. I always thought that it was their ignorance of the country that caused their opposition to it, but now I am convinced of that fact. With regard to the United States having claims on Liberia, I would ask if England, Prussia, France, and Brazil, would acknowledge her Independence if the United States had any rights to or claim on the country? England

has made this Government a present of an armed schooner, and has a Consul residing here. Brazil has also a Minister here, but of a higher grade than consul; he is "Chargé d'Affaires." The facts are, I think, sufficient to convince any reasonable person that Liberia is really an Independent Republic, and that the United States has no claim to this country. There is a kind of blind prejudice which keeps most colored people from coming to this country, and for the life of me it is difficult for me to conceive why this prejudice exists; for in the United States we are exposed to all kinds of insults from the whites, which, in nearly every case, we dare not resent: whereas in this country, we are all equal, and can enjoy the shade of our own vine and fig tree, without even the fear of molestation. In the United States we are considered the lowest of the low, for the most contemptible white man is better in the eyes of the law, and in the opinion of the majority of the whites, than the best colored man; whereas, on the other hand, in this country, there are no distinctions of color; no man's complexion is ever mentioned as a reproach to him; and, further more, every one has an equal chance and right of filling any office in the Government that they may be qualified to fill. Li-

beria ought to be the most interesting country (to the colored people of the United States,) in the world, from the fact that it is the only Republic entirely composed of and governed by the colored people, and it is the only country where a colored man can enjoy liberty, equality, and fraternity, without having to encounter the prejudice of the whites, which exists, more or less, in some degree, in every country where the whites predominate. If this prejudice ever dies away, I believe that many generations yet unborn will have passed away before it. Although this country offers many inducements to colored people, yet it is not a Paradise; it has a few unpleasant features, owing principally to its being a new country. The most unpleasant feature that I know is the acclimating fever, and that is far from being as bad as most people in the United States think it is. On account of the improvements made in the country, such as clearing and so forth, it is much more healthy here than formerly; and also the kind of treatment best adapted to the acclimating fever is better known. The acclimating fever is nothing more than a simple chill and fever, and persons are affected with it according to the degree of care they take of themselves, and also much depends on the constitution of the person. Some persons have told me that they were sick only one day, and that slightly; while others (I speak of old settlers) had it one week, and some have had it from six months to a year or more. A person is seldom sick more than from one day to three weeks at one time. I have been in the country a little more than three months, and have had several attacks of the fever. The longest time that I was confined to

bed was one day and a half. The symptoms in my case were a slight chill followed by a very slight fever. I felt no pain whatever, during the continuance of the fever, but always after it I would have a slight pain in the back, which soon wore off. I would sometimes be sick in the morning, and well in the afternoon. I once had the fever in the forenoon and was well enough by night to attend a tea party. I am told that all children born here, even the natives not excepted, have the fever while very young. This I have been told by mothers, and I have seen children with the fever since I have been here who were born here. The general health of the place seems to be very good. A person coming here will not find large cities, with splendid buildings and large bustling populations; but we have only small villages, with corresponding populations; you will not hear the sound of numerous carts, drays, &c., but all the carrying is done by native laborers, for the people have not yet begun to use horses and oxen for such purposes. Both may be had in any numbers from the interior. Bullocks are brought down from the interior but only to kill. There are at present only three horses in Monrovia; they are used only for riding. I have ridden several times myself. The buildings are generally quite plain, built of wood, stone, or brick. There are, however, some very neat brick buildings in Monrovia, and along the banks of the St. Paul's river. I made an excursion up this river a few weeks ago, and never did I enjoy a trip more than I did this one. The waters of the St. Paul's are delicious to the taste. The river is about half a mile wide; its banks are from about ten to about fifteen feet high, and lined with fine

large trees with a thick undergrowth. Among the other trees may be seen the bamboo, and that most graceful of all trees, the palm. This is the most useful tree in Liberia. I have drank the wine made from this tree, and have swung on hammocks manufactured from it, and I have seen very good fishing lines made from it; besides, numerous other uses are made of this tree. There are four villages on this river: Virginia, Caldwell, Kentucky, and Millsburgh. I saw, in many places, people making bricks, and busily

engaged on their farms of coffee, sugar cane, &c. I must now come to a close, as I have but little more space to write. I will remark that I advise no man to come here unless he has a little money to begin with. A single man should have, at least, one or two hundred dollars; although many come here without a cent, and yet do well; but it is generally difficult to get a start in this country without a little means. For my own part, you may infer from what I have said, that I like my new home.

[From the Boston Courier.]

Liberia.

To the Editor of the Boston Courier :

THE Inaugural Address of President Roberts has probably attracted more attention than any similar document which has ever reached us from the Western shores of Africa; although it is characterised by a moderation becoming the chief of a young Republic, yet it is replete with patriotic and manly feeling, and evinces a perfect confidence in the belief that, under the blessing of God, the course of Liberia will be upward and onward, and that although it may now be comparatively the grain of mustard seed, yet that it is destined to become a tree, whose branches shall cover a nation.

Doubtless, Liberia is the star in the East for the black man; by its rays it is that the one hundred and fifty millions of heathen in Africa are to be enlightened and evangelized.

It is gratifying to perceive that the Colonization enterprize, that glorious human scheme of redemption, which but a few years ago was considered a chimera, the shadow of a rainbow, is now looked upon

as one of the most important philanthropic movements that ever engaged the hearts of a Christian people. Truly does the Westminster Review say—"the Americans are successfully planting free Negroes in Africa; a greater event probably in its consequences, than any that has occurred since Columbus set sail for the new world." Some of the most violent but conscientious opposers of this system have risen above the mists of error, and now view it with decided favor—while those who have ever been friendly to the cause, no longer hesitate to declare, that the enterprise has been crowned with signal success. The Republic of Liberia (the fruit of their labors,) now stands forth an independent state. France and England have kindly taken her by the hand, and have led her into the sisterhood of Nations.

It is a mortifying circumstance that the United States have not yet recognised the nationality of Liberia; appeals have been made to our government in behalf of that Republic—but being neither extensive or strong, distinguished men in

Congress, as a general thing, have found it easy to dodge them; they do so from policy, for there are some people in the South who have a mortal horror of a government of blacks anywhere. It is true these persons are not numerous, but they are rabid; they make up in noise what they lack in argument; in this particular they are not unlike that mongrel faction which we now see in the North picking up the apples of Sodom in the swamps of a free soil territory.

Factions of this sort are not to be, and never have been utterly despised on the score of influence. It is not to be denied that Mr. John Quincy Adams, while President of the United States, (in view perhaps of a second term,) avoided subjects which were quite dear to him when he was representative, because they

were repugnant to the feelings of Southern ultras.

Now, the principle involved in the question touching Liberia is an important one, and if it be true, as has been stated by high authority, that "it is no less the duty than it is the pleasure of the government of the United States to recognize the nationality of a people which have shown themselves able to maintain their independence;" then there can be no question as to what our character for consistency demands, but this question is important, not only on the score of trade, but also for considerations of higher moment. Our country owes a heavy debt to the black race; it owes (in gratitude to God) something to the unenlightened, whoever they are, and wherever they be.

B. C. C.

[From the Pittsburgh Gazette, July 26.]

Colonization.

Rev. R. R. GURLEY, one of the ablest and most devoted friends of African Colonization, whose name is interwoven with that of the lamented Ashmun in the early history of Liberia, being upon a visit to the western portion of our State, advantage was taken of his presence by the supporters of the cause, to hold meetings, and have the light of that gentleman's experience shed upon this interesting subject.

On Monday, 19th inst., a meeting was held in the Borough of New Brighton, at which B. R. Bradford, Esq., presided. After addresses from Mr. Gurley and others, a series of resolutions, approbatory of the scheme of Colonization, and of the bill introduced into the House of Representatives by Mr. Stanly, of

N. C., were introduced. But some members of the Liberty party being present, and intimating a desire to rally their orators, and have the resolutions fully discussed, their consideration was postponed, and the meeting adjourned to Wednesday 21st inst.

On Tuesday evening a meeting was held in the Presbyterian Church of Bridgewater. Hon. Daniel Agnew was called to the Chair, and William Henry, Esq., appointed Secretary. After a most eloquent exposition of the trials and triumphs of the colonists, and the claims of the Colonization Society upon us as a nation, from Mr. Gurley, and remarks from E. P. Oliphant, Esq., and others, resolutions endorsing the policy and practicability of Co-

lonization were unanimously adopted.

On the following evening, a meeting was held in New Brighton, pursuant to adjournment. The resolutions offered on the preceding evening, were taken up for consideration, and the discussion was opened by Mr. Gurley, who in an eloquent, yet condensed argument of a half hour's duration, proved most conclusively, that Colonization was, as it purported to be, a scheme of comprehensive benevolence. That it contemplated, and, unless interrupted by some unforeseen contingency, would accomplish the highest benefit to the American people, to our African population both slave and free, and to the nations of Africa. That it would result in benefit to the American people, inasmuch as it opened a door by which, without agitation, or sectional discussion, the African element in our population, and even slavery itself, might eventually be removed. That it would ameliorate the condition of our free black population by removing them from a land of prejudice and proscription, where the majority of them must remain the menials of the white man, free only in name, to one where there is no bar of color, or ruinous competition of white labor, and where on a fertile ground, in a hospitable climate and under a republican government, they might enjoy every privilege, physical and moral, which is the natural right of mankind. That it would benefit the slaves by increasing the facilities for emancipation, as hundreds are liberated upon condition of emigration to Liberia, who would otherwise spend their lives in serfdom. And lastly, that it would civilize and christianize the idolatrous and barbarous tribes of Africa, who still remain on their native soil, and effectually extirpate their great

est scourge, the slave trade, by positive regulation, example, and influence. To this it was replied by Messrs. Robinson, of Salem, and McElhaney, of Darlington, that the scheme of Colonization, though benevolent in principle, tended to foster slavery, and that the Society was organized and mainly supported with such intent. To prove this they adduced the fact that many of its original members were slaveholders, and that the late Hon. Henry Clay, last President of the Society, was at his death, and always had been, a foe to emancipation. That it fostered slavery, by removing the adverse influence of the free blacks, and by interposing [the reporter could not understand how] a screen between the conscience and the sin of the slaveholder, who, in their opinion should always be haunted by a consciousness of the enormity of his crime. That it moreover had its origin in an unnatural and unholy prejudice of color, which should rather be quelled, than acknowledged and ministered to.

Mr. Gurley corrected a statement as to the origin of the Society, proving that the scheme had originated with Northerners, and non-slaveholders.

Dr. Clark, of New Brighton, triumphantly vindicated the memory of Henry Clay, showing that he had made his entry into the political world as an advocate, and had been through life a consistent friend of gradual and constitutional emancipation.

The vote was then taken upon the resolutions, which were *rejected* by a small majority. In justice to the citizens of New Brighton, it should be stated that, though the discussion began and was carried on for some hours before a crowded audience, in

consequence of the lateness of the hour to which it was protracted, there were about a score of persons present at the putting of the question to the meeting, and that the moiety of these were 'Spiritual Rappers,' 'Woman's Rights Men,' and disciples of the other standard humbugs of the age. It was a source of gratification, also, that after adjournment, several persons, who up to that time had been consistent mem-

bers of the abolition party, came forward and professed themselves perfectly convinced of the superior policy and philanthropy of Colonization.

Mr. Gurley leaves soon for the East, having earned the respect of all who have heard his addresses, and the congratulations and kind wishes of every friend of African Colonization.

Extract from a Letter from Rev. J. S. Brooks of the Mendi Mission.

You are aware that we have ever felt confident that this mountainous region would be more friendly to American constitutions than the low lands of the Sherbro; hence our anxiety to know more of it, and to occupy it as soon as practicable. With these views and feelings, Mr. Tefft and myself left the mission on the 23d of December last, an account of which you have received in a letter from Mr. Tefft, including the particulars of our journey up to the 30th, when we separated; Mr. Tefft to return, and I to continue through to the mountains in company with Lewis Johnson, (Kinna,) who was on a trading expedition to that part.

Leaving Mr. Tefft at Njarma, we travelled E. N. E. and N. E., until we came to the mountains, which were about 180 miles from the mission; from Tissana on the Boom, 140 miles.

Here let me say, I judge of distances by the time it required to travel them; and of the course, by a compass which I carried in my hand, noting the time of changing our direction, &c.

As we wound our way through the dense forests from the Njarma river to the mountains, we found

the country more and more broken, and abundantly watered by streams of pure sparkling water, refreshing, and as cool as the health of man or beast would require. The whole of this region wore the aspect of being newly settled, although we met with a few large and ancient burying-grounds. On inquiry, I learned that some years ago a body of savage warriors from the interior marched through the length and breadth of this country, carrying away its inhabitants as prisoners of war to supply the slave factories at Gallenas. This barbarous work they prosecuted with such vigor for two years, that the country was left without inhabitants, and has remained so ever since, until within the last two or three years, the scattered remnant of its former possessors, gathering a little strength, and joined by some of the Nunggowa Mendi nation, have ventured to repossess themselves of their former inheritance. The productions of their small farms last year were too meagre for their support, so that they were suffering much from hunger. Indeed I never before saw such destitution. On our return we travelled more than one hundred miles without being able to get, at any price, food enough

for a single meal. But the improvements made by them while we were in the country, showed that they were determined to be abundantly supplied in time to come.

As we approached within eight or ten miles of the mountains, the road led through an opening which introduced us abruptly to an elevated view of Carmoama and its neighboring mountains, the beauty of which brought me to a stand to wonder and admire. On our right rose Carmoama, a modest mountain ridge with steep but regular sloping sides, extending from directly before us (E. N. E.) far to the right, and partly behind us. The dark-green forests, sending down into the retiring valley below a gentle murmur, possess attractions which no one can better realize than a weary traveller under the vertical rays of an African sun.

On our left (N. E.) was a cluster of mountains or lofty hills, separated by deep and narrow valleys. Their sides were steep but regular; their summits gracefully rounded and covered with forests of never-failing verdure. Along these shady valleys flow small streams of water pure and bright as ever gushed from the granite hills of my own native State. Beyond this group, to the N. E., rose a bolder range of mountains extending far beyond our sight. The grandeur and sublimity of the scenery more than equalled my expectations, and was a great relief to eyes that had been so long accustomed to look out on mangrove swamps.

The heat of the mid-day sun upon our unsheltered heads warning us of the danger of too long indulgence, we moved on to the mountain, where we stopped to rest and regale ourselves on uncooked plantains, at a town of considerable size snugly huddled under the shadow of Carmoama.

Refreshed and invigorated by our repast, and a few moment's rest, we resumed our journey by ascending the northern limb of the mountain. The path was rugged and tedious, filled with variety and change; now climbing up clay or rocky steeps, now descending with cautious steps into some gloomy ravine or narrow dell; now fording the mountain stream, or leaping from bog to bog across marshy pools, the sources of those waters whose merry sound gladdens the thirsty traveller; now hot in the blaze of a torrid sun; now chilled by the cold dampness of the deep shady valleys; now shut in on every side by mountain steeps, now standing out on some bolder eminence, overlooking the scenery around and below. From one of these observatories of nature I looked out on the valley between Carmoama and the bolder ridge lying N. N. E. It receded to the left (W. N. W.) about two miles, then suddenly broke up into the bold and graceful summits above described, separated by diverging streams and their tributaries. Had time been at my command, I would gladly have lingered in these wild places of nature, feasting my eyes on the changing views and scenes around me, and cooling my lungs with the mountain air so fresh and bracing; but the Sabbath was coming on, and we, weary and worn, desired rest.

As we left the valley, we stood out on the east side of Carmoama, which commanded a view of a portion of the Nunggowa Mendi country, the native land of the Amistad Mendians, which extends from the mountains eastward about 150 miles. Here all was changed, as if the face of nature had been moulded and fashioned by another hand. Here was the mountain and valley, the hill and dell, the bubbling spring and flowing fountain; the brook and

river flowing silently through, then foaming and winding noisily down its rock-worn channel under the mountain shade, imitating well the charming variety in New-England scenery.

I should take pleasure in noticing the changes constantly unfolding before us as we journeyed from Carboama to the Moyr river, the distance of about forty-five miles; but lest I weary your patience I will only add that the whole country was

the perfect opposite of the monotony that reigns in the region of the Sherbro.

We reached Toomohoo, an island in the Moyr river, the end of our journey, on the third of January. This river is said to empty into the sea at Gallenas; is larger than the Boom, but resembles it in its serpentine course, its rocky bed and frequent rapids.

Yours, &c.,
J. S. BROOKS.

[From the Colonization Herald.]

Friends of Colonization in England.

WE learn from a friend who has recently enjoyed a conversation with several highly respectable friends from England, that much interest exists and is increasing among the best informed English people, in the progress of Liberia. We are pleased to know that the most wealthy and influential members of the society of Friends in London still cherish a deep and zealous and generous concern in the advancement of the new African Republic.— Among those who have stood among the most able, earnest and efficient friends of this Republic abroad, we cannot forbear to mention the name of a young but rapidly rising physician, Dr. Wm. R. Wagstaff, who, we know, has spared no pains to defend, against unjust attacks, the reputation of the Liberian people, and to whose wise and judicious representations to the government and friends of the cause in England, we are well assured those people are indebted for much of the good feeling which has continued to be expressed towards them from those high in influence and authority in Great Britain. Dr. Wagstaff is much younger than Dr. Hodgkin,

but of a kindred spirit, and by his fine education, winning manners, widely extended acquaintance, and noble dedication of his abilities to the great cause of humanity, promises to become highly distinguished among those who aspire to wide usefulness to mankind. The noble donation of a thousand pounds, from that true friend of Africa, Samuel Gurney, to secure the final extinction of the slave trade at Gallinas, with many acts of kindness towards Liberia from the English government, demonstrates the presence of a true and generous regard to this rising African commonwealth, in the hearts of Englishmen, and encourages us to hope that public favor there towards it will not be withdrawn.

We have the pleasure of a personal acquaintance with Dr. Wagstaff, with whom we recently had a very agreeable interview; and we are pleased to recognize in him a warm friend and zealous advocate of our cause. Dr. Hodgkin has long been an earnest friend of our Society; and the munificence of

Mr. Gurney, as exhibited in the donation of a thousand pounds for the purchase of territory for the extension of the Liberian Government, entitles him to our grateful remembrance.—*Ed. Repos.*

Native Africans in Liberia—their Customs and Superstitions.

BY DR. J. W. LUGENBEEL.

(Concluded from page 214.)

INFLUENCE AND EFFECTS OF THE BELIEF IN WITCHCRAFT.

In regard to the various superstitious notions of the ignorant and degraded aborigines of Africa, it would be difficult to measure their extent in any community, or to fathom the depth of degradation and misery thus handed down from one generation to another.

Among the numerous absurd opinions of a superstitious character which prevail in Western Africa, and which lead to the most foolish practices, the universal belief in *witchcraft* occupies the most prominent position. And, associated with this belief, and arising from it, are many of the most nonsensical practices of which the mind can conceive. So grossly absurd, indeed, are the incoherent views of the uneducated native African, in reference to the magical influences of witchcraft, that it is next to impossible to witness their foolish practices, resulting from this belief, even after making every allowance for their want of facilities of intellectual culture, without arriving at the conclusion that there is a natural obliquity of the African mind, unparalleled in all other countries. This prevailing and settled belief in the influences of witchcraft often leads to murderous practices, by which thousands of these poor, degraded beings are hurried into eternity. A most absurd superstition, common among them, is, that no person (except very old and worn-out people) dies, unless by the

agency of some other person, who, according to their notions, "made witch" for the deceased individual; no matter what may be the circumstances attending his death—whether by protracted disease, or by accident. Suspicion generally rests on one individual, or more, who was known to have been at enmity with the deceased; or the family of the dead person are consulted, and they seldom fail to accuse some one of having "made witch" for their dead relative. It sometimes happens, however, that no particular person is accused; in which case it is incumbent on the "*gree-gree man*," or doctor, (a very important and influential personage in every community,) to point out the culprit. The accused person is obliged to undergo the infallible ordeal of "drinking sassa-wood;" especially if the deceased had been a person of consequence. This drinking of sassa-wood, which is a universal test of witchcraft, consists in swallowing large quantities of an infusion of the bark of the sassa-wood tree—gulphing it down until the distended stomach will not receive any more. If the person rejects from his stomach this poisonous infusion, and lives, his innocence is established; but if he retains it, and consequently dies, his cruel tormentors are satisfied of his guilt.

Any person is liable to be accused of witchcraft, or of having caused the death of a deceased person; but generally some old person is fixed on—one whom they wish to get out of

the way; or some person with whom the relatives of the deceased are at variance, and on whom they wish to take revenge, for some imaginary or real injury. This is a very common way of being revenged. Sometimes the individual who dies points out, before death, the person who is accused; and, in some cases, it is for some injury done many years before, by the accused person himself, or by one of the same family, who may already have died. The natives of Africa generally are very revengeful. They harbor such feelings for a long time; nor are they very particular as to the individual on whom they take revenge: if he or she belongs to the same family, it is enough. Although the drinking of sassa-wood is professedly regarded as a test of witchcraft, yet perhaps, in most cases, the death of the unfortunate individual who falls a victim to this murderous practice is previously concerted; and, in those cases in which the death of the accused person is not desired by the principal operators in this tragical ordeal, the infusion is made so weak as not to produce death. In some cases the victim is unceremoniously beat to death, after having swallowed the liquid. So that, in most cases, the result of this operation of drinking sassa-wood is premeditated. And, though a considerable number recover, after having submitted to this absurd ordeal, yet thousands, perhaps millions, have been immolated on this altar of African superstition.

AMULETS.

Most of the natives carry something about them, which they call "gree-gree," the object of which is to protect them from the various ills to which "flesh is heir." Each of these gree-grees is carried for some specific purpose—to protect them

from some particular danger. They are generally suspended around their necks, and are made of various substances, in all imaginable shapes. They all are consecrated by the gree-gree man, or doctor. Some are made of the end of a ram's horn, filled with a mysterious charm by the gree-gree man; others are more complex in their workmanship, and of course more various in their potency. Some persons are literally loaded with these foolish amulets. They have gun gree-grees, water, fire, poison, war, and I know not how many other kinds, to protect them from different kinds of danger. And it is very difficult to induce any of them to sell any of these foolish appendages.

DEVIL WORSHIP.

The prevailing form of worship among the aborigines in the vicinity of Liberia, (if indeed, it can be said that they really worship anything,) is what may be emphatically called *Devil Worship*—a kind of superstitious reverence and dread of his Satanic Majesty—which consists not in public acts of solemn worship, but in undefined conceptions of the power and agency of the Devil, in all their affairs; and in various nonsensical methods to court his favor or to avoid his displeasure.

In the vicinity of many of the towns, a small place is set apart in the dense forest, which is called the "devil-bush." At a certain age, or sometime during boyhood or adolescence, the male youths are admitted formally into the privileges and duties of manhood, by being brought into the vicinity of the devil-bush, and receiving certain mysterious instructions from the "devil-man," who remains concealed from view. Previous to this important period in the life of the young neophyte, he is not permitted to take any part in

the affairs of state, or even to know anything of the judicial proceedings—a proscription which extends not only to the young, but to all who have not been initiated into the wonderful mysteries of this chartered university. The mysterious, mighty devil-man is none other than one of their own people, who, at certain periods, emerges from his temporary concealment, dressed in the most fantastical manner, and presenting a most frightful appearance. While he is entering the town, in order to engage in the “devil-plays,” he blows a huge horn; at the sound of which the women and children are obliged to fly for their lives. The principal object of the ceremonies of the “devil-bush” seems to be to keep the *women* under subjection. In Africa, as well as in every other uncivilized country, women are made “hewers of wood and drawers of water;” they are compelled to perform a great part of the labor necessary to the subsistence of their lordly spouses: they sow the rice, plant the cassadas, and attend to the principal duties of husbandry; and, in all things, they are obliged to yield submissively to the will of the men. They are not permitted to be present, or even to be within sight or hearing, under penalty of death, during the ceremonies of the “devil-play;” nor are they allowed, at any time, under any circumstances, to enter or to come near the place of residence of the vicegerent of the arch-deceiver. They are kept profoundly ignorant of all these proceedings, and of everything else which would tend to place them on an equality with their tyrannical rulers—the men.

GREE-GREE BUSH.

A place similar to the devil-bush is set apart in the vicinity of most of the towns, as a seminary for

young females. This is called the “gree-gree bush.” A small spot of ground is cleared, in the midst of a dense piece of forest; a few huts are erected on this cleared spot; and in this sacred retreat, consecrated to female chastity, the young and innocent damsels are placed, and kept under the direction and instructions of an old woman, whose business is to instruct them in all the duties pertaining to their condition as maidens, and to the connubial state. Those girls who are placed in this female seminary are generally, perhaps always, betrothed, or rather sold, by their parents, before their entrance—sometimes, indeed, from their infancy. And here they are generally kept until the time of celebration of the nuptials with their previously-affianced lords. Males are never permitted to enter the abode of these innocent creatures, under any circumstances whatever—not even their fathers or brothers. Nor are the girls allowed to leave their allotted place, except when accompanied by their aged preceptress. And even on occasions when they are brought out of their place of confinement, they are not permitted to say any thing to any individual of the other sex.

UNIVERSAL BELIEF IN THE EXISTENCE OF A SUPREME BEING.

The natives in the vicinity of Liberia universally believe in the existence of a Supreme Being; but they never offer any kind of religious worship to him; and their conceptions of his character are exceedingly grovelling and undefined. They also believe in the existence of a principle within the body, which must survive its dissolution; but they have no definite ideas respecting the future state of existence. Indeed, in all that re-

lates to the nature of the human soul, and to its future destiny, their views are exceedingly indefinite, and they abound in contradictions and absurdities. To reduce the discordant elements of the native African's creed to anything like the unity and consistency of a system, would require a heavy draft on the imagination of the compiler.

MORAL AND INTELLECTUAL CONDITION.

In reference to the moral and intellectual condition of the native tribes in the vicinity of Liberia, and, I may add, throughout the greater part of Western and Southern Africa, a picture sad and gloomy meets the eye of the observer, and causes the Christian philanthropist to mourn over the moral desolation of these degraded beings. For centuries they have been utterly destitute of the restraints of morality, as well as of the benign influences of Christianity; and from one depth of degradation to a deeper still, they have been sinking, until, among many of the tribes, the last vestiges of humanity almost seem to be merging into an allied proximity with the wild beasts of the forest.

The most prominent characteristic, or trait, in the African character generally, is unbounded selfishness—a principle which it must be admitted, is not confined to heathen countries; but which, in its operation among the aborigines of Africa, pays no respect to the rules of decency and propriety, to the principles of justice, the rights of individuals, or even the ties of kindred and friendship. This insatiable selfishness leads to numerous subordinate vices, the practice of which is almost universal. Falsehood, fraud, theft, and duplicity, almost seem to be regarded as redeeming virtues. The man who dares to tell the truth

when he can find a motive for telling a lie, is seldom found among these degraded people; and he who scruples to take advantage of another, when an opportunity offers, is regarded as deficient in an essential qualification to success in business. Intemperance, licentiousness, hatred, envy, jealousy, and revenge, among these people, only require the means or objects of indulgence; and drunkenness, satiety, or death is the only limitation of these unrestrained appetites and passions. In a word, the moral condition of the aborigines of Western Africa presents a sad commentary on the truth and results of the apostacy of our common primogenitor, and clearly shows that, apart from the aid of Divine revelation and Divine grace, man is incapable of self-government.

In energy and activity of mind, they are inferior to most other portions or classes of the human race. In the language of one who well understands the African character: "A few local associations; a limited number of acquaintances among their own people, (all equally ignorant,) some knowledge of raising the bare necessities of life; a few traditionary stories, handed down from father to son, and rehearsed in their social groups, as a pastime, and a superficial knowledge of the superstitions of their forefathers, comprise about the sum total of their stores of knowledge. They saunter through life, conscious that they shall exist hereafter, but strangely indifferent as to the nature or conditions of that existence." And, in reference to the mental imbecility and the indifference to intellectual improvement among these degraded sons and daughters of Ham, I may add, in the language of the same careful and experienced ob-

server, (Rev. J. L. Wilson,) "In whatever point of light we contemplate the African mind, it presents little else than an inextricable maze of ignorance, credulity, and super-

stition, from which it can never be disengaged except by the life-giving and light-imparting influences of Christianity."

Discovery of a Remarkable Country in South Africa.

THE Cape colony is, in its natural features, not unlike the coast region of Barbary. Natal, though without a Nile, corresponds to Egypt, both in situation and in fertility, yielding, like that country, the corn of the temperate zone, and the cotton and sugarcane of the tropical regions. Finally, beyond this habitable belt of country there stretches a great desert, like that of Sahara, separating the littoral region from the hitherto unknown interior. This southern desert is known by the native name of Kalihari, or, as it is spelt in some maps, Kaligari. In some parts it has never yet, so far as is known, been traversed by human foot. In others, a few springs or reservoirs of rain water, scattered at wide distances, enable the natives at certain seasons to find their way through it. The Kalihari, however, does not extend across the entire continent. Beginning on the west coast, near Walwich Bay, it stretches eastward nearly a thousand miles; but there the utter sterility gradually ceases at about four hundred miles from the eastern coast. The breadth of this desert, from north to south, varies from two to four hundred miles.

Near the southern border of the desert, in about the twenty-fifth degree of south latitude, Dr. Livingston, an intelligent and energetic missionary of the London Society, established a station at a place called Kolobeng, a few years ago, with the hope of making it a starting point for the farther progress into the unknown country to the northward. The great obstacle in the way was the desert. A direct passage across it from Kolobeng to the northwest, in which direction the great lake was reported by the natives to lie, was found to be impracticable. A large party of that half-caste and semi-civilized people, the Griquas, with about thirty wagons, twice attempted to penetrate this desert, and were each time compelled by want of water to return. Dr. Livingston, however, believed that it could be possible by taking a circuitous route, to pass round the eastern edge of the desert, and thus, as it were, to "turn" the obstruction which could not be overcome by a direct attack.

In making this attempt he had the good fortune to gain the co-operation of two ex-

perienced travelers, Messrs. Murray and Oswald, who furnished the largest part of the requisite outfit. The whole party, with their wagons and native attendants, left Kolobeng on the 1st of June, 1850. Taking a course, first to the north-east, then to the north, and, finally, when they had passed the desert to the north-west, they at length came upon a "magnificent river" which led them westward to the lake. From Kolobeng to the river they had travelled about 300 miles, and they followed the windings of the stream for an equal distance before reaching the lake; the whole journey of 600 miles occupying about two months. The lake was found to be about seventy miles in length, from east to west, by apparently about half that breadth from north to south. The Zonga River, which flowed from the lake towards the east, varied in width from fifty to a hundred yards. It was traced for 300 hundred miles to the eastward, and found to dwindle gradually as it flows onward, until at length it disappears in a marsh.

The shores of the lake and the banks of the river were found to be inhabited by tribes of fishermen, who called themselves with true barbarian magniloquence, "Bay-eye," meaning emphatically *men*. "Their complexion," says Dr. Livingston, "is darker than that of the Bechuanas; and of three hundred words I collected of their language, only twenty-one bear any resemblance to Sihuana. They paddle along the rivers and lake in canoes, hollowed out of the trunks of single trees, take fish in nets made of a reed which abounds on the banks, and kill hippopotami with harpoons attached to the ropes. We greatly admired," he adds "the frank, manly bearing of these inland sailors."

The explorers were unable to pursue their journey farther to the northward, as they had intended; but, last year, happily, this zealous and indefatigable missionary once more, in company with his former fellow-traveller, Mr. Oswald, set out from Kolobeng, and crossed the Zonga at a point nearly north of that station. From this ford they continued on in the same direction for several days, at first over a parched and desert region, until they reached the

more fertile territories of the chief Sebetuane. This chief had heard of their previous unsuccessful attempts, and evinced a great anxiety to open the way for the travellers, whom he supposed to be English traders. He not only sent men in search of them along the Zonga, but made considerable presents of cattle to different chiefs, with the request that they would render the travellers every assistance. Finally, he came himself, 300 miles southward, to meet them on the southern limits of his territories, and seemed overjoyed when they arrived. He remarked that their cattle had been bitten by the "tsetse," or venomous fly, and would certainly die. "But never mind," he added, "I have plenty, and will give you as many as you need."

Unfortunately, this friendly and intelligent chief, whose favour and assistance would have been of so much advantage to future travellers, was seized with illness, and died a few days after the arrival of the party. His daughter, who succeeded him in the chieftainship, evinced an equally good disposition; but being in child-bed at a distant town, she could do no more than send the chief next to herself in authority to protect the travellers. The latter had now full liberty to proceed wherever they wished to go. Finding that they could not then take the wagons any further on, they pursued their journey on horseback about a hundred miles towards the northeast, until they came, in latitude seventeen degrees twenty-eight minutes south, to a great river, called variously the Sesheke or Barotse, and reputed to be the largest in that part of the country. They learned from the natives that, at "a month's distance" farther down, this river was joined by a large affluent, and that the united stream was then known as the Zambesa or Zambesi. This river, they were informed, had recently been ascended by light-coloured and straight-haired traders, who purchased boys and young men for slaves, giving muskets, cloth, and other merchandise in exchange. There can be no doubt that this river is the well-known Zambese, the principal stream of Western Africa, flowing into the sea at Quillimane.

At the point where the travellers reached the Sesheke, which must have been at least 800 miles from the sea, it was from 300 to 500 feet in breadth, and of "considerable depth." The exact depth of this river was apparently not ascertained; but a smaller stream, found in its vicinity, the "Chobe," was sounded, and found

to have "a regular depth of fifteen feet on the side to which the water swung, and of twelve feet on the calm side."

The Sesheke had been ascended by some natives of the Makolo tribe (Sebetuane's people) for a distance of at least 400 miles, their course being usually to the northward, or, as they expressed it, "the sun rose upon one cheek, and set upon the other." But some, in drawing "maps" for the travellers, gave it a little westing. It is stated to abound in alligators and hippopotami. Above the town of Sesheke, a series of rapids obliged the boatmen to drag the canoes for some distance along the shore; while, at about eight miles below that town, a large waterfall was reported to exist, the spray and noise of which had gained for it the expressive name of "Mosi-oatunya," or, the "smoke-sounding." The mist ascending from this cataract was said to be visible ten miles off. At these falls the river is narrowed between rocks and hills, but immediately below the channel broadens again.

The most interesting part of Dr. Livingston's narrative is his description of the singular region which the explorers had now traversed, for the first time, on their journey from the Zonga to the Zambese. According to this description, the vast territory in the interior of South Africa now occupied by the people of the late chief Sebetuane, is one of the most extraordinary countries on the face of the globe. Nothing like it exists, as far as our knowledge extends, in any other part of the world. An immense plateau, elevated far above the sea, stretches for hundreds of miles in "a dead level," not interrupted by the smallest hillock. Through this immense plain, many wide and deep rivers, flowing from the north-west, roll large volumes of water towards the south and the east. The land to a great distance on each side of these rivers is in many places saturated with water, forming extensive swamps or bogs, through which, as the travellers found, oxen could not pass. The higher lands, on which the inhabitants build their towns, plant their crops, and pasture their cattle, are elevated but a few feet above the surrounding level. The rivers overflow their banks annually, and the waters spread over all but these elevated tracks, creating, as in the inundations of Egypt, a vast lake, in the midst of which the inhabited portions of land appear like islands.

"The numerous branches given off by each of the rivers," says Dr. Livingston, "and the annual overflow of the country,

explain the reports we had previously heard of "linokanaka" (rivers upon rivers) and "large waters" with numerous islands in them. The Chobe must rise at least ten feet in perpendicular height before it can reach the dykes, built for catching fish, situated about a mile from its banks; and the Sesheke must rise fifteen or twenty feet before it overflows its banks; yet Mr. Oswell and I saw unmistakable evidence of that overflow reaching about fifteen miles out.

Yet the soil of this extraordinary region seemed to be fruitful. The inhabitants raised large crops of native corn, sugar cane, sweet potatoes, "earth nuts," and other esculents. In parts not under cultivation, the country was covered with rank, coarse grass; but many large and beautiful trees adorned the landscape, among which the enormous baobab, or adansonia, reared its huge trunk and gigantic arms, making the others appear, by contrast, like bushes below it. The natives were numerous, and seemed to be in no want of food. The Makololo, who are the dominant people, are recent intruders in this part of the country. They formed originally one of those hordes of Mantatees, which about thirty years ago, devastated the country along the northern frontier of the Cape colony. Driven back by the Grikuas, in 1834, they retreated towards the north, and, after many wanderings, found their way to the banks of the Sesheke, where they at last established themselves, subduing, but not exterminating, the former possessors. These conquerors speak the Sichuana tongue, the same that

is spoken by the tribes in the neighbourhood of the Cape colony, among whom Dr. Livingston and other English missionaries have been for many years resident. "The providence of God," exclaims the zealous doctor, "has prepared the way for us; for wherever we went, we found the Sichuana—into which the Bible is nearly all translated—in common use." It is "the court language" of the interior.

The indigenous tribes are a race of darker complexion than the Makololo, and speak dialects which, though radically of the same stock with the Sichuana, differ yet so widely from it as not to be intelligible to those who speak only the latter tongue. These black aborigines seem to be in many respects superior to the conquering race. "The Barotse," we are told, "are very ingenious in basket making and wood work generally. The Banyeti are excellent smiths, making ox and sheep bells, spears, knives, needles and hoes of superior workmanship. Iron abounds in this country, and of excellent quality—they extract it from the ore; and they are famed as canoe builders. Abundance of a fine, light, but strong wood, called *molompi*, enables them to excel in this branch of industry. Other tribes are famed for their skill in pottery. Their country yields abundance of native corn, &c.; and though their upper extremities and chests are largely developed, they seem never to have been much addicted to war. They seem always to have trusted to the defences which their deep reedy rivers afford.—*Tait's Magazine*, Edinburgh.

Method of making Palm Oil.

PALM OIL is procured only from Africa, and is the product of the majestic palm tree. The manner of making it is as follows: A square pit is formed in the ground, something similar to tan-pits in this country, and this square place is filled with palm nuts, which are taken down ripe from the trees, and the females trample the oil out in the sun with their feet. They continue trampling until the nut and the oil form one mass. They then extract the oil by allowing water to run into this place, and take it all up with the palm

of the hand, scraping it into a calabash. In this tedious and difficult process, an immense quantity is lost by its running into the ground. There is also a great deal left attached to the nut. The oil is obtained from the surface of the nut, and not from the kernel. Yet notwithstanding the waste which must result from this rude process, 19,163 tons of the oil were imported into England in 1847, and it promises to be one of the heaviest articles of traffic in the world.

Trade with Africa.

THE late U. S. Consul to Morocco, Thos. N. Cair, Esq., has published a letter on "African commerce." He says there is no country of which anything is known, that offers such great commercial inducements as Africa. The amount of

the trade he declares would excite wonder if stated, yet through the neglect and indifference of the U. S. Government, very little of it—not so much as we had in 1815—is enjoyed by American merchants. On the other hand, it has been the policy of

the British Government to encourage her people in securing this lucrative trade, and they now enjoy the profits of a large portion of it. Mr. C. further says that Great Britain, taking the hint from the "Ebony

Line" of steamers, projected at Washington, last winter, has contracted for a line to commence running in October next, from one of her ports to the coast of Africa.

Next Expeditions to Liberia.

FROM present indications, we calculate on an unusually large expedition to sail from Baltimore and Norfolk November 1st. We have applications for passage at that time from about three hundred persons, nearly all of whom are free born, principally from Virginia and North Carolina. We have published the day of sailing from Baltimore to be the 1st day of November, (the time for our regular fall expedition;) but as that day will come on Monday—an inconvenient day for sailing—we shall endeavor to get all things ready to get under-

way from that city on the Saturday previous, the 30th October; in which case, we shall expect the vessel to sail from Norfolk on Monday the 1st or Tuesday the 2d November; of which those persons wishing to emigrate will please take notice, and make their arrangements to reach Baltimore or Norfolk in time. Emigrants wishing to embark at Baltimore will report themselves to Dr. James Hall, Colonization Office, Exchange Building. Those who wish to sail from Norfolk will report to Rev. William H. Starr of that city.

We also contemplate sending a vessel from Wilmington, N. C., about the 1st of November.—See 3d page of the cover.

Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1852.

NEW HAMPSHIRE.

By Capt. George Barker :—
Nashua—T. W. Gillis, T. W. Noyes, each \$5, Josph Baldwin, \$3..... 13 00

VERMONT.

Montpelier—Vermont Col. Society, 4th of July collection in Congregational church and society, West Brattleborough, Vt..... 9 00

MASSACHUSETTS

By Capt. George Barker :—
Levell—Wm. A. Burke, 2d payment on account of life membership, \$10, S. W. Stickney, \$3, Mrs. O. M. Whipple, \$5. 18 00
Fall River—Dr. Nathan Durfee, Col. Richard Borden, each \$5. 10 00
Newburyport—From the Ladies' Col. Society, donation, of which sum, \$30 are appropriated to constitute Miss Helen Tracy a life member of the Am. Col. Soc..... 54 00

 82 00

RHODE ISLAND.

By Capt. George Barker :—
Newport—Samuel Engs, \$5, Geo. Bowen, Charles Devens, Edward W. Lawton, each \$2.... 11 00
Bristol—Rev. J. Bristed, Robt. Rodgers, each \$10, Capt. Wm. Fales, \$5..... 25 00

Westerly—Rev. Thos. Vail, \$3, Rowse Babcock, Oliver D. Wells, each \$5..... 13 00
Peace Dale—Rowland Hazard, to constitute himself a life member of the Am. Col. Soc..... 30 00
Kingston—Mrs. Engs..... 1 00

 80 00

CONNECTICUT.

By Rev. John Orcutt :
Greenwich—Miss S. Lewis, Miss S. Mead, A. U. Mead, cash, each \$10, H. Richards, G. Richards, Mrs. Mary C. Mason, Mrs. Huldah Mead, A. Friend, Zenas Mead, each \$5, P. Button, \$3, Robert Mead, L. P. Clark, Isaac Lyon, Jona. A. Close, each \$2, Jabez Mead, Edwd. Mead, Sol. Mead, T. K. Mead, Miss Hannah Mead, Joshua Reynolds, A. Peck, Jared Reynolds, Job Husted, S. M. Brush, J. Peck, J. Brush, each \$1, two friends \$1.50, C. Husted, 50 cts..... 95 00
Derby and Birmingham—George W. Shelton, \$10, in full to constitute himself a life member of the Am. Col. Soc., A. Atwater, \$10, S. M. Colburn, E. D. Beebe, Dea. David Basset, each \$5, C. Atwood, E. N. Shelton, H. Sumers, Sheldon,

Bassett, each \$3, Edward Lewis, W. B. Wooster, Esq., Mrs. Charles De Forest, each \$2, Mrs. Wm. W. Naramore, W. H. Thornton, W. W. Starr, A. Tomlinson, P. Phelps, H. Hotchkiss, J. Griffiths, N. H. Downs, Mrs. R. J. Whitmore, A. Friend, D. Hawkins, F. Hallock, L. Blackman, L. L. Loomer, S. Blackman, E. C. Johnson, I. J. Gilbert, Dea. T. Gilbert, F. Wallace, each \$1, L. De Forrest, \$1.42, W. B. Lewis, cash, H. N. Hawkins, each 50 cts., collection in Rev. J. Guernsey's church, \$8,30	83 22
Enfield—W—w, \$10	10 00
Salisbury—Capt. Scoville, \$3	3 00
Guilford—A. Kimberly, \$4	4 00
West Meriden—Philo Pratt, Esq., J. I. Butler, Howell Merriman, Julius Pratt, each \$10; Hiram Butler, J. S. Brooks, Esq., each \$5, P. J. Clark, O. Snow, each \$3; Elah Camp, \$2; E. E. Boies, J. H. Washburn, each 50 cts.	59 00
Waterbury—Dea. Aaron Benedict, A. Friend, J. P. Elton, Abram Ives, each \$10; G. Kendrick, J. Buckingham, R. W. Cairns, C. B. Merriman, S. M. Buckingham, Miss Susan Bronson, B. H. Morse, Dea. P. W. Carter, each \$5; S. W. H. Hall, \$4; E. Turner, N. B. Platt, W. R. Fitchcock, Rev. S. W. Magill, each \$3; Wm. Lamb, H. Merriman, W. S. Platt, C. M. Platt, Mrs. W. H. Ives, F. G. Kingsbury, Dea. N. Hall, Rev. J. L. Clark, each \$2; J. G. Eaton, E. S. Clark, J. M. Hall, Mrs. Bennett Bronson, J. S. Kingsbury, J. R. Ayres, D. Warner, S. B. Hall, Dr. Platt, R. M. Rand, G. W. Cooke, C. D. Kigsbury, W. L. Smith, Mrs. S. M. Cate, each \$1; R. Lang, cash, each 50 cents; collection in the First Congregational Church, \$17.33; collection in the Second Cong. Church, \$8.92, in full to constitute their Pastor, the Rev. S. W. Magill, a life member of the Am. Col. Soc.	153 25
New Haven—Legacy left the Am. Col. Soc., by the late Capt. Ichabud Smith, of Orange, Conn., by Charles Patterson, Esq., executor	500 00

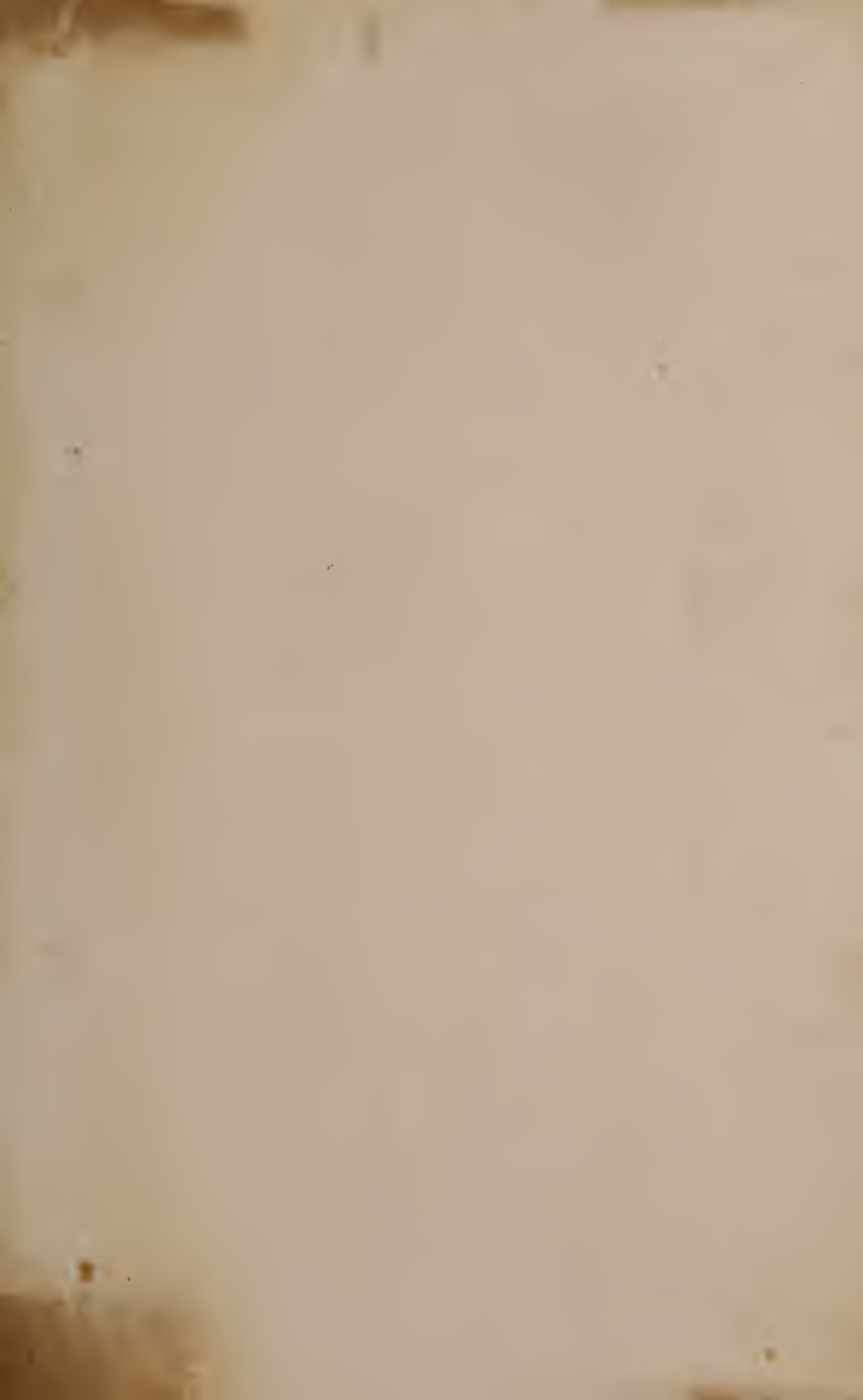
Lisbon—Rev. Levi Nelson	3 00
	910 47
PENNSYLVANIA.	
Philadelphia—From the Pennsylvania Col. Soc., a donation of twenty dwelling houses, erected at Bassa Cove, Liberia, for the reception and accommodation of Emigrants, which houses have been transferred to the Am. Col. Soc., \$1,500; also, a donation of a bond for \$600, given to the Pennsylvania Col. Soc., by the Liberia Steam Saw Mill Company, for a loan made them by that Society, and transferred to the Am. Col. Society	2100 00
MARYLAND.	
Annapolis—Legacy left the American Col. Society by the late Mrs. Elizabeth Maynadier, of Annapolis, Md., by Henry M. Steele, Esq., executor	200 00
VIRGINIA.	
Morgantown—Contribution from the Presbyterian Church, by Rev. James Davis	5 00
OHIO.	
Xenia—A donation from the Greene County Colonization Society, \$17 30 of which is for a balance due for Mrs. Martha Galloway's Certificate of Life Membership of the Am. Col. Soc., by James Gowdy, Esq., Treasurer	100 00
Granville—Sereno Wright, Esq., annual Life subscription for 1852, \$10; Rev. Alvah Sanford, \$5; Solomon N. Sanford, Esq., Prin. F. Acad., \$5; G. B. Johnson, Esq., P. M., \$2; Deacon T. M. Rose, \$2	24 00.
Twinsburgh—Ethan Alling, to constitute himself a Life member of the Am. Col. Soc.	30 00
	154 00
INDIANA.	
Princeton—Mrs. Jane Kell	5 00
ILLINOIS.	
St. Clair County—Fourth of July Collection in "Bethel Baptist Church," by Rev. J. M. Peck, Pastor	10 00
Carlyle—Collection in the Sugar Creek Church, by Rev. James Stafford, Pastor	10 00
	20 00

ARKANSAS	
<i>Point Chicot</i> —H. F. Walworth, Esq.....	500 00
Total Contributions.....	\$3,378 47

FOR REPOSITORY.

MAINE.—By Capt. George Barker: <i>Hallowell</i> —S. Gordon, to May, 1853, \$1. <i>Bangor</i> —J. S. Wheelright, Walter Brown, Wm. H. Mills, Timothy Crosby, Wm. Brown, E. Paulk, Albert Dole, Edmund Dole, E. Valentine, J. C. Stevens, David Morsman, John Godfrey, Eben Coe, James McClure, Charles Haywood, John True, J. M. Bragg, Amos Jones, Edwin Godfrey, Wm. Galloup, E. A. Upton, Albert Kimball, Thos. Griffin, Francis Roberts, each \$1 to August, 1853.....		25 00
NEW HAMPSHIRE.—By Captain George Barker: <i>Nashua</i> —M. A. Herrick, to June, 1857, \$3; W. Merrill, to June, 1857, \$1; D. Abbott, to June, 1861, \$5; Ziba Gay, to Oct. 1857, \$2; James Hartshorn, to September, 1853, \$2; J. Kendrick, \$1, for 1852; J. A. Baldwin, to Sept., 1855, \$1; Franklin Munro, to Aug. 1855, \$3.....		18 00
MASSACHUSETTS.—By Capt. G. Barker: <i>Medfield</i> —Rob't Roberts, Abijah Crane, John Turner, and John W. Adams, each \$1, to September, 1853, by J. Mason, esq., \$4. <i>Fall River</i> —Deacon Crane, to Aug., 1853, \$1. <i>Lowell</i> —B. F. French, F. G. H. Corliss, James G. Carney, G. W. Carlton, each \$1 for 1852, \$4. <i>Concord</i> —Elisha Tolman, for 1851, \$1. <i>Auburn</i> —Benjamin Wiser, for 1851, \$1. <i>Leominster</i> —Augustus Morse, for 1850, and 1851, \$2; J. W. Willard, Gardner Morse, each \$1, to September, 1853, \$4. <i>Raynham</i> —Rev. R. Carver, to Sept., 1853, \$1. <i>Boyleston</i> —Rev. Wm. H. Sanford, to September, 1853, \$1. <i>South Reading</i> , Rev. A. Emerson, to Sept., 1853, \$1.....		18 00
RHODE ISLAND.—By G. Barker: <i>Providence</i> —Rev. Prof. Dunn, to Aug., 1857, \$5. <i>New Port</i> —Deacon Hammett, to Aug. 53,		
\$1. W. A. Clarke, Miss H. Clarke, each \$1 for 1853, \$3. <i>Bristol</i> —Moses B. Wood, \$3, to August, 1855; William B. Spooner, \$1, to July, 1853; Dea. B. Wyatt, \$1, to Jan. 1855; Martin Bennett to January, 1854, \$1. <i>Westerly</i> —J. and P. Noyes, to Aug., 1853, \$1. <i>Peace Dale</i> —Samuel Rodman, to August, 1857, \$5. <i>Wakefield</i> —Sylvester Robinson, to Aug. 1854, \$2.....		22 00
CONNECTICUT.—By Rev. J. Orcutt: <i>Waterbury</i> —J. G. Easton, L. L. Trumbull, William R. Hitchcock, each \$1, to June, 1853; E. S. Clark, C. C. Post, L. L. Stevens, each \$1, to September, 1853. <i>Greenwich</i> , Zenas Mead, for 1852, \$1; <i>Colchester</i> —David Foote, esq., for 1851, 1852, \$2.....		9 00
NEW YORK.— <i>Binghamton</i> —Miss M. A. Harper, to January, 1858.....		5 00
PENNSYLVANIA.— <i>Johnstown</i> —H. Kratzer, esq., for 1852.....		1 00
MARYLAND.— <i>Annapolis</i> , Dr. J. Ridout, to Jan. 1, 1853.....		10 00
VIRGINIA.— <i>Pedlar Mills</i> , Miss Kitty T. Minor, for 1851, \$1; <i>Raccoon Fvrd.</i> —Mrs. Mary F. Briggs, \$1 to March, 1851; W. Somerville, \$1, to March, 1851, \$2. <i>Horse Pasture</i> —W. F. Mills, to August, 1853, \$1..		4 00
NORTH CAROLINA.— <i>Yanceyville</i> —James Mebane, esq., to Sept. 1855, \$3. <i>Newbern</i> —I. Rue, James Sparrow, Lewis Williams, Edward Brown, each \$1, to September, 1853, by Mingo Croom, \$4. <i>Franklin</i> —Rev. J. E. McPherson, \$2, to July, 1853. <i>Shooting Creek</i> —Rev. W. S. Moore, to Sept., 1853, \$1..		10 00
GEORGIA.— <i>Milledgeville</i> —Mrs. C. S. Daggett, to September, 1853, \$1.....		1 00
KENTUCKY.— <i>Midway</i> —James M. Davis, to September, 1853....		1 00
ILLINOIS.— <i>Princton, Bureau co.</i> —Rev. A. B. Church, \$1, to June, 1853.....		1 00
Total Repository.....		125 00
Total Contributions.....		3,378 47
Total Legacies.....		700 00
Aggregate Amount.....		\$4,203 47





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