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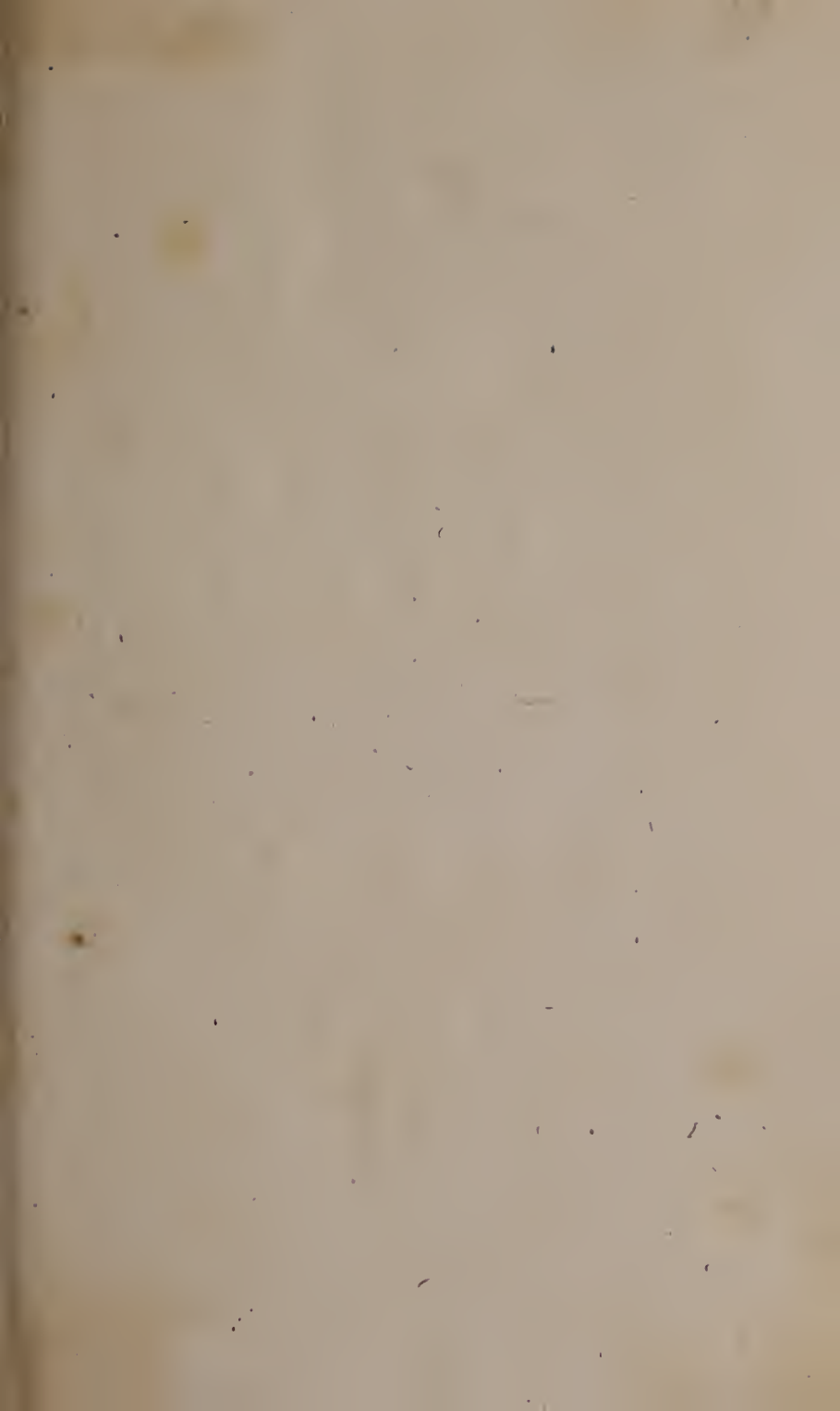
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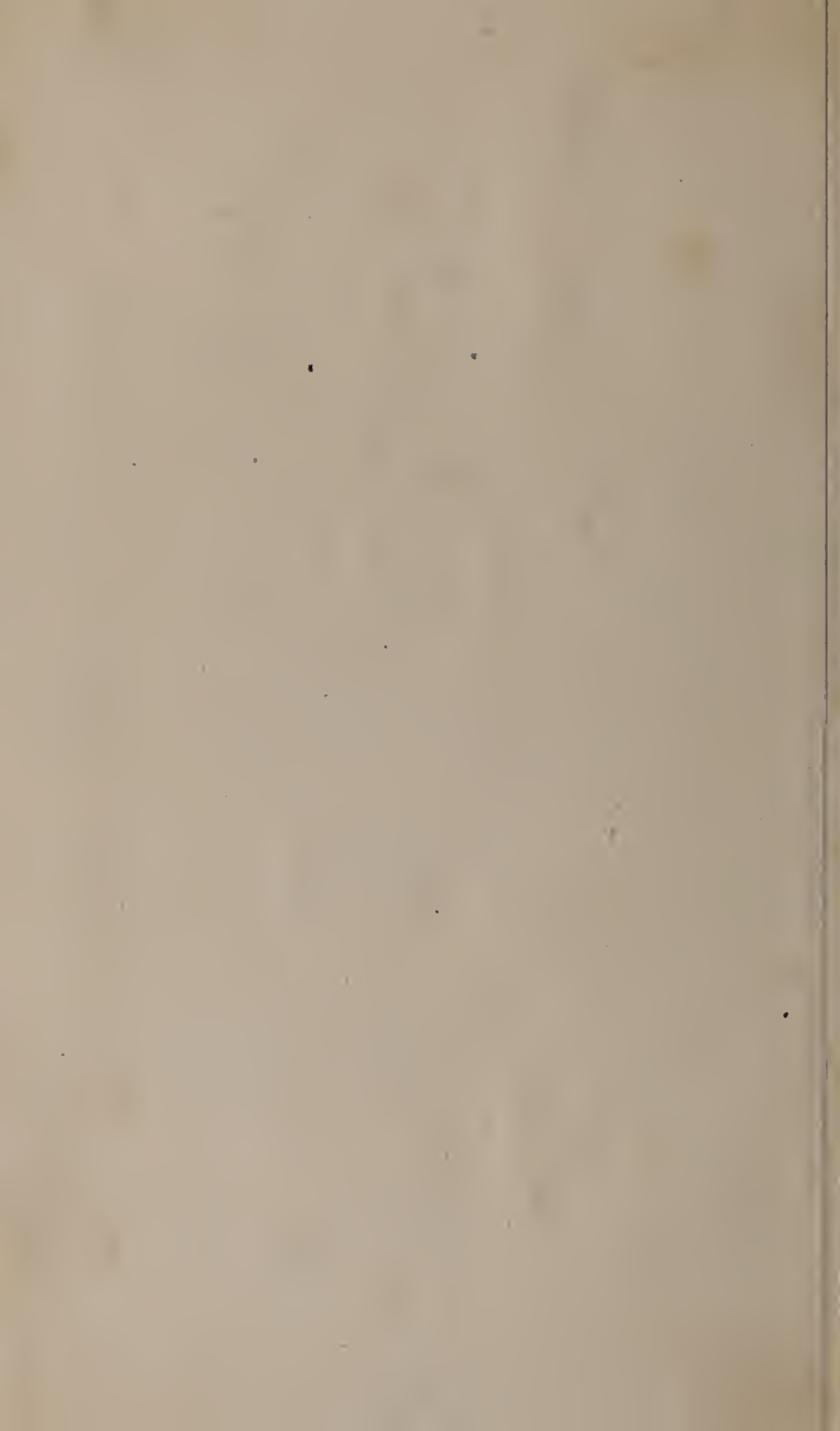
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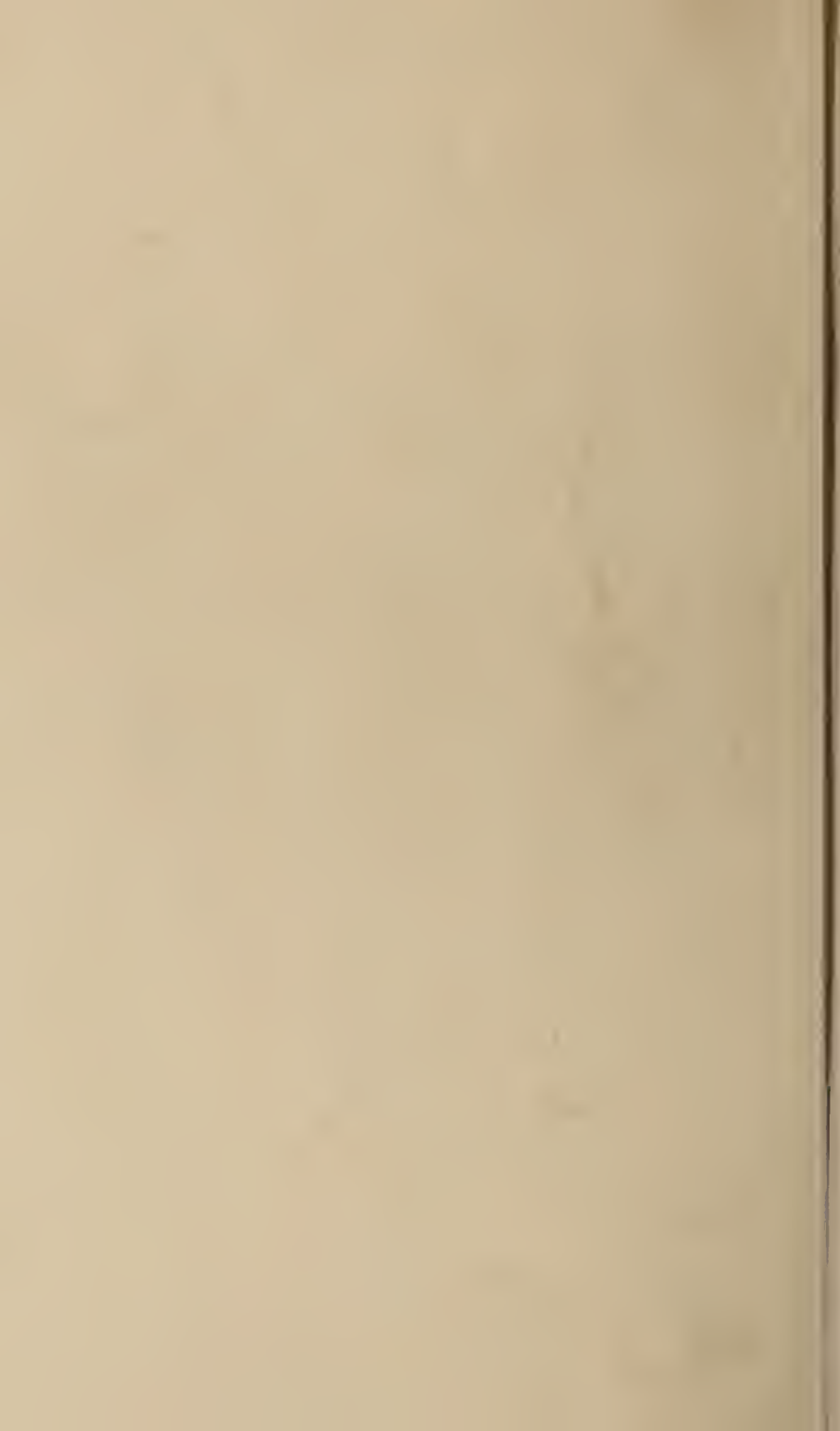
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VOL. XXXIV—1858

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THE
AFRICAN REPOSITORY.

VOL. XXXIV.] WASHINGTON, DECEMBER, 1858.

[No. 12.]

The Cause.

CHRISTIAN BENEVOLENCE operates for good in all directions and without limit. The Fathers of the American Colonization Society confided in their scheme as one of a sure and mighty growth of beneficence to the African race. They saw that its policy must develop great power undisturbed, because controlling by a persuasive energy the reason, the affections and the wills of men. Against such policy and such power there can be no argument and no law. Those who love darkness may stumble on in their darkness, but can never extinguish the light which a well established Republic of colored men on the African coast must shed upon the prospect and destiny of their race. Liberia may be pronounced a failure by those who desire it to be so, and the weak or ignorant may believe their testimony; but the contrary is the truth, and not its failure but success has roused an evil, not dangerous, opposition into life. True

we regret that a Senator from South Carolina should unite with the Edinburgh Review in casting reproaches upon Liberia without evidence of her guilt, and against clear evidence of her innocency, because ~~she~~ and ~~her~~ should be found in bright ~~places~~ should be found in high places; and we cannot withhold some compassion from those contending with Truth, a foe that never knew defeat. Decorum demands that those who presume to treat the illustrious men who founded Liberia with contempt, should previously have won superiority for themselves, nor ignobly assume to tarnish the honors which all award to CLAY, and HARPER, to CARROLL, MADISON and MARSHALL.

We are too well acquainted with the British and Foreign Anti-Slavery Party to expect from it fairness or justice towards the American Colonization Society, but it is difficult to excuse in a distinguished American citizen ignorance of its history, or a disposition to impeach its char-

acter and disparage the great work in which it is engaged. Young and weak as is the Republic of Liberia, her President and citizens are fully competent to defend, publicly, her reputation; and clad, as we believe she is, in the panoply of Truth, and chosen and protected by God himself, no weapon formed against her shall prosper.

The great work already accomplished by the American Colonization Society, should animate the minds of all its friends to extend their views and its operations. In the Republic of Liberia are the elements of a mighty growth and

We may hope ~~in a~~ time approaches when our General Government will see the powerful agency embodied in Liberia for the suppression of the African Slave Trade, and the opening of wide districts of Africa to American commerce and the benefits of Christian civilization; that she will lead the way in the exploration of the countries east of that Republic and throughout the great valley of the Niger. The presence of our squadron on the African coast affords peculiar facilities for this; and Liberia can readily supply intelligent men inured to the African climate, and acquainted with the peculiarities of the native Africans, to co-operate in any enterprise of our Government for these great objects. The consequences

of a thorough exploration of the Niger, and the unknown regions between that river and the eastern boundary of Liberia, must largely contribute to the interests of that Republic, to American commerce, to the abolition of the traffic in slaves, and to the introduction of Christian missionaries and civilization.

England is justly impressed with the value of the rapidly increasing commerce of Africa, and disposed to encourage measures for ascertaining her resources, encouraging her agriculture, and securing her commerce.

Doubtless, our free colored people are beginning seriously to consider that emigration to Liberia, or some part of America, promises them advantages superior to those in any scheme which was ever presented to their thoughts; that it will secure to them and their posterity, social and political equality, freedom and independence on a soil adapted to the precious productions of the Tropics, and which cannot fail, under skillful and industrious cultivation, to enrich its proprietors. They learn from authentic sources that large districts of Liberia, still larger beyond it, and vast tracts of Yoruba and the valley of the Niger, lie waste, inviting them to build their homes there, and cover them with the harvests, the flocks and herds of a Christian people.

The friends of the American Co-

lization Society may well hesitate to favor any scheme of emigration tending to weaken attachment to Liberia, or retard her growth; while the multiplication of her African relations, the extension of her territory and institutions along the coast and in the interior, her vigorous co-operation in plans and enterprises of good, not for herself alone, but for the African race, must open to her new resources and add to her ability and reputation. We should be disinclined to any movement that must throw a shade upon her prospects, but rejoice in such as will contribute to her strength, usefulness, and honor.

Could the Government of the United States be induced to appoint a Consul General, Commissioner, or Commercial Agent, with instructions and authority to visit all parts of the African Coast, from Sierra Leone to the Gaboon or to Angola, ascertain the exact nature of the country and the character and disposition of the native tribes; the agricultural and commercial resources of the various parts; to negotiate treaties of amity and commerce, as well as for the suppression of the Slave Trade, with the native chiefs and kings; and more, should Congress appropriate the means and direct an exploration of the Niger, and the visit of an authorized agent to the great States of Central Africa, we might look for the information so desirable and

necessary to decide the policy and enlighten the course of this Society.

Of one thing we are sure, that we cannot elevate our conceptions, or cherish purposes and hopes too high, of the final results of African Colonization; that all the friends of this Society should view distrust, reproach, objections and opposition, but as so much dust in the path of their progress; that the best and deepest principles of Humanity, and the eternal truths of Religion, are their allies; that occasional reverses and misfortunes sink quickly out of sight, beneath the grandeur of their object; that for the accomplishment of this object the means are legitimate and efficient, sanctioned by the spirit of our institutions and Divine Providence; that their future influence must embrace beneficially the entire African race, so that the glorious confederacy of these United States may find a fair resemblance in the future moral and political condition of Africa.

Let unbelievers in Christianity and the immortality of the soul, cherish no hopes for the improvement of the African race, and confine their thoughts to the material interests of the moment; but those who live for Eternity, must discern in one human soul a magnificence surpassing the visible creation and a value beyond all its perishable treasures. They will feel the force of the words of an Apostle,—“Beloved, if God so loved us we ought also to love one an-

other," and deeming the spiritual the chief interest of our nature, seek to exalt the character and destiny of mankind; imitating Him, the Great Redeemer of the world, who taught the blessedness of doing good, and that the most destitute and miserable have the strongest claims to our charity, seek to rear up from the ruins and rubbish of the rudest and most neglected natures temples of everlasting beauty to His praise.

What, in the brief period of thirty years, to nine-tenths of the men of this generation, will be abundant harvests, the profits of trade, or hoarded treasures; what politics, debates, or agitating elections, all the excitements and controversies of human society, viewed separately from those moral aspects and benefits which alone impart to them interest in high-

er worlds? When our last sun shall approach his setting, or his light be hid from us forever, whether we have occupied private stations or stood in the high places of the State, of vital and eternal importance will be the question, Have we sought to fulfil the royal law according to the Scriptures, to do the greatest good in our power to the greatest number of the human race?

To cherish that benevolence which sends its vital current to future ages; to leave enduring monuments of beneficence behind us; to bestow upon Africa and her children the blessings of civilization, good government and Christianity, are ends truly sublime, worthy not only of the best endeavors of this Society, but of the Government and people of the United States.

[For the African Repository.]

Yoruba.

THE interesting and important information given, and the splendid plans suggested, by the very able and excellent missionary, the Rev. T. J. BOWEN, have attracted attention very extensively, both among white and colored men—as well they might. It is to be hoped that they will lead to more extensive and efficient missionary operations, and to commercial enterprises, adapted to promote civilization.

“Still, it is evident that many are entertaining expectations and laying plans, which Mr. Bowen’s statements by no means warrant. There may be no over-estimate of the opportunities for doing and getting good;

but there are great mistakes as to the way in which it can be done. The work seems to have been commenced in the right way, and to be going on well now. Probably, any attempt on a different system would only do mischief, and end in defeat. The present agents are,

1. Natives of that country, who, having been rescued from slave traders, educated in various degrees, and converted to Christianity, have returned to their native soil, and settled among their own relatives and other countrymen. Of these, there are several thousands at Abeokuta, which, though not in Yoruba, is so near its border as to exert

a beneficial influence in that country. These returned natives have not established a separate government of their own, but are merely a part of the community which they found existing on their return; and in which, numerous as they are, they form a decided minority.

2. Missionaries, of the Church of England, of the English Wesleyans, and Southern American Baptists. Some of the first two classes are educated natives; the Rev. Samuel Crowther, for instance, of the Church Missionary Society, whose education was completed in England, and who baptised the first convert in Yoruba, who was his own mother.

3. Merchants, or their agents, mostly, if not wholly, English, have done much, especially since the capture of Lagos, to encourage the production of cotton and some other articles of commerce. These men do not themselves engage in agricultural labor, either personally or by hiring, or even by owning slaves. They merely increase the inducements for such labor by opening a market for its productions, and increase its facilities, by furnishing tools, seeds, and other means for its successful prosecution. They can command any amount of capital, that they can advantageously use; and those who furnish it, are able to wait as long as may be necessary, for profitable returns.

What can Americans, of any color, do in this work?

We can contribute very little to the first class of workers. We have very few educated Christian Yorubans to send home. We have doubtless many descendants of Yorubans; but they are ignorant of the language, and would have none of the peculiar advantages of natives, returning to the land of their birth, and uniting with their relatives and those who knew them in youth. They would

have only the advantages of color, and of whatever constitutional fitness for the climate they may have inherited from their ancestors.

We have men and women, white and colored, who might be good missionaries, and who ought, by all means, to go out under the patronage and direction of some Missionary Society, and when there, devote themselves to their missionary work, taking care not to entangle themselves with any secular concern. Missions sometimes find secular entanglements unavoidable; but the best missions always regard them as misfortunes and impediments, and shake them off as soon and as thoroughly as possible; for, while so entangled, their spiritual success is very small.

American merchants are busy in all that region, and long have been. Those engaged in that trade are very sharp-sighted men, and very sure to see every chance for profitable business, and to avail themselves of it. A business enterprise in that region, from which they stand aloof, is to be distrusted, as they probably see reasons why it must fail. If Mr. Bowen's information renders it possible to form new combinations, or enter on new modes of operating, with reasonable prospects of success, they will avail themselves of it. What demand for the aid of colored men may arise from this source, or what opportunity for them to do good or get good, it is impossible yet to predict. There has been talk of a large commercial company. If one should be formed, it would probably give employment to a number of persons, in whom the directors of the company should have confidence. If English companies do not sufficiently occupy the ground, such an American company seems desirable, and may be successful. Its object, however, will

be, like that of the English, to make money; and it will want no more emigrants than it can profitably employ; and it will waste nothing on any philanthropy which does not promise a profitable return.

To the plan which has been suggested by a writer in the *Christian Intelligencer*, and is indefinitely entertained by some others, of selecting some part of Yoruba as the site of a colony, which shall be the germ of an "Africo-American Nationality," the "commencement of a glorious Christian Republic," there are many serious objections, some of which it may be well briefly to indicate.

There is the difficulty of getting there; not insuperable for a missionary, or a merchant, but seriously great for the materials of a colony. Yoruba is an inland country, eighty miles from the sea, and where it touches the Niger, four or five hundred miles from its mouth, through the most pestilential delta, probably, in the world. The writer's "hundred thousand Americans, set down there in a day," by that route, would be "down" with the fever, too flat to eat any thing. To avoid this, they must land somewhere on the Slave Coast, under the guns of a British fort. Lagos is their best landing place. They must travel twenty or thirty miles through a country as unhealthy as any part of Liberia, before they reach a region as healthy as Liberia is twenty miles from the coast. At fifty-six miles from Lagos, they reach Abbeokuta, and about twenty-five miles farther brings them to Yoruba. For a colony, with all the means and appliances for colonizing, this will be found "a hard road to travel;" to say nothing of the danger on the way from marauding parties from Benin on the east, or Dahomey on the west, or numerous and nameless

tribes, no one knows where. The fear of British power, always present at Lagos, might be some check on plunderers; but it is uncertain how far the British would undertake to protect successive detachments of colonists and their effects.

When once in Yoruba, the colonists would find land enough, on which they would probably be allowed to settle, subject to the existing government of the locality; or they might, according to African usage, take possession of any unoccupied spot, and defend themselves as they can. There is no evidence that any tribe or people would give or sell them a tract of land, on which to establish a self-governing, independent colony; or that, if one tribe should grant them such a title, other tribes would recognize it as valid. The native Africans know nothing of our system of conveyancing. The only title which they recognize is occupancy, with the ability to drive off intruders. In respect to land,

"The good old rule sufficeth them—

The plain and simple plan,

That they shall take, who have the power,

And they shall keep, who can."

Conveying a perpetual right to a tract within specified boundaries by deed, and then respecting that right, is what they do not understand till they have been taught, and commonly, by several severe castigations, inflicted on themselves, or on other transgressors under their observation. Mr. Bowen says: "Every man has his own farm, but there is no property in land. When a farm is abandoned, it becomes common property; that is, any one who chooses may plant it."

The writer in the *Intelligencer* says: "You may set a hundred thousand Americans down there in a day, and the vast towns and

markets of Yoruba will supply them all with food for a year. A single one of those large towns could feed ten thousand of the new-comers." These statements seem rather large; but after all due allowance, they show that any number of colonists likely to go from this country, would be too few to defend themselves against these populous tribes as an independent community, or to exert any considerable influence upon them as subjects. They would be completely in the power of the overwhelming native majority. They would be involved in all the wars of the tribe; and whether as independent colonists or members of some tribe, if taken prisoners, would be made slaves, and be liable to be sold to foreign traders; for Yoruba is a slave-holding and a slave-trading country. Colonizing there, in our sense of the word, is out of the question.

A "Civilization Society" has been suggested; but it is not easy to see what such a Society would advantageously attempt. That part of the

work of civilizing which is to be done by schools, can best be managed by missionaries and Missionary Societies, as all experience proves. That part which relates to the increase and better direction of productive labor, can best be promoted by commercial men or companies, such as are now engaged in it. Such men or companies will be sure to push on that part of the work, as fast as it can be made to "pay,"—and no human power can push it any faster; for men will not learn and practice new forms of labor, without some intelligible inducement.

The means of improving Yoruba, then, are missions and commerce. In the first, some Americans are already engaged, and more, of suitable character and qualifications, should join them. In the second, commercial men are engaged, mostly if not wholly English. Americans will engage in it, if they can make it commercially profitable. If not, their engaging in it would be useless.

[For the African Repository.]

Legal Decisions in Virginia.

A decision in Virginia, alluded to in the Repository for November, p. 350, appears to me not to be generally understood. According to the mere abstract of the decision, which is all that I have seen, it does not prohibit emancipation by will, either with or without the purpose of Colonization. The Court only decided that a bequest to a slave, of a choice between freedom and emigration on the one hand and the continuance of his present condition on the other, is void; because the slave, while a slave, is incapable by law of having a right of choice. The bequest is void, because it gives what

the legatee, at the time when it must take effect, if ever, is incapable of receiving. This appears to me to be an unavoidable inference from the legal disabilities of slaves, if my idea of those disabilities is correct.

But it does not follow, that a bequest of *freedom itself* would be void. Such a bequest, I am aware, would be void in some States, but for reasons altogether different from those which governed the Virginia case. Many such bequests have certainly been made in Virginia, and have been considered valid.

A bequest of freedom may, I presume, like any other bequest, be

declined by the legatee. Being made a freeman by the bequest, he would not be legally incapable of choosing; and if he should choose to resume his former condition, there could be no great difficulty in enabling him to do it.

The bequest of freedom might be accompanied with a bequest of the pecuniary means of emigration to Liberia, or to Ohio, or without specifying the place; payable only in case of actual emigration. This bequest of means would not be a bequest to a slave, but to a freeman, who is capable of choosing whether he will emigrate or not; and this should be made to appear, by proper phraseology, in the will; or the means may be bequeathed to some other person, in trust for that purpose. Or a master may bequeath his slave, with or without pecuniary means, to a certain person or body corporate *in trust*, that the said

trustee shall, within a specified time, cause said slave to be settled, as directed in the will, in Liberia. In such a case, if the slave should be unwilling to emigrate, the trustee would doubtless decline the trust, and the bequest would fail. A question might be raised, whether the Colonization Society, being restricted by its charter to the colonizing of "*free* people of color," could accept such a trust; but beyond all question, it may aid trustees in executing such trusts, whenever it can, by so doing, promote the object specified in its charter.

I do not see, therefore, that this decision need defeat the wishes of any master, still living, and "of sound and disposing mind and memory," who desires to settle his slaves in Liberia. It only changes the form of his will.

J. T.

Departure of the Mary C. Stevens on her Fourth Voyage.

THIS was announced last month. In August we noticed the rising spirit of colonization among the colored people of Cambridge, Mass., and the circular published by a company there, styling themselves the CAMBRIDGE LIBERIAN EMIGRANT ASSOCIATION. Of the fifty-one emigrants that sailed for Liberia about the first of last month, from Baltimore, twenty were of this Association—Enoch Lewis, its President, and his family, being of the number. According to the Boston Courier, the Association originally consisted of one hundred and fifty persons, intending to sail at this time, but

most of them are not quite ready for the expedition. Those who remain will maintain their organization—represented as with a constitution and complete—in reference to the future movement contemplated by them. The Courier further states:

"They are very worthy people, esteemed by the citizens of Cambridge and others, conversant with their characters, and there can be no doubt that their prospects in the new land of their adoption are most excellent. They go in good spirits, hopeful and ambitious, and carry with them the best and kindest wishes for their future prosperity and happiness.

"The occupation of this company in Liberia will be agriculture, for

which that fruitful country affords such abundant means of success. The settlement they propose to make will be on St. Paul's river, some fifteen or twenty miles from the coast. The Colonization Society provides for their passage and furnishes them with everything necessary for the voyage to Liberia; other friends have supplied such tools and other necessaries as may be required in their new occupation.

"Each emigrant also is to receive from the Society a grant of five acres of land, and every married couple ten acres, on condition of their occupation, and that two acres shall be cleared in two years; at the expiration of which period a deed in fee will be given. Necessary food and houses to live in, rent free for the space of six months, will also be furnished from the same source. The whole arrangement is extremely liberal on the part of the Colonization Society, and everything seems to have been forethought and done to secure the comfort of the emigrants, and to give them a good start, and every caution equally exercised to make the final success of the individuals composing this interesting expedition dependent upon their own good conduct and honest industry."

The Rev. JOHN ORCUTT, Traveling Secretary of the Society, in a note to the *Courier*, observes:

"The Massachusetts emigrants are mostly from Cambridge, where they were born, and have lived all their days in full possession of the amount of freedom and social standing usually granted to colored people in New England; but not satisfied with their position and prospects here, they seek a country which offers them liberty and equality, more *practical* and *desirable* than they have yet found, or ever hope to

find, in the land of their birth. After struggling for half a century, as some of them have, with the crushing disabilities of caste, their language is, 'We have been encouraged to expect a different state of things for twenty years, but we see no change for the better. We have been made a mere hobbyhorse for politicians to ride,' or as expressed by another of them—'We have been nothing but a bone for the abolitionists to pick.' Such sentiments are not confined to these Cambridge emigrants. The feeling among colored people is *extensive* and *strong*, and every day becoming more so."

A public meeting was held on the evening of October 28, in Central Church, Winter Street, Boston, where Wm. Ropes, Esq., President of the Massachusetts Colonization Society, presided. The Divine blessing was invoked by the Rev. John Orcutt, one of the Secretaries of the American Colonization Society, and the object of the meeting fully explained by the Rev. Joseph Tracy, Secretary of the Massachusetts Auxiliary Colonization Society. Mr. Tracy said:

"The movement on the part of these emigrants was entirely voluntary, and the assistance of the Massachusetts Colonization Society, and of the Government of Liberia, was conditional and gratuitous. Thus these free men were going forth to plant an influence from Massachusetts in the rising Republic."

"The Hon. Emory Washburn gave an account of his connection with this movement and how far he had aided its consummation. These men had given their reasons why they would wish to leave the comforts and advantages of Massachusetts for

the untried life of Liberia, and chief among these was the desire to pass out of a fixed and permanent State to become wholly free, and if possible to rise to such positions as the providence of God should open and to which self-respect should impel them. The reasons for choosing Liberia was the flourishing condition of the young Republic, the perfect freedom of its constitution, the impartiality and justice of its laws, and the glorious hopes it held out to the race for the establishment of a power for good, an influence for happiness and peace, on the darkened, blood-stained shores of enslaved Africa. With such motives, such aims, such aspirations, he could but bid the voyagers God speed.

"Similar addresses were made by Dr. Thompson, of Charlestown, the Rev. Dr. Gannett, of Boston, and others, and the deepest interest manifested in the movements of the band of Massachusetts adventurers. The meeting was small; probably less than one hundred persons were present, of whom one-third were those of color, but an earnest spirit characterized it, and the speakers felt as they declared, that such a meeting was a proud era for Boston and Massachusetts, and that the feebleness and straitness of the present was but the harbinger of the coming strength and extension of the future, 'when Ethiopia shall stretch out her hands unto God.'"

We have said thus much of this company of Massachusetts emigrants, because we hope they will be found the pioneers to great numbers from the New England and Middle States. Hitherto the largest number of emigrants have been from the South, and none have been more worthy of the patronage of this Society. If in many instances they have lacked knowledge of letters, their habits of agricultural labor have fitted them to open a new country and to give themselves quietly and earnestly to the cultivation of the soil. They have kept their children at school, and rejoiced to behold a generation rising around them with knowledge and advantages for usefulness superior to their own. Doubtless, many colored men from the North, who have improved opportunities for education, cherishing the right spirit, will prove a rich acquisition to Liberia. But they may be well satisfied if they accomplish as much good and acquire as much honor in Liberia, as their brethren from the South.

LIST OF EMIGRANTS BY THE MARY CAROLINE STEVENS,

From Baltimore, Nov. 1, 1858.

No.	Where from.	Age.	Born free or slave.	Remarks.
<i>For Careysburg.</i>				
1	Joseph Peacher.....	45..	Slave.	Bought himself, wife and child.
2	Charlotte Peacher.....	46..	"	
3	Francis Peacher.....	1½..	"	

No.	Where from.	Age.	Born free or slave.	Remarks.
FROM KENTUCKY—Boyle County.				
4	Fortune Butler.....	21..	Slave.	Emancipated by Brooks Butler.
5	Aaron Gates.....	22..	"	
6	Susan Gates.....	24..	"	} Emancipated by J. W. Crawford.
7	Joseph Gates.....	6..	"	
8	Margaret Gates.....	4..	"	
9	Belle Gates.....	3 mos.	"	
FROM PENNSYLVANIA.				
10	Lizzie H. Brown.....	22..	Free.	
11	John Barnard.....	45..	"	
12	Catharine Deemer.....	60..	"	
FROM NORTH CAROLINA.				
13	Henry Bryan.....	36..	Slave.	} Emancipated by the will of James L. Bryan.
14	Henrietta Bryan.....	13..	"	
15	Cerena Bryan.....	31..	"	
16	Frederick Bryan.....	9..	"	
17	William Bryan.....	6..	"	
18	Henry Bryan.....	2..	"	
19	— Bryan.....	6 mos.	"	
20	Wiley James.....	35..	Free.	
FROM MASSACHUSETTS— Cambridge:—For the St. Paul's River.				
21	Enoch Lewis.....	58..	Free.	
22	Azubah Lewis.....	67..	"	
23	Azenoth Silvester.....	55..	"	
24	James W. Lewis.....	35..	"	
25	Mary Lewis.....	28..	"	
26	Edmund E. Lewis.....	7..	"	
27	Martha Lewis.....	4..	"	
28	James W. Lewis.....	1½..	"	
29	Elizabeth Lewis.....	27..	"	
30	Nathaniel Oliver.....	57..	"	
31	Margaret Oliver.....	52..	"	
32	Mary Fellows.....	21..	"	
(Lowell.)				
33	Levi J. Lewis.....	23..	"	
34	Rosanna J. Lewis.....	29..	"	
35	L. S. A. Lewis.....	3..	"	
(Cambridge.)				
36	L. Anna Bell.....	28..	"	
37	Henry P. B. Bell.....	2..	"	
38	Diana S. Davidson.....	53..	"	
39	J. J. P. Bassett.....	28..	"	
40	Josephine Davidson.....	11..	"	
FROM VIRGINIA—Hano- ver County. For Cape Mount.				
41	Elizabeth Morris.....	55..	Slave.	} Emancipated by the will of Judith King, of Hanover County, Va.
42	Everton Winston.....	18..	"	
43	Samuel Winston.....	16..	"	
44	Mary C. Winston.....	16..	"	

No.	Where from.	Age.	Born free or slave.	Remarks.
FROM MARYLAND— Baltimore. <i>For Cape Palmas.</i>				
45	London Evans.....	57..	Slave.	London Evans, the husband of Violet Evans and father of Florida, Sarah, Harrington, and Anna, bought himself by his own exertions; and the above members of his family he has bought by collecting money for the purpose. There are still eight children, slaves in Georgia. He and his friends are making efforts to buy them, so as to enable them to emigrate to Liberia.
46	Violet Evans.....	50..	"	
47	Florida Evans.....	18..	"	
48	Sarah Evans.....	15..	"	
49	Harrington Evans.....	10..	"	
50	Anna Evans.....	3..	"	
51	McLain Evans.....	1 mo.	"	
52	Henrietta B. Thompson.....	17..	"	
53	C. R. Thompson.....	12..	"	

STORAGE PASSENGERS.—Cain Caldwell, Dr. Moore, Mrs. Moore—returning citizens of Liberia.

CABIN PASSENGERS.—Rev. Mr. Rambo and wife, Rev. Mr. Messenger and wife, Rev. Mr. Hubbard and wife—*Episcopal Missionaries.*

Rev. Mr. Stone and wife—*Missionaries of the Southern Baptist Board to Yoruba.*

Rev. Messrs. White and Miles—*Missionaries to the Mendi Station from the American Missionary Board.*

Rev. Francis Burns, colored, *Methodist Bishop of Liberia.* Miss Kilpatrick, *Teacher at the Methodist Female Mission in Liberia.* Hon. B. V. R. James, and adopted child; Miss Stroble, Mr. Thomas Chester, and Mr. Harris—returning Liberians.

The Rev. John Seys goes out in the Stevens, under authority of the U. S. Government, as Agent for Recaptured Africans on the Coast of Africa. Dr. Laing returns to his medical duties in Liberia, accompanied by his wife.

It has been mentioned that the Rev. John Seys has gone out in the packet ship Mary Caroline Stevens, to superintend the recaptured Africans who were sent home in the Niagara. Mr. Seys thus writes from on board the Stevens:

"Never, perhaps, has such an interesting company of missionaries taken their departure for foreign fields of labor as those going out in this vessel at this time. We have three clergymen of the Protestant Episcopal Church, Rev. Messrs. Rambo, Hubbard, and Messenger, with their brides, all lately married, going to labor in Liberia, within the diocese of which Bishop Payne has the charge. In our company there are also Rev. Messrs. Miles and White, who go to join the Mendi mission near Sierra Leone. These are Presbyterian brethren. Then we have Rev. Mr. Stone and his wife, of the Baptist Board, going away to

Yoruba, Central Africa, to join that flourishing mission in the very heart of that vast field of missionary enterprise. Last, though not least, come those of our own beloved Church; and in this company we have the first colored Bishop ever ordained by the M. E. Church, and the first of African descent ever set apart for the work in Africa in these latter days. Francis Burns went out with me twenty-four years ago, a man of much promise, a licensed local preacher and teacher. I had then charge of the Liberia mission of the M. E. Church, and took much pains and pleasure in giving some little direction to his future course. He has grown up in favor with God and man, was elected Bishop at the session of his Conference last January, in accordance with the action of the General Conference of 1856, providing for that and other special cases, and being

ordained recently in New York, returns in the vessel. And then comes Margaret Kilpatrick, on whom the mantle of the lamented Ann Wilkins has fallen, as she was taken away from us. This devoted sister has spent some years in Liberia already. She returned last year to recruit her health, and now goes back the only *white* person connected with the Methodist missions in that country.

"We have also a noble set of returning Liberians, many of whom I have known for years, and known to esteem. The Rev. B. V. R. James, Judge of the Probate Court, is returning, after a visit to the

United States. His step-daughter, Miss Stroble, is with him, and a little nephew whom he has adopted. Dr. Laing and wife, Dr. Jacob Moore, a young graduate of Bowdoin College; Mr. Chester, going out to establish a paper, the 'Lone Star,' and some others—making up, I think, some twenty cabin passengers.

"I am going for the *seventh* time to the home of the black man. I go now ostensibly to serve the State, not the Church, but the missionary fire kindled in my soul thirty years ago in my native Islands, burns as clearly and as warmly now as then."
—*N. Y. Commercial Advertiser.*

[From the Spirit of Missions.]

Foreign Missions of the Protestant E. Church—Western Africa.

LETTERS FROM BISHOP PAYNE—(CONTINUED.)

Fourth Letter from Bishop PAYNE.

"BRIG OCEAN EAGLE, AT SEA,

"February 4th, 1858.

"*Rev. and Dear Brother* :—Since leaving Cape Palmas, on Christmas Day, I have had the pleasure of sending you two communications, viz: one from Cape Coast Castle, and the other from Corisco Island, about 14th ult.

"Having, during the following week, visited and passed several days with the Missionaries of the American Board in the River Gaboon, you will be interested in some account of that region. The Gaboon River, entering the sea from the east twenty-two miles north of the Equator, is a noble sheet of water, eight miles wide at its mouth, and has this average width eight miles interior, to which distance it is navigable for very large sized vessels. At one point it spreads out as wide as fifteen miles. To the distance above named, its banks are inhabited by four different tribes, in the order in which they are mentioned, namely,

—*Mpongwe, Shekane, Bakele, and Pangwe.* Of these, the first are the merchant-traders, and the others supply chiefly the materials of trade. The *Mpongwe* are, in many respects, superior to any natives that I have seen on the coast. Their dress is better, consisting of hat, shirt, small under and larger over-cloth; their houses more comfortable, and their manners softer and more agreeable. Except boat-building (in which they even rival foreigners) and working in these, and the boats of foreign traders, they do no work, leaving this to their women and abounding slaves. The language of the *Mpongwes* is most remarkable, showing their utter dissimilarity to tribes on the Grain Coast: for whereas the original words in the languages of the latter are almost exclusively of one or two syllables, those of the former are generally of three or four. In their proper names, they delight in long sonorous words; and this peculiarity, with the constant recurrence of the broad sound of *a*,

gives to the language, as spoken, a most delightful and beautiful sound. In this respect, it is far in advance of any African language that I have heard.

"About sixteen years ago, the Mission of the American Board was commenced amongst the *Mpongwes*. Their station is at *Bavaka*, fifteen miles above the mouth of the river. They have reduced the language to writing, and published a partial grammar, dictionary, and some other books, in it. Some fifty boarding scholars, girls and boys, are in the schools at the station, and, perhaps, a third as many day-scholars attend from the surrounding villages.

"The attendance at the stated Sabbath services is not great, but the Missionaries endeavor to reach the people more generally by preaching in the several villages near the station; they, however, encounter great obstructions to the progress of the Gospel at this particular place, by the habits of the people, already referred to, and perhaps still greater in the quantity of *rum* used by them. The Missionaries have found a much more promising field of labor up the Gaboon River. Two stations have been occupied in this direction, viz: *Olandeben* and *Nengenenge*; the former some twenty-five, and the latter sixty miles distant.

"The *Bakele* is the tribe operated upon at both these stations. They are represented to be quite numerous, and their language has been reduced to writing. *Nengenenge*, the most interior station, is an island, very advantageously situated. Two faithful Missionaries have already laid down their lives there, but the brethren are not discouraged, but press on with renewed zeal. About the time that the Missionaries established themselves in the Gaboon, the French built a block-house, near the mouth of the river, and gradual-

ly extended their authority over the country. Two handsome stone buildings, three miles below *Bavaka*, with well improved grounds around, mark the residence of the commandant and officers. At the time of my visit, a French frigate, with a steamer, had been sent up to *Nengenenge* to establish a military station there. The steamer, it was said, got on a rock, and would prove a total wreck.

"A French Roman Catholic Mission was opened in the *Gaboon* river, contemporary with the establishment of the political authority of their nation. This site is two miles below the residence of the commandant. On the last day of my stay in the *Gaboon*, I made a visit to this establishment. A bishop, with four priests, and as many brothers, reside here, all of whom I saw during the day. Through one of the priests, who speaks English imperfectly, I had much conversation with the Bishop. All behaved with the utmost courtesy, and took me through the buildings, grounds, and school. The buildings are very plain, built in the native style, with the addition of plank floors, in the principal one. In the parlor the only furniture consisted in some half dozen chairs; and throughout, except the long candles and candlesticks, and tawdry decorations about the image of the Virgin Mary, at one end of their bamboo church, everything was in the same style. In the school were about seventy-five small boys, obtained (bought it is said) from various tribes around, who are taught exclusively in French. In the school room and dormitory, the arrangements were orderly and appropriate. In a workshop superintended by a brother, some very neat work was in progress, by advanced scholars. The Bishop, who was at *Cape Palmas* some fifteen years ago, for a few months, as priest, appears to take

great pleasure in horticulture. He took me over the grounds, about the buildings, showing the various fruit trees, which he had planted, or propagated. Amongst these was a new variety of lemon, from Algeria, a plant of which he kindly gave me. They have one station at *Cape Esterias*, some ten miles above the river, on the coast. But they said, they had little fruit of their labor amongst the people.

"The Bishop informed me that a second Roman Catholic See has lately been created on the west coast, styled 'The Bishopric of Senegambia,' which embraces *Cape Palmas*, the bishop of which resides at *Bathurst*, an English town on the *Gambia river*. Between these Mission premises and the residence of the commandant, is an establishment of 'Six Sisters of the Immaculate Conception.' But when I asked permission to visit this also, the Bishop said that the Superior was ~~not~~. And I could not, here or elsewhere, learn anything of their labors or influence.

"As I passed along the road, I observed, however, that their houses were built in the same style as those of the establishment which I had visited, and, in one end, I could see a room fitted up as a chapel, in the same manner as the church to which I have referred. A feeling of sadness came over me, as I took leave of the kind members of the French Mission; for while I could conceive of no source of comfort to themselves in their trying work, in their principles and mode of operations there appeared no healing, life-giving influence for the degraded heathen to whom they had come. With far different emotions did I part with the dear brethren and sisters composing the Presbyterian Mission in the Gaboon. During the week spent with them, I was

made to realize that in faith, in sympathy, in object, we were one, and I could commend them and their work to our common Lord, with the sweet assurance that he would bless and prosper them. We left the Gaboon on Wednesday, 27th ult., and *Corisco Island*, where we touched, the following afternoon. We are now sailing directly for *Cape Palmas*, where we hope to arrive in a week or ten days.

"You will be pleased to learn that the sea trip, with the kind medical attentions of Dr. Ford,* of the Gaboon Mission, have been greatly beneficial to my health; insomuch, that I hope, with God's blessing, to be able to continue at my post until the beginning of next year."

*We are pained to learn, by recent intelligence, of the death of Dr. Ford.

Fifth Letter from Bishop PAYNE.

"CAVALLA, Feb. 17th 1858.

"*Rev. and Dear Brother* :—Arriving at Cape Palmas, two days ago, I found your several favors per 'M. C. Stevens,' and December 14th, per 'Ketch,' from Baltimore, which I proceed to answer.

"The inquiries made in Committee, in reference to the interior station, admit of a satisfactory answer. I do not think Mt. Gero to be a suitable position for the interior principal station. There is not enough land tolerably level on its summit for this purpose. It might, and would, answer for a mountain cottage, to which invalids might resort, and where, indeed, a small establishment might be permanently maintained. It is sufficiently accessible for this purpose. The two small native towns once here, whose remains I saw, were not broken up by the owners, but their enemies, who took advantage of their weakness. Indeed, I believe they were only occupied by a few families. The

general surface of the country around *Nitié Lu* is, of course, very much higher than the sea coast, and much cooler. The natives affirm frost is common, and hail, and no doubt comparatively high and eligible positions for our proposed principal station may be found in the neighborhood; but while there are mountains and hills of every size everywhere, there is no appearance of any such elevated table land as would insure exemption from disease.

"Indeed, since Missionaries must go everywhere preaching the Gospel, they must be subjected to the general influences of the region in which they live; besides that, passing from the coast to such positions, they must pass through the intervening malarious districts. I have little doubt, however, that the whole of the mountain district is comparatively healthy, and when we shall have a comfortable establishment there, persons may be best acclimated in it. I cannot but express the great gratification I have felt in returning home, at learning how well the native assistants, Christians, and scholars, have conducted themselves during my absence. All seem to have exerted themselves so to behave, as to give the ladies in charge no trouble. Mr. Jones has made a visit to our four stations on the Cavalla River. He found all, except J. Hutchins, at the nearest one at home, zealously engaged in their work.

"The newly-arrived sisters have all had some indisposition—Miss Brittan most; but, in mercy, all are spared, happy and at work. Miss Williford alone, now, is the source of anxiety; but our trust is, that God will raise her up. Indeed, under medical treatment she has improved since this was commenced. With fraternal greetings to the Fo-

reign Committee, as ever, reverend and dear brother,

"Yours faithfully."

In a former number we gave an account of Bishop Payne's voyage from Cape Palmas to the leeward coast, in which account were many details of interest furnished by the Bishop. We have now the pleasure of laying before our readers letters giving particulars of his visitation of our several Missionary Stations on the coast *above* Cape Palmas. We can give in the present number such only as relate to Sinou and Bassa Cove, reserving for the next those concerning Monrovia, and the region lying back from Cape Mesurado.

In reading these letters from the Bishop we are oppressed by a sense of the VASTNESS of the field which God has opened to our efforts in Africa—and feelings of sadness fill our hearts because the means furnished are inadequate, and the number of the men far too small, to compass that which should be done without delay.

The Bishop, looking over the land, and seeing close at hand a vast multitude of heathen waiting for the Gospel, cries out to the Church at home—"Oh, let us be enlarged! let us be enlarged!" He pleads in most earnest terms, and asks if he shall plead in vain.

It will be observed that Bishop Payne urges the establishment of an interior station, back from Bassa Cove. He does the same thing with reference to the region lying back from Monrovia. Our readers are aware that the establishment of an interior station up the Cavalla River, has been provided for by the "Bohlen Gift." It is delightful to contemplate such a chain of interior stations, and we do most earnestly hope that the good hand of God

will so help us that they may ere long be established.

The information given by the Bishop, and by others, leads us to the confident expectation that the climate in the interior will be found far more salubrious than that on the coast.

“SCHR. PRESIDENT BENSON,
Off Bassa Cove, April 21st, 1858.

“*Rev. and Dear Brother* :—As stated in a few lines, written yesterday, I left home on Friday, 9th, and Cape Palmas the following day, for a visitation to our windward stations. I accounted it one amongst the many instances of God’s good providence, that my stay at home, after returning from the leeward, was long enough to settle up the business affairs of the preceding year; to set in order the things connected with my station; to visit all immediately connected with it, including *Rockbookah* and *Tuboo*; to attend our Easter convocation; to witness *Mis-Willford’s* restoration to health. I had also the satisfaction to leave all the members of the Mission in tolerably good health, zealously engaged in their respective duties.

“On Tuesday morning, the 13th instant, we landed in Greenville, Sinou, where I was very kindly entertained, by the Rev. Mr. Greene, his amiable wife and family, for a week. Mr. Greene has been steadily and successfully prosecuting his duties as pastor and teacher. I examined his school on Thursday, and found it gave proof of ability and efficiency on the part of its instructor. The scholars were not so ready in their answers, in many cases, as was desirable; still it seemed but a temporary falling off occasioned, as Mr. Greene informed me, by the necessary division of his attention for a few weeks, to the erection of a small chapel, now nearly com-

pleted. There were about twenty pupils present at examination;—some of the young men and women who formerly attended, having passed from the school into society and business. A short time before my visit, a work of grace had been granted to the several congregations in Sinou county, and Mr. Greene’s little flock was a sharer. Three promising youths, members of his school, had been its subjects, and on Sunday morning, with three others, six in all, ratified their baptismal vows in Confirmation. During my stay in Greenville I preached four times, and made two addresses, and the congregations on all occasions were good. One of our services was altogether missionary in its character. There were present the Presbyterian, Methodist, and Baptist ministers of the place. After the account, which they kindly invited me to give, of Missionary operations to the leeward, which I had lately visited, and at Cape Palmas, they stated what had been attempted at Sinou, and their determination, God helping them, to do more than ever before for the heathen. Rev. G. W. Gibson, who accompanies me to Monrovia, also preached three times during our visit, in the different places of worship to which he was invited.

“Sinou seems to be slowly recovering from the calamitous war in which it had been involved, just before my former visitation. The farmers are returning to their homes; trade is resuming its former channels, and the late out-pouring of God’s Spirit, it is hoped, may effect that moral reformation always so much needed after the demon of war has been possessing men’s minds. We left Sinou on Monday afternoon, and are now entering Bassa Roads.”

"MISSION HOUSE, PALM GROVE,

"BASSA COVE, April 23, 1858.

"I came on shore, landing immediately in front of our beautiful and comfortable Mission House here, day before yesterday, at noon. The evening being the usual one for lecture, in Lower Buchanan, Mr. Gibson and myself attended, and I preached in a rented room, small, but large enough to accommodate the congregation which can be collected in so small a community as that composing Lower Buchanan. We also held services again in the same place yesterday afternoon, when Mr. Gibson preached. Yesterday morning I examined the school taught in the Mission House by Mr. Tubman. The removal of several families, and the sickness of some scholars, thinned the usual attendance on this day; only ten boys were present. But it was pleasant to find the school well supplied with books, kept in good order, and giving proof of being regularly taught. Messrs. McMorine and Tubman have, so far as can be seen or heard, conducted themselves with great propriety, and manifested a most commendable zeal in advancing the interests of the station and the Church, since left in their care. Acting as lay readers, they have maintained services regularly at Upper and Lower Buchanan, and through their influence the interest of the community in our services has increased rather than declined. Six or seven are presented as candidates for confirmation.

"The present aspect of our efforts amongst the colonists at this place, warrants our erecting, as soon as practicable, a chapel, in Upper Buchanan, where the population is concentrating. I therefore recommend, when Mr. Rambo returns, that provision be made for a place of worship, to cost \$1,000 to \$1,500;

experience teaches us that nothing less will suffice for a decent building here. But, as you are aware, efforts in the colonial settlement were, with me, only a secondary object in proposing this station; or rather, here was to be but the starting point and recruiting station for the unevangelized interior. And every consideration which justified the origin of this plan, urges its zealous prosecution. From the place at which I write, to Monrovia, on one side, and Sinou, on the other, and as far as knowledge or conjecture reach towards the interior, if we except one station, maintained by the Baptists, by Mr. Von Brun, on the St. John's, I can hear of not one regular Missionary post.

"But the country is all open, all accessible, while the blue, beautiful mountains of *Dja* and *Junk*, coming almost down to the coast, invite us to ascend their elevated summits, and thence, invigorated by the breath of Heaven, to dispense life to the dead masses of heathenism, around, below, beyond.

"Hitherto our attention has been directed to the *Dja* mountains, as being the highest in the neighborhood; but inquiry and observation of late have inclined me to question if, on the head-waters of the Mecklin River, we may not find a more eligible position for our first Missionary station amongst the natives of this region. The Mecklin, as you are perhaps aware, comes down from a northerly direction, and empties into the St. John's, a few miles above the mouth of the latter river. Though comparatively small, it is navigable for boats and canoes much farther than the St. John's, according to some, eighty or ninety miles. Though its mouth abounds in mangroves, it comes down from a range of mountains parallel with

the *Dja*, and is navigable to the very base of those mountains. This last fact is important; but what is still more so is, that whereas the natives, according to Mr. Rambo, and all parties consulted on the subject, are very sparsely settled about the *Dja*, about the head of the Mecklin they are very numerous, friendly, and anxious for Missionary teachers.

"Monday, April 26th.—The Sabbath was blessed; in the morning, in the Court-house, Upper Buchanan, Rev. Mr. Gibson reading service, I preached, administered the Lord's Supper, and confirmed six persons. In the afternoon we held a missionary meeting. At night we again held services. Rev. Mr. Gibson preached, and I followed in an address. The congregations all day were full, and a good spirit manifested.

"Thursday, April 29th.—According to previous arrangements, on Monday, 10 o'clock, I left Dr. Smith's comfortable and hospitable abode, for a tour of exploration up the Mecklin River. I was accompanied by Mr. McMorine and Rev. G. W. Gibson. We found the river far more considerable than was anticipated, but very tortuous and rapid, supplied by mountains at no great distance; it rises very high, sometimes thirty feet, and falls suddenly. Though at low water it is obstructed by fallen trees and rapids, it is navigable for canoes, by its windings, sixty miles at all seasons of the year, and to within ten miles of the *Fatru* mountains. In our ascent, to the distance of forty miles, though the rains have not yet fully commenced, we were not once stopped by obstructions; on our return, however, the river having fallen, we once struck on a sunken tree, and observed five rapids. I have said the river is navigable sixty

miles; I should rather have said, the Liberian traders ascend so far in canoes; but it has never been explored. At the point where navigation now stops it is still a large stream, and continues to be so for three days more, towards the north-east, according to the testimony of Liberians who have travelled in that direction. Owing to the rapid current, we were two days in ascending to *Kpaure*, distant forty miles, by the windings of the river from Buchanan, though in a direct line not over thirty. We returned on the third day in six hours. The most interesting object accomplished by my tour, was the confirmation of impressions, previously expressed, as to the importance of this region as a Missionary field. At the native town in which we passed our first night, I found and obtained, as our attendant, a young Liberian, who has grown up in the country, and spent much of his time amongst the *Bassas* (*Bwesàs*.) He is thoroughly acquainted with their language, history, customs, political divisions, and present actual condition. He was kind enough to accompany us, act as interpreter in the two towns in which we slept and preached, and to communicate the very important and interesting details which I now beg leave to lay before you. According to him, the *Bwesà* tribe is now chiefly concentrated between the west bank of the St. John's and line north of *Junk* river, a distance of fifty miles; and from this line of coast to three days' journey, or about one hundred miles interior, including the *Junk* mountains, sixty miles from the coast, the *Fatru* range north of Buchanan, and about 35 miles distant, and some others in the rear. In this region are several towns of considerable size; as *Bage*, on the eastern branch of *Junk* river; population 600. *Gaub* and *Bia*, on

the north branch, with population, 500 and 700 each; also one at little *Bassa*, of about 500, and one in the immediate rear of *Fatru* mountains, of some 600 or 700. Besides these larger towns, there are, according to my informant, within the limits above described, not less than 200 villages, with an average population of 50; or in all, excluding the larger towns, ten thousand people.

"Now the interesting fact is, that while the *Bwesâs* east of the St. John's, (including those about *Dja* mountain,) taking part with the Fishmen, have had several wars with the Liberians, and have been thus dispersed; those west of St. John's, in all the region above described, have never had any collision with the colony, and maintain the most friendly relations with them. Not only so, since, through the colony, the slave factories were broken up many years ago at little *Bassa*, 20 miles above Buchanan. The large barricaded towns have been left, the people have dispersed themselves over the country in villages, feeling secure under Liberian protection.

"Moreover, the way has been prepared here for further Missionary efforts through the labors of Missionaries of the Northern Baptist Board. Crocker and Clarke, who have now gone to their rest, were men of apostolic spirit, and, with Rev. John Day, (now Judge Day, of Monrovia,) labored to preach the Gospel through *Bwesâ* country.—Nor in vain, as before stated; a number of young men, educated by them, are now dispersed through the country. An interesting case of the fruit of their efforts was brought to my knowledge while up the Mecklin. In a large town on the northern side of the *Fatru* mountain, where the Baptists once had a school, the son of the king still

keeps, and reads with interest, the New Testament. It is to gather up and increase the knowledge and interest thus originated, that I now recommend the occupation of this region as a missionary field. I would have our first station on the banks of the river opposite to *Kpaure*, on a hill 150 feet above the river, having a full view of the mountain, *Fatru*, ten or fifteen miles distant. This point, while accessible at all times for canoes, and, therefore, on this account a suitable depot and stopping-place, is only two hours walk from *Bexley*, on the St. John's, which latter place is only three hours from the Mission-house in which I write. From the Mission-house then to *Kpaure*, by way of *Bexley*, is only six hours travel at most, and from that to the mountain, six more, or one day's travel. While, by inspection of the map, which I send, you will see that *Kpaure* is almost in the centre, and by far the most favorable place for reaching, by the river and otherwise, the numerous towns and villages referred to. I would, therefore, earnestly ask for an appropriation of \$600, to open a station at *Kpaure*, the next dry season, say November. I desire only to have a comfortable cottage there, for a colonist family, with out-buildings, of native materials, reserving the choice of making our principal station *Fatru*, or some other mountain position. A reliable man can be obtained here to go up and open this station as soon as funds be placed at his disposal. You may be surprised that my attention has been turned from *Dja* to the head-waters of the Mecklin, but the reasons are all sufficient: 1st, There are few or no natives about *Dja*; 2d, I believe the head of the Mecklin and the *Fatru* mountain to be more healthy than the *Dja* and its neighborhood.

"During my tour up the Mecklin, though I was much exposed, and slept in small native huts, I felt braced up by the climate, and returned much improved in health. Of course I should have felt still better had I reached the mountain as I desired to do, and should have done, if I had had the time. I fear I weary you with detail. But who else pleads with American Christians for this large population, which, cut off from Christ, the life of the world, withers, dies, perishes! Shall I plead in vain? But, if I would 'do good to all,' I would not forget the 'household of faith.' I have already given my judgment as to the need of church building in Upper Buchanan. This day I opened a subscription, to see how the people will do here, and, with Dr. Smith, selected a lot for the building. We found one most desirable, for which the owner asks \$150. I will let you know the amount of subscriptions; it will be enough, I hope, nearly to purchase the lot. Amount of contribution to date is \$110. This is not great, indeed, but shows a disposition on the part of the people to help themselves."

Our last number gave an account of Bishop Payne's visitation of the Missionary Stations at Simon and Bassa Cove. The following letter furnishes particulars of his visit to Clay-Ashland and other settlements lying back from Monrovia.

"MONROVIA, May 21, 1858.

"*Rev. and Dear Brother* :—My last communication to you by the 'President Benson,' was dated, I think 3th inst. On the 15th I left this place on a visit to Grace Church, Clay Ashland, ten miles up the St. Paul's River. I went up in one of the comfortable packet boats, propelled by oars, now going daily up

and down the river, a distance of 25 miles. Reaching Mr. Russell's about 3 o'clock, P. M., I was thankful to find all in comfortable health. On Friday, the day after my arrival, I accompanied Mr. Russell to examine one of our schools, taught by Mrs. Caroline De Coursey, in the immediate township of Clay-Ashland. The population here has much increased since my last visit, numbering now several hundred, and extending back some mile or more towards the north. There are four schools taught in the place—Mrs. DeCoursey has on her list *fifty-four* scholars, and *forty-four* were present at the examination; I was much gratified at their evident improvement, and the diligence and interest of their teacher in their behalf. The following Sunday, the 16th inst., was passed most pleasantly, and, I believe, most profitably. The neat little church was crowded, morning, afternoon, and evening. In the morning, Rev. A. F. Russell read service, after which, I preached, confirmed nine persons, and administered the Lord's Supper. In the afternoon, we held a Missionary meeting—designed to stir up all to the duty, *now wholly neglected in this neighborhood*—of preaching the Gospel amongst the heathen. Rev. Mr. Russell, with me, made an address. I was pleased to observe in the congregation the estimable pastors of the Methodist and Baptist congregations in the place. At night, I again preached. I should have stated that, having spent the previous evening at Rev. Mr. Crummell's, I dined, by invitation, on Saturday, at White Plains, the seat of a manual-labor school of the Methodists, opposite to Millsburgh, and immediately below the rapids of the St. Paul's river. I was sorry to learn, that though originally designed in part for natives, but two or

three are now connected with the manual-labor school. In a fine brick building on the grounds, with Rev. Mr. Burns, Methodist, Bishop elect of Liberia, and Rev. Mr. Crummell, and other friends, I was kindly entertained by Miss Kilpatrick—the only white member of the Methodist Mission—herself just about to return to the United States. Here I found an interesting school of some sixteen girls, a few of them natives, to whom, with some neighbors, I preached in the evening. Amongst the native girls was a native of the Vey tribe, of whom Miss Kilpatrick gave me some most interesting particulars. Brought to a knowledge of the Saviour, her heart yearned so much for the conversion of her people, that she persuaded Miss K. to go with her to them, fifty miles distant, near Cape Mount. And they actually went, and spent a fortnight in the native town, where, with tears and entreaties, *Jouhe* (for this is her name) urged her people to embrace the Gospel. On Monday, according to previous arrangement, Mr. Russell accompanied me to Mr. Harrison's, called here and in the United States 'Uncle Simon.' At the first rapids of the St. Paul's river, Mr. Harrison, once a bondsman to the Choctaws, obtained his freedom, and is now a Missionary—full of faith and zeal—on the outskirts of the colony, longing to impart the blessings of the Gospel to the heathen around him.

"On Tuesday morning, being provided with hammock men by Mr. Harrison, we set off to visit Careysburg, the new colonial settlement, sixteen miles interior, southeast of Millsburg.

"Though I provided a hammock, the road was so pleasant that I made very little use of it, passing alternately over hills and valleys, through primeval forests—cool and

refreshing—and rice fields; it had all the charms of novelty, variety, and invigorating climate.

"We arrived at Careysburg about 3 o'clock, P. M. It is situated on a hill about 250 feet high, ascended from the southeast by a good road, up a gradual inclination, making almost a regularly inclined plane, and terminating on the northwest somewhat abruptly. On the highest point is the agency house, and receptacle for new emigrants. In the former we were hospitably entertained; Mr. Paxton, superintendent of the place, kindly offered us their temporary *log church*, in which we held services on Tuesday and Wednesday evenings. The little house was well filled by the recently arrived villagers, who, in their comparative desolation, seemed highly to appreciate our services.

"The settlement at Careysburg was made with the view to test the comparative healthiness of mountain and sea-board residence. But the distance from the sea-shore—not above 26 miles—was scarcely sufficient for a fair experiment; even, however, with this disadvantage, it has proved comparatively salubrious.

"The emigrants escaped fever for several months, after which, *though all had it*, it was in a mitigated form. The general health of the place, too, is excellent, while some old residents in the country, on removing hither, have been actually corpulent. My own health was materially improved by my excursion, though so short, and I would gladly have lingered for greater benefit, could I have done so.

"There can be no question, therefore, that our mission stations about the falls of the Cavalla, so much more elevated, and farther from the coast than Careysburg, will prove more healthy than any point on the sea-shore.

"The chief object of my visit to Careysburg, and of my inquiries in the neighborhood, was to ascertain the condition and population of the native tribes lying along the St. Paul's river, and between it and Bassa Cove. And here, as at the latter place, I found a field large and ripe for the harvest, with none to enter it, or rather none in it. Between a line from Millsburg *via* Careysburg, to the sea-shore, and the Bassa tribe, are the *Kwias* (Qweahs,) who have some thirty villages, with a population of at least 1,200. North and east of the *Kwias*, extending 200 miles or more, along the southern side of the St. Paul's, are the *Pessas* (Pele-wun,) with a probable population of *one hundred thousand*, (100,000.) On the northern side of the St. Paul's, stretching from Millsburg to the distance of 150 miles, with a population of at least *twenty-five thousand* (25,000,) are the *Golahs* (Golahwun.) All through this region the country is mountainous and healthy, and its people everywhere accessible to missionary efforts. But, as before stated, *the field is entirely unoccupied.*

"Why should we not have a mission *here*, too? Ought we not, to meet our responsibilities—*must* we not have a mission here?"

"You remember my plan of operations, since put of God in charge of our great Mission to Africa, has been to make each of our stations in the colonial settlements radiating points of light to the heathen near them. I have recently communicated to you my views for the Bassa station. If those views can be carried out, our mountain station on *Mount Fatru* will be within little more than two days' journey of Careysburg, and *not above one day's journey of the advanced position which I would seek to occupy in the Golah or Pessa country on the St. Paul's*

river. This latter station I would have about 15 to 20 miles northeast of Millsburg, where beautiful mountains, in full view from Careysburg, invite our efforts. For occupying this field we have important providential preparations.

"Rev. A. F. Russell, now of our church, when connected with the Methodist Mission, was a Missionary amongst the Golahs for several years, more than 100 miles from Millsburg. He has the son of a Golah king, and many Golah boys, living with him; and *these latter are to settle shortly in a permanent town, near the mountain on which I would propose to have a mission station.*

"Mr. Russell, I am thankful to say, seems to have his old missionary zeal rekindled by our intercourse and excursion to Careysburg. He proposes this very week to commence a system of evangelical labors in the Golah and Pessa towns, near Millsburg.

"God moving the Committee and the Church to second my design, I would, as early as possible, locate a good Missionary from the United States, with such assistance as he may procure in this country, at the proposed interior station.

"An expenditure of \$600 for building would be sufficient for the first year; and a further sum of \$400—say \$1,000 in all—for assistant, and incidental expenses. *Will not the Committee prayerfully consider this matter, and, if approved, announce the Mission, and ask for a Missionary and the means of support?* Again, *let us be enlarged.*

"Monday, May 24th.—Yesterday, though in the midst of the rainy season—through the favoring providence of God—we had a most pleasant day. In the morning I catechized our Sunday school. I then repaired to the Presbyterian Church, —again most kindly loaned us,—

where, after services read by Mr. Gibson, I preached, and confirmed nine persons.

"In the afternoon I again preached. At night I attended in the same place, and was pleased to address a meeting of the Sunday schools and ministers of the several churches in Monrovia, thus closing delightfully my visitation to this part of Liberia.

"I have said, *closing my visitation*, for with the favoring Providence which has attended me all through,

is that which has brought here, just at the time I am prepared to leave, the U. S. ship Marion.

"Several of the officers attended services yesterday morning, and the captain has kindly offered to take me to Cape Palmas, direct. Before another Sabbath, therefore, I shall probably be at home.

"With thanks to God for all his goodness to me, and Christian greetings to your honored Committee, believe me ever reverend and dear brother, yours in the best bonds."

[From the N. Y. Colonization Journal.]

Spontaneous Emigration.

THE New York Colonization Journal for August has an article going to show that "in view of the immense interests of the African race, to be affected by the possession of Yoruba—the key to all Soudan and the commerce of its teeming millions—prejudice against efforts to redeem Africa is rapidly subsiding among thoughtful colored men, and to suggest that wisely directed efforts to elevate their moral, intellectual, and social condition would hasten so auspicious a change."

Frederick Douglass, it is stated in this article, considers us (the Editor of the Colonization Journal) "laboring under gross misapprehension by supposing that they (the colored people) have ever been prejudiced against efforts to redeem Africa, wisely directed," and then proceeds to state their grounds of opposition to African Colonizationists, and places it in the defect of good mo-

tives in those who formed the Society. The editor observes:

We are persuaded that Mr. Douglass well knows that Africa has claims entirely independent of Colonization, and that the interests of the colored race in our own land might be promoted by the better opportunities in other lands. Throwing the existence of the American Colonization Society aside, we affirm that to redeem Africa is a mighty work, worthy of the serious consideration of the free people of color. Mr. Douglass after sufficiently exhibiting his anti-Colonization views, concludes with a reference to our idea, as follows:

"In respect to the 'spontaneous organization of free colored men to found a Christian State in Yoruba,' alluded to by the *Journal* we ought, perhaps, to say that we have no objection to any man or body of men, white or black, consulting their own wishes as to the propriety of emigrating, upon their own responsibility, to Yoruba, or elsewhere. We say, let the colored man who believes in the oft-repeated dogma of Colonization, that we 'can never

be anything in this country,' and who is disposed to do nothing but murmur and despair, 'organize' himself, and go to Yoruba. We have often declared, in the columns of our humble journal, and elsewhere, that we are not opposed to colored men seeking other theatres for the development of their faculties; but we are not very sanguine as to any very large body of free colored men emigrating from the United States to 'erect (as the *Tribune* has it) a separate nationality in Africa.' We want no separate nationality. We are a part of the American nationality."

The Editor of the Colonization Journal thinks the declaration of Frederick Douglass, "that the American people will yet be glad to know us as equal citizens in the confederacy," far from promising any good. He justly adds:

It is also unhappy in its deficiency. Mr. Douglass stands in a most responsible position as a weekly instructor of his race. Now, we submit, that simply not to "oppose" practicable and well-directed efforts to redeem Africa is not enough. It is a mere negation. This mighty work, embracing a continent and fifty times as large a population as the entire colored race of America, bond and free, demands active efforts in their behalf. To propose and execute something for them is demanded by their misery and by their affinities. Here, indeed, is the very point where the free people of color have been pre-eminently untrue to themselves. They ought to cultivate the world-wide phœnix thropy which shall make them feel the woes of a slave in Africa as much as they do of one in the same state in America. But what is the fact? Where is the

evidence of such a sympathy? When has Mr. Douglass exhorted his brethren to exert an influence to check the slave-trade, or plant the civilization, arts, and free institutions of his adopted State in Africa? It will not suffice to abuse the Colonization Society when this subject of the claims of Africa is introduced. Acquainted as we are with the present opportunities for a noble effort, it is a matter of deep regret that the question cannot be canvassed without reference to old prejudices. The faults of colonizationists do not justify the apathy of others.

Yoruba, long torn by intestine and foreign wars, is now at peace. Her territory is upland and hilly, abounding in streams of pure water, to a great extent depopulated and open for settlement, and by position destined to control the future commerce of Central Africa. Yoruba presents a point where *fifty thousand* free colored men of America could exert a powerful influence over fifty millions in Bornou, Waday, Hausa, Timbuctoo, and neighboring nations. The question whether motives of humanity, Christian zeal, or personal advantage, or pride of race shall induce a spontaneous emigration of our thoughtful colored men, is wide apart from any discussion of the motives and principles of colonizationists, past or present. We yet believe that the indifference and neglect, if we may not say "*opposition*," of many free people of color to this great question is passing away, and rejoice at their improved education and character as affording ground to hope for larger views of their relations and duties than have yet prevailed.

Intelligence.

LIBERIA.

Opinion of the Board of Directors of the Kentucky Colonization Society of Liberia.

At a meeting of the Board of Directors of the Kentucky Colonization Society the subject of the report of Rev. A. M. Cowan, Agent of the Society, of his visit to examine into the social, moral, and political condition of Liberia, was fully discussed. The following resolutions were adopted and ordered to be signed by the officers of the Board, and be printed as the expressed sentiments of this Board of the Liberian Enterprise :

The Rev. A. M. Cowan, agent of the Kentucky Colonization Society, having, at the request of the society, visited Liberia, in Africa, and having reported, in extended form, the result of his observations, it seems proper that the Directors of said Society should, after having carefully examined that report, make some public announcement of their conclusions.

1. They have the most entire confidence in the perfect candor and truthfulness of all the statements of facts contained in said report, and the general propriety of the inferences, drawn from the facts stated,—and value of suggestions for the future government of those interested in Liberia.

2. The report leaves no doubt on our minds that there are difficulties in the way of the further progress of Liberia, and abuses in its past management, hitherto unknown to us, and much to be lamented by the friends of the cause of African Colonization; yet, upon a full survey of all the circumstances, there is encouragement to hope that by continued effort, and greater watchfulness on the part of those friends, these difficulties and abuses will be reformed. The history of Colonies, both on this continent and elsewhere, show that drawbacks and discouragements are to be expected in their early history. The circumstances surrounding Liberia and its people make it reasonable to look for their existence in her case.

3. The report is especially valuable and encouraging to the friends of African Colonization in the entire refutation of charges made against the people and government of Liberia: that they were relapsing into barbarism, and conniving at the slave trade, if not more directly concerned with it—charges made by designing men, who are enemies to this cause from base motives, or reckless in making serious charges upon insufficient evidence.

4. Without enlarging upon the topics here merely touched upon, the undersigned would, on these grounds, call upon all the friends of the cause, both in this State and elsewhere, to be true to it, and not to abandon it upon such slight discouragements.

BEN. MONROE, *President.*

JOHN B. TEMPLE,
JACOB SWIGHT,
ORLANDO BROWN,
THO. S. PAGE,
JAMES HARLAN,

Board of Directors.

HENRY WINGATE, *Secretary.*
FRANKFORT, Oct. 5, 1858.

BOSTON, Oct. 20.

AN INTENDED SLAVER.—The bark *Isla de Cuba* from New York for Loando, put into this port this morning. She proceeded as far as St. Michael's, when Capt. Dobson asked the crew if they would proceed to the coast of Africa for a cargo of slaves, they refused, and Capt. Dobson left her at St. Michaels. The mate, Mr. Turner, took charge of the bark and returned to this port to give her up. She has a cargo of rice, beans and lumber. Three passengers also left the bark at St. Michael's with the Captain.

Second Despatch.—The *Isla de Cuba*, Captain Dobson, cleared from New York for Loando, Aug. 12th, with a cargo of beans, and lumber. Some of the crew state that Capt. D. asked them if they were willing to go to the coast of Africa for slaves, to which they dissented, the chief mate, Mr. Turner of Charleston, being of the number. The captain being apprehensive that information would be lodged with the authorities, gave up the voyage, surrendering the vessel to the mate. Captain Turner after consulting the authorities at St. Michael's sailed on the 22d ult. for the United States. The three passengers after being out three days were permitted to take the long boat, and left for the Western Islands. The vessel is owned by Mr. de la Figunere of New York. The sailors were principally foreigners, Danes and Dutch.

Providence, Oct. 19.

The schooner *E. H. Miller*, at this port, from Quillimane River, brings news that Dr. Livingstone had gone up the Nile with his small steamer.

The disturbances with the Native tribes continued, and the new governor had

started with a force of 300 Native and 40 European troops against them. News had been received of a victory over the natives at Champanzee on the Zambesi.

BISHOP BURNS.

This colored brother, our new Bishop for Africa, preached at the session of the Genesee Conference last week. The *Northern Advocate* says: The plan of his sermon was perfectly simple and textual, but his remarks were clear and often profound, and his points exceedingly well taken. There was an intellectuality, a gravity and propriety, and an evangelical and practical character to the discourse, worthy of any bishop or any congregation. We have seldom been more edified. Brother Burns is we should judge, well adapted to the position which he is to fill. He is forty-eight years of age, was born and educated in Albany, N. Y., went to Africa as a teacher, and has at length reached this honorable and responsible place, as the Episcopal representative of Methodism in Africa. Certainly he is deeply versed in the Wesleyan spirit and theology.

After the sermon a collection of \$100 was taken up for Brother Thomas, a colored man, who is to accompany Brother Burns to Africa and engage there in the work of the ministry. May the Lord raise up multitudes of laborers for Africa.

A bill which has been pending in the Georgia Senate for some time, for the repeal of that clause of the Constitution of the State prohibiting the African slave trade, came up as the special order last week, and was lost.

ANOTHER LETTER FROM DR. LIVINGSTONE.—The subjoined is an extract of a letter from Dr. Livingstone. It is dated "Zambesi, 25th of June, 1858," and was received by the gentleman to whom it is addressed) Charles L. Braithwaite, Esq., of Kendal on Saturday, the 28th ult. :—

"We reach the southernmost branch of the Zambesi on the 14th (of May,) and found the bar much smoother than we anticipated. The breakers were rather boisterous on each side of us, but we entered safely, making signals for her Majesty's ship *Hermes* as to the depth of the water, till she was out of sight on her way to Quilimane, to deliver our credentials to the Portuguese. As we were now in the midst of mangrove swamps, we took quinine, and believing it to be a work of

necessity to get away as quickly as possible, the launch was put together. Two days were required to get her into working trim, and we are now threading our way up among the swamps, the launch piloting the Pearl. Saw but one native."

"25TH JUNE, ZAMBESI—I add a few lines to say that after exploring different mouths of the Zambesi, we have at last found a very good bar and harbor, which leads us into the main stream. The water was falling fast, and as we were ordered not to risk the detention of the Pearl in the river, we thought it most prudent to let her depart, and landing our house on an island, we put our things there, and now trust to the launch to take us up the country. Captains Gordon and Bedingfield are delighted with the river. The latter says it is quite unlike the rivers on the west coast. We have had no fever, and have ascertained one great fact, if this is to be a highway into the heart of Africa: this time of the year is perfectly safe for Europeans; not a single man of the Pearl or *Hermes*, or of the expedition, has been attacked by the disease. You are aware that I left the river at Mazaro (in coming from the interior in 1856), and that we have been indebted for our knowledge of the parts below that to Captain Parker. We went up to Mazaro, and I looked with a thrilling sensation of gratitude on the smooth spot on which I made my last astronomical observation on the Zambesi, and the identical little hut in which I slept. The hippopotami can't bear the steamer at all, the crustiest old bachelor among them goes off pell-mell as soon as we come near. We are on good terms with the natives. Will go to Tete next week. No fever yet."

THE nobility of the government of Yoer, in Russia, who were among the first to form committees for the emancipation of the serfs, have lately sent an address to the emperor praying that the measure might not be carried into effect in that province. The emperor did not receive the address favorably, and replied that the measure should be executed notwithstanding any opposition of the nobility. The emancipation, the emperor is said to have replied, will be carried into effect simultaneously throughout the whole of the empire, and that he would not allow any part of it to be deprived of the benefit of it. During his journey, the emperor would not accept of any fete on the part of the nobility where they have shown themselves hostile to the measure.

EXPORTS OF LAGOS.—The town of Lagos is founded on the northern extremity of a small island of the same name, in the Bight of Benin, West Africa. It enjoys a lucrative commercial intercourse with the circumjacent countries by various creeks, whose tortuous branches meander in every direction, particularly towards Dahomey and Benin, which are from sixty to ninety miles to the eastward of it. The following are the returns of the exports from the port of Lagos during the year 1857:

13,097 casks palm oil, containing		
4,942 tons, value	- - -	£222,390
1,053 elephant tusks, weighing		
24,118 pounds	- - -	4,220
868 bales of cotton, weighing		
114,348 pounds	- - -	3,590
		230,200
50,000 cotton cloths, of native		
manufacture, - - -	- - -	25,090

Total value exports from Lagos, £255,200

Tons of Palm Oil.

From Benin river, -	2,650	
Palma, -	3,250	
Badagry, -	1,250	
Porto Novo, Appi,		
Vieta, &c. -	4,500	
Whydah, -	2,500	
Ahguay and neighbor-		
ing ports, -	2,500	
	15,650	732,600
150,000 country cloths, of native		
manufacture, from above ports		75,000
		£1,062,800

COLORED NATIONAL EMIGRATION CONVENTION.—This body, which is the only one, we believe, which acts in a combined form among the colored people, has recently finished its sittings at Chatham, C. W. The address of the Chairman, Dr. Delany, is an able document, giving a concise view of the present state of the colored race in all parts of the world, and is well worth perusal. The results which have been reached at this last Convention, are the recommendation of a select emigration of the enterprising among the colored people, and the appointment of a "Niger Valley Exploring Party." The parties already appointed are Robert Douglas, of Philadelphia, Dr. Delany, of Chatham, C. W., and Robert Campbell, of Philadelphia. Mr. Douglas goes out as an Artist, Photographer, &c., and Mr. Campbell as Naturalist and Botanist. Their object is to explore the fertile valley of the Niger, the

region known as the Yoruba country, and ascertain whether the reports which have been rendered will warrant an emigration to that land. It has been stated on the authority of Mr. Bowen, the celebrated African missionary and explorer, that the country is exactly adapted to the cultivation of cotton, sugar cane, with rice and other great staples. If this is so, it will be the means of the speedy extinction of the slave trade, and the elevation of Africa.

It will also develop a lawful commerce with the nations of Africa, which already is millions per annum. Thirty millions of people will become consumers of American and British manufactured goods of all kinds; and we, in return, can take their palm oil, ivory, dye-woods, coffee, &c., and the British their cotton; thus, the commerce of the world will be stimulated, while Christianity and civilization will advance to peaceful conquest on that great continent. Why do not those merchants who engage in the illicit traffic in slaves, enter upon the honorable pursuit of a lucrative commerce such as the shores of Africa can supply in the productions of the soil?—*Colonization Herald.*

THE ALEXANDER HIGH SCHOOL.—The following letter from Mr. Blyden, one of the earliest pupils of the Alexander High School, and for the present in charge of that Institution, will be read with interest, especially as giving some idea of the condition and prospects of the school.

"I have in the Alexander High School nine scholars, all promising. They are for the present engaged in the study of Greek, Latin, and mathematics. I have two Latin classes. The first having read under my instructions Virgil's *Aeneid*, four books, some of the *Bucolics* and *Georgics*, Sallust's *Conspiracy of Cataline*, and part of the *Jugurthine War*, Cicero's *Orations against Cataline*, and the *Oration for the poet Archios*; also Cicero's *Essays on Old Age and Friendship*; they are now reading the *Odes of Horace*. This class is also reading in the *Greek Reader*, in connection with the study of *Greek Grammar*. The second class in Latin is just beginning the *Latin Reader*; Algebra and Arithmetic are the other studies pursued.

"We have several applications from promising boys for admission to the school, on condition it be removed to Harrisburg. We earnestly hope, for the good of the rising generation, for the future welfare of Liberia, and for the cause of civilization in Africa generally, that the Board will see its way clear to locate, as soon as possible, the Alexander High School on

the St Paul's. The advantages connected with such a removal will be immense. Health, devotedness to study on the part of the pupils, economy in the pecuniary affairs of the school, and in the domestic affairs of teachers, will be secured."—*Home and Foreign Record.*

THREE young Haytiens have just carried off the three first prizes in Greek, Latin and Rhetoric, in the old university of the Sorbonne in Paris. We have before us the congratulatory address of M. Audain (himself a Haytien) delivered at a banquet held in honor of his compatriots, and bearing the motto, "Ma che o mon pays!" and we augur well, not only from the event itself, but from the serious and manly tone in which it has been recognized.—Far from fulsome adulations and sophomorical felicitations, we find the grave and earnest tone of men determined on the highest things.

Addressing the victors, he says:

"One of you, Faubert, has held honorable rank in this great competition in Paris, and has come out of the field the first among all—the first—mark that—the first in Paris, where intelligence is no rare thing, and where intense study is not, as I understand, considered as a marvel. Delva has born away the first prize in Greek composition; and Dupuy, your youngest comrade has gained the highest honor in the Latin.—*N. Y. Independent.*

DEATH OF HON. B. F. BUTLER.

This distinguished Christian gentleman, a citizen of New York, and Attorney General of the United States during General Jackson's Administration, died recently in Paris. He was an early, able, liberal friend of African Colonization, and ever ready to defend its principles and urge its claims to the patronage of the country. He was a sincere disciple of Christ, and ready for every good work.

THE HON. WM. JAY, so long known by his writings on Peace and many other subjects, and greatly esteemed for his religious character, (though greatly mistaken as we believe in regard to African Colonization,) died recently at West Chester, New York, deeply lamented. He was a son of the Hon. John Jay, the first Chief Justice of the Supreme Court of the United States, whose works he published.

PRESIDENT BENSON states in a recent letter that the friends of Liberia in England have contributed \$500 for premiums at the approaching Liberian Fair.

It is also mentioned, "That Captain Simon, master of the French ship Regina Cæli, was present and witnessed the ceremonies when the native chiefs bound themselves by oaths not to make any disclosures of his illicit proceedings.

A Philadelphia paper states that the British Government has placed \$200,000 annually, for three years, at the disposal of the enlightened Governor of the Cape of Good Hope, for the civilization of the aborigines of that country. Good roads have been commenced and a hospital erected which has given relief to over 1,200 patients. Forty sons of chiefs have been sent to the Cape for education, and the Episcopal Bishop is now raising funds in England to found a college for this colony. Would that the Government of the United States would show a like liberality towards the deserving and promising government and people of Liberia.

EMANCIPATION BY HOLLAND.—A bill has been brought before the States at the Hague for the emancipation of the slaves in Surinam and Curacoa. Slaves are estimated for indemnity according to a tariff. The first colony is to furnish eleven millions of florins; the second, three millions: (a florin is \$1.63.) There are 37,740 slaves in Surinam, and 9,000 in Curacoa.

REPORT OF THE COMMITTEE OF THE METHODIST CONFERENCE, GRIGGSVILLE, ILL.

The Committee to whom was referred the subject of Colonization, offer the following report:

We desire gratefully to acknowledge that kind Providence whose fostering care has not overlooked the tender plant which has found root upon the Coast of Africa.

The American Colonization Society was organized about forty years ago, and has been gradually gaining strength against a stream of opposition. Its success is no longer matter of doubt. Africa, through Colonization, is being civilized—her rich resources of commercial wealth are being developed—the slave trade has received a death blow, and is destined at an early day to be banished from her shores. At various points upon the black man's soil, this child of benevolence is providing

homes for the homeless, knowledge for the ignorant, and preparing the way for the conversion of that entire continent to God.

The pecuniary condition of the Society was never more prosperous than during the past year. \$97,348.84 have been donated and expended upon the objects of its well meant efforts. It claims our sympathies, and should have our prayers and our hearty support.

We recommend for adoption by the Conference the following—

Resolved, 1. That the Colonization Society still merits our undiminished confidence.

Resolved, 2. That we hail with pleasure the appointment of Rev. John Seys to the "Special Agency" of this State, and shall heartily co-operate with him in that good work.

Resolved, 3. That we will preach one sermon on the subject in all our congregations, when practicable, during the year.

NEWTON CLOUD,
W. J. NEWMAN,
J. MONTGOMERY, Com.

Griggsville, Ill., Sept. 28, 1858.

[From the Colonization Herald.]

THE QUAIL FOR THE LARK.—The friends of the Republic of Liberia will be gratified to learn that the British Admiralty have presented the Schooner "Quail," a much larger, longer, and every way superior vessel, as a substitute for the condemned Liberian Government Schooner "Lark." The "Quail" is to be at once thoroughly repaired at Plymouth, and sent to Monrovia as a generous gift of the liberal British Government to Liberia. This vessel is given at the solicitation of Gerard Ralston, Esq., Consul General of Liberia in London, in behalf of the interesting and expanding African State which he so zealously and disinterestedly represents and serves. It is an additional evidence of the kind feeling of the British Government towards the young African Republic on the West Coast of Africa.

COLORED MISSIONARIES.—Messrs. Jas. Amos and Armistead Miller, students of the Ashmun Institute, were licensed to preach the Gospel by the Presbytery of Newcastle at its late meeting. Both of these young men expect to embark for Liberia on the 1st May next. Mr. Miller has already resided seven years in the new Republic, and returns, prepared for increased usefulness.

BRITISH NIGER EXPEDITION.—Tidings have been received up to a recent date—

all the members of the expedition were in good health. The encampment at Jebba is still maintained there. The exploring steamer "Rainbow" passed Cape Coast Castle on the 5th September. It is reported that the "Sunbeam" is ashore in the Niger. Her condition is unknown.

FRANCE.—The following letter, addressed by the Emperor Napoleon to the Prince Napoleon, Minister of Algeria and the Colonies, appears in the Paris *Moniteur*. It does honor to the Emperor, and will relieve him from a vast amount of distrust which the affairs of the Regina Cœli and the Charles et Georges had awakened in every liberal mind:

ST. CLOUD, October 30, 1858.

My Dear Cousin:—I have the liveliest desire that, at the moment when the difference with Portugal relative to the Charles et Georges has terminated, the question of the engagement of free laborers on the African coast should be definitively examined and finally settled on the truest principles of humanity and justice.


I energetically claimed from Portugal the restitution of the Charles et Georges, because I will always maintain intact the independence of the national flag; and, in this case, it was only with the profound conviction of my right that I risked with the King of Portugal a rupture of those friendly relations which I am glad to maintain with him.

But as to the principle of the engagement of the negroes, my ideas are far from being settled. *If, in truth, laborers recruited on the African coast are not allowed the exercise of their free will, and if this enrolment is only the slave trade in disguise, I will have it on no terms; for it is not I who will any where protect enterprises contrary to progress, to humanity, and to civilization.*

I beg you, then, to seek out the truth with the zeal and intelligence which you bring to bear on all affairs which you take in hand; and, as the best method of putting an end to what is a continual cause of dispute would be to substitute the free labor of Indian Coolies for that of the negroes, I beg you to come to an understanding with the Minister of Foreign Affairs to resume with the English Government the negotiations which were entered upon a few months ago.

Whereon, my dear cousin, I pray God to have you in his holy keeping.

NAPOLÉON.

 By the last arrival it appears that England consents to France engaging coolies for colonial laborers. Also, that a

French commission has been appointed to proceed to Africa to examine on the spot the question of emigration.

THE Journal of Commerce of the 28th ult. says:—By the steamer City of Baltimore we yesterday had dates from London to the 10th inst., with the following intelligence from France: “News has reached Paris that Mr. Benson, the President of Liberia, who opposed France in the matter of the Regina Cœli, (a slave ship,) has not been re-elected, and his successor is a man likely to give his assistance to the French operations.”

So many falsehoods are constantly asserted in France and elsewhere in Europe

about Liberia, that it is difficult to count them. But for European information it is necessary to say the above has not a word of truth.

There has been no late election of President in Liberia. Benson was re-elected at the last Presidential Election in May, 1857, and has discharged the arduous duties of his office acceptably to the people and honorably to the country.

So far from his or his successors giving assistance to French slave ships, there is but one feeling of indignation against them through the whole land—whether government officers or private citizens.

A FRIEND OF LIBERIA.

Nov. 24, 1853.

Annual Meeting of the Society.

THE next Annual Meeting (the forty-second) of the American Colonization Society, will be held in this city on the third Tuesday (18th) in January, 1859, when

it is hoped that a large number of the friends of the Society will be present. The Board of Directors meet at 12 o'clock the same day.

Receipts of the American Colonization Society;

From the 20th of October to the 20th of November, 1858.

NEW HAMPSHIRE.

By Capt. Geo. Barker, (\$67,) viz:	
Concord—Onslow Stearns, \$10,	
Rev. P. B. Stone, \$1.....	11 00
Portsmouth—Chas. Burrows, D.	
D., \$5, Richard Jenness, \$5..	10 00
Chester—Mrs. Persis Bell.....	6 00
Manchester—James S. Cheeney,	
G. W. Morrison, each \$5; L.	
F. Harris, \$2, D. J. and Mrs.	
Clarke, each \$1.....	14 00
Francestown—Hon. Wm. Bixby,	
\$10, Moses W. Eaton, P. C.	
Butterfield, Wm. Woodward,	
each \$1, Mark Morse, Thos.	
B. Bradford, each \$3.....	19 00
Amherst—John Follansbee, \$3,	
J. S. Spalding, M. D., \$2....	5 00
Milford—Mrs. Moore, Mrs. Ellis,	
each \$1.....	2 00
	<hr/>
	67 00

VERMONT.

Enosburgh—George Holmeys... 5 00

MASSACHUSETTS.

Newburyport—Ladies' Col. Society, by Mrs. Harriet Sanborn, treasurer, to make James Caldwell, and Mrs. Ann Greenwood, of Bangor, Me., life-members..... 60 00

PENNSYLVANIA.

Philadelphia—Dr. Geo. B. Wood,	2 50
Pennsylvania Colonization Society, for colonizing four persons from Pennsylvania.....	280 00
	<hr/>
	282 50

NEW JERSEY.

Orange—Legacy of Miss Eliza Earl, deceased, to constitute Edward Doughty a life member..... 30 00

DELAWARE.

Wilmington—“Many,” to constitute Rev. George F. Wiswell a life member..... 30 00

MARYLAND.

Maryland State Colonization Society, for passage to Cape Palmas of eight persons..... 262 50

VIRGINIA.

Triadelphia—Mrs. Mary Brown, annual donation..... 10 00

NORTH CAROLINA.

Birtie Co.—Estate of James L. Bryan, deceased, for colonizing seven persons..... 385 00

SOUTH CAROLINA.

Due West—Mrs. Margaret Mofatt..... 10 00

KENTUCKY.

Madison Co.—Brooks Butler, for colorizing one person, \$70.
Boyle Co.—J. M. Crawford, for colonizing four persons, \$280. 350 00

OHIO.

By Rev. B. O. Plimpton, (\$55) viz:
Hamden, \$10; Cleveland, Mrs. Philo Mases, \$1, Rev. Horace Benton, \$4, Mr. J. R. C. Sleeper, \$10, Mr. William Cook, \$5; Berea, Asa Houghton, \$2, Rev. George McKelleps, \$5, Rev. Samuel Gool, \$3; Parkman, Mrs. Almada Tracy, \$10, Orrin Perciville, \$5 55 00

By John C. Stockton, Esq., (\$30) viz:
Canton. Hon. Judge Belden, \$3, J. Saxton, Mrs. Dewall, F. A. Snieder, \$2 each; D. Zollars, E. Sowers, A. Kitte, and G. V. Detrick, \$1 each; Dalton, S. Cook, Rev. P. M. Semple, \$1 each; Orville, J. Read, \$1, Cash, Cash, each 50 cents; Wooster, Hon. Judge Avery, \$3, Hon. Judge Cox, William Wicker, J. Wilford, J. N. Jones, W. Childs, Rev. B. Pope, Rev. H. G. Dubois, W. Henry, and D. Black, each \$1, Others, \$1.50 30 00

Cedarville—Cedarville Colonization Society, by H. M. Nisbet, treasurer 20 00
Stovertown—J. Boughment 10 00

115 00

ILLINOIS.

By Rev. John Seys, (\$42.30,) viz:
Springfield.—First Pres. Church—E. R. Ulrich, \$5, Mrs. Ulrich, Graham, each \$1, M. Wilkinson, \$2, E. Hughes, 25 cents, Public collection, \$33.05 42 30

FOR REPOSITORY.

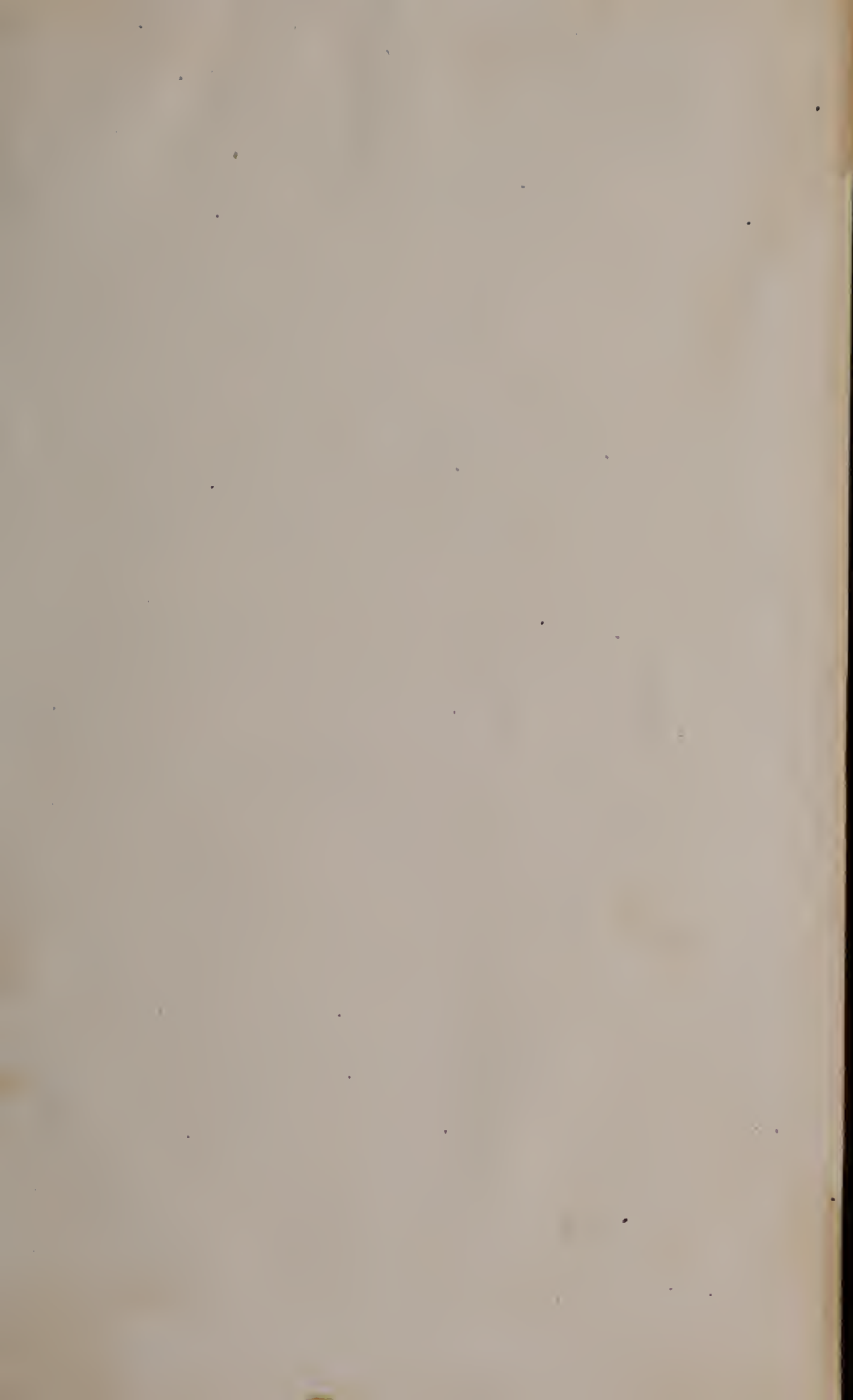
By Capt. George Barker:
MAINE.—Calais—Dea. Sam'l Kelley, to Feb. '59, \$5, Daniel Hill, to Oct. '58, \$2, Joseph Granger, Esq., to Aug. '58, \$3. Brewer—Jeremiah Skinner, to Sept. '59, \$1. Bangor—Ebenezer Coe, to Aug. '59, \$1. Brunswick—A. C. Robbins, to Nov. '58, \$1. Yarmouth—Capt. David Seabury, to Jan. '59, \$2. 13 00
NEW HAMPSHIRE—By Capt. G. Barker: Concord—Col. John

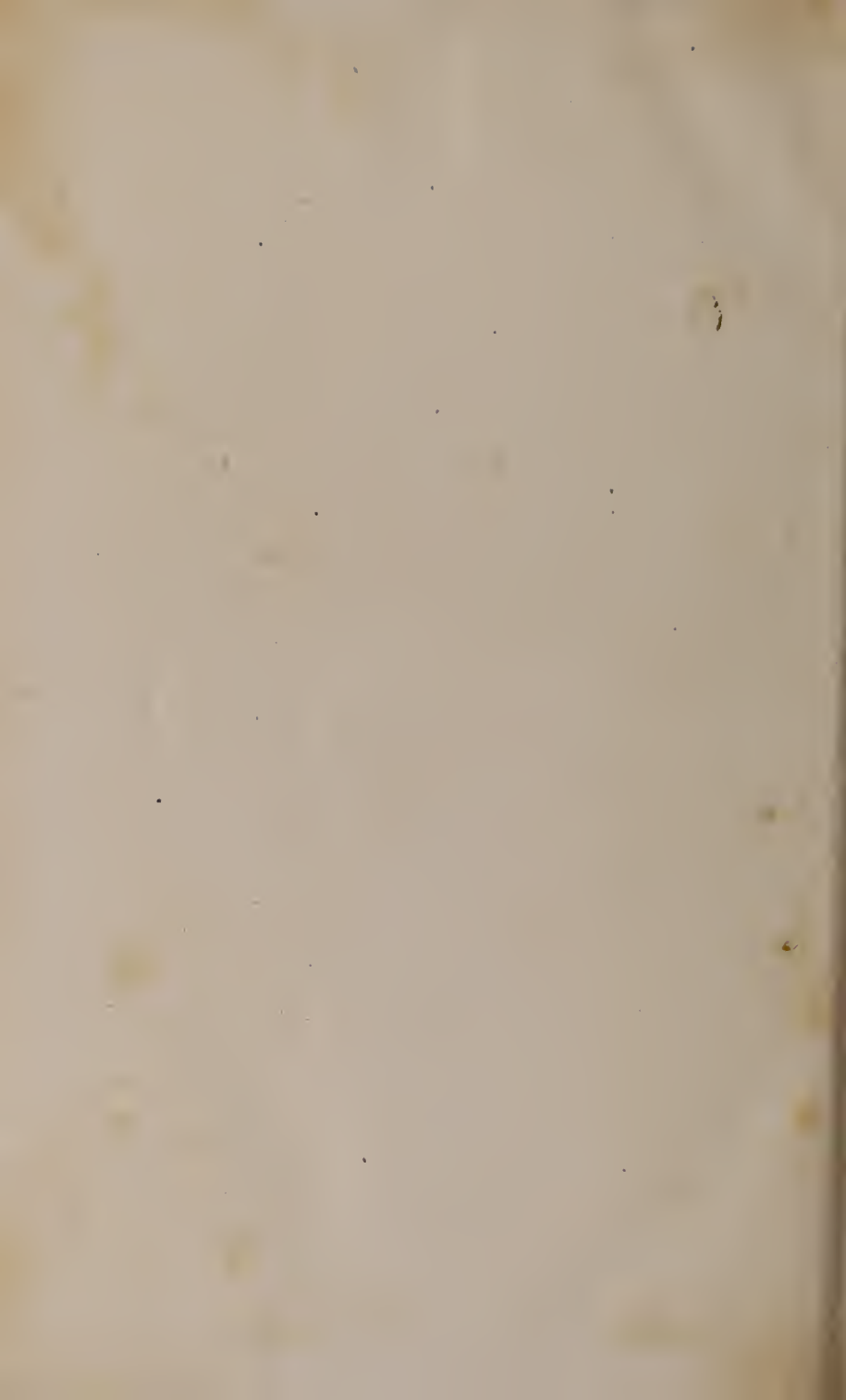
H. George, to Sept '59, \$1; Samuel Morrill, to Jan '59, \$1. West Concord—B F. Holden, to Aug. '58, \$3. Portsmouth—Sam'l Cleaves, to Nov. '59, \$1; Peter Jenness, to June, '59, \$7, Mrs. J. W. Foster, to June, '59, \$1, J. K. Pickering, to Nov. '58, \$6.50, Com. Geo. W. Storer, in full, \$2, Dea. John Knowlton, to June, '59, \$3, Richard Jenness, to June, '59, \$2. Francestown—Thos. B. Bradford, to Dec. '59, \$1, \$3, P. H. Bixby, to Oct. '58, \$1, Robert Bradford, to Oct. '58, \$1, S. D. Dowss, to Oct. '58, \$1, M. G. Starrett, to Jan. '60, \$1, Israel Bachelder, to Oct. '58, \$1, P. C. Butterfield, to Jan. '57, \$1, Dea. S. Starrett, to Jan. '59, \$1. Chester—John White, to Oct. '60, \$2, E. Orcutt, to Oct. '56, \$1. Manchester—G. W. Morrison, to Dec. '59, \$1, James Hersey, to Oct. '58, \$1, D. C. Gould, to Oct. '58, \$1, Josiah Crosby, M. D., to Nov. '58, \$1, David Gillis, to Dec. '64, \$2, Phineas Adams, to Oct. '55, \$2. Milford—Spencer Guild, to March, '59, \$4, Moses French, to Mar. '59, \$4, George W. Burns, to March, '59, \$4 58 50
NEW YORK.—Plattsburg—W. Swetland, \$3, to Jan. 1861, J. Savage, in full, \$14. Buffalo—Hon. P. Bennett, to Jan. '59, \$5 22 00

PENNSYLVANIA.—Philadelphia—For back Nos., Dr. George B. Wood, 50 cents. Churchtown—Miss P. Carmichael, to Jan. '58, \$1 1 50
DISTRICT OF COLUMBIA.—Washington—John Sesslord, for '58, 1 00
VIRGINIA.—Hanover Co.—N. C. Crenshaw, to Jan. '59, \$12. Cobham P. O.—Dr. J. H. Minor, to Jan. '59, \$1. Trevil-lin's Depot—Thomas S. Watson, to Jan. 60, \$1 14 00
OHIO.—Mt. Gilead—Rev. Chester L. Foote, to Jan. '59 1 00
INDIANA.—Lafayette—E. A. Stockwell, in full 2 00

Total Repository 113 00
Total Donations 371 80
Payment for Emigrants .. 1,277 50
Aggregate Amount \$1,762 30



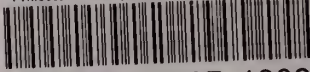




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