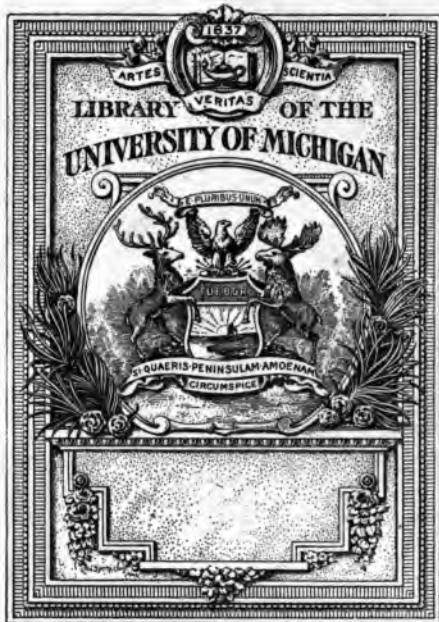


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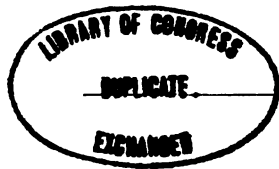
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May 28, 1913.

INDEX
TO THE
FORTY-FOURTH VOLUME
OF THE
AFRICAN REPOSITORY.

A	PAGE.	C	PAGE.
Action of Religious Bodies.....	250	Claims of African Colonization...	242
Address of Hon. James W. Beekman.....	225	Clark, Freeman, Esq.....	28
Address of Hon. F. T. Frelinghuysen.....	103	Climate and Meteorology of the West Coast of Africa.....	344
Address of Rev. Thomas Hill, D. D.	97	Coles, Hon. Edward, the late....	248
Address of Rev. B. Labaree, D. D.	109	Commencement of Liberia College.....	156
Address of Hon. John H. B. Latrobe.....	113	Commercial Enterprise	306
Address of Gen'l J. W. Phelps....	193	Communism in Western Africa..	52
A Faithful Servant of the Lord...	12	Contrast of Forty Years.....	206
Affairs in Liberia.....	217	Crane, William, the late.....	321
Africa and America.....	203	Crozer, Dr. Samuel A.....	234
African Colonization.....	146, 300	Crummell, Rev. Alex., Discourse by.....	162
A Mahomedan Priest at Liberia College.....	153	Crummell, Rev. Alex., Letters from.....	60, 314, 335, 342
American Colonization Soc'y	210, 316	Crump, Rev. Fleming, Letter from	124
An African Hail-Storm.....	295		
An Application.....	221	D	
An Important Document.....	57	Death of Freeman Clark, Esq....	28
Annual Collections.....	222	Death of Hon. Edward Coles....	248
Annual Meeting of the American Colonization Society.....	78	Death of Hon. Gabriel P. Disosway.....	249
Annual Meeting of the Society...	31	Death of Hugh Davey Evans, Esq	280
Annual Message of President Warner.....	129	Death of Rev. Robert F. Hill....	278
Annual Report (51st) of the American Colonization Society... 65,	94	Death of Hon. Joseph R. Ingersoll	124
Appointments.....	308	Death of Hon. William C. Rives	223
Arrival of the Golconda....	284, 308	Death of Hon. Thomas H. Seymour.....	308
A Word in behalf of Africa.....	228	Death of Hon. Norman Williams	126
B		Dennis, Mr. H. W., Letters from	59, 189, 245
Beekman, Hon. James W, Address of.....	225	Departure of our Spring Expedition.....	188
Bethune, Rev. George W., D. D., Memoir of	236	Dr. Livingstone's Safety.....	183
Blyden, Prof. E. W., Letter from.	125	Dr. Samuel A. Crozer.....	234

PAGE.	ITEMS OF INTELLIGENCE—	PAGE.
E		
Earnest Requests.....		254
Education in Ligeria.....		220
Emigration.....		209, 343
Evans, Hugh Davey, Esq.....		280
Exploration of Ligeria.....		220
F		
Fairchild, Eben, Esq., the late...		371
Female Education in Liberia Col- lege.....		124
Fertility of Liberia Soil.....		305
Fletcher, Dr. D. R., Letter from.....		190
Fifth Visit to Liberia.....		307
Fifty-first Anniversary.....		61
Fifty-first Annual Report of the American Colonization Socy.....		65
Frelinghuysen, Hon. F. T., Ad- dress of.....		163
G		
Gadaden, Mr. James, Letter from		59
Geographical Science and Mis- sionaries.....		319
Gibson, Rev. G. W., Communica- tion from.....		228
Gift from Freedmen.....		154
Golconda, the, 93, 153, 188, 284, 308.....		308
Gold Discoveries in South Africa		224
Gold Fields of South Africa.....		293
Gurley, Rev. R. R., Report of.....		148
H		
Hardy Ryan.....		369
Harrington's, Captain, Journal...		354
Hayti and Liberia.....		54
Herron, Rev. Alex., Letter from.		221
Hill, Rev. Robert F.....		278
Hoffman, Rev. C. C., Memoir of.		235
"Home Life in Africa".....		325
Hon. Joseph R. Ingersoll.....		124
Hon. Thomas H. Seymour.....		308
Hon. Norman Williams.....		126
How shall the Regeneration of Africa be Effectuated?.....		161
Hugh Davey Evans, Esq.....		280
I		
Importation of Liberian Produce		306
Impressions of Liberia.....		92
Industrial Progress and Success..		343
Ingersoll, Hon. Joseph R.....		124
Interior of Africa.....		53
Intelligence from Liberia.....		123
	ITEMS FROM THE LIBERIAN RE- PUBLIC: New Manufacture— Country Cloths—Rising of Af- rican Slaves—New Trading Post—Arrival of Sierra Leon- ans—Masonic Display—Martin H. Roberts, Esq.—Death of Mr. Charles Deputie—Teachers' De- bate—Independence Day—Em- ployment of Women—Rev. M. D. Herndon and his Mission— Arrivals and Departures at Monrovia.....	45
	Missionaries for Corisco—Old Calabar Mission—Extension of Jurisdiction—Female Educa- tion in Africa—British Trade with West Africa—Depopula- tion by the Slave Trade—West African Mails—Governor-in- Chief.....	62
	Rev. Charles A. Pitman—Love of Country—The Liberia Episco- pal Mission—West African Mails—Export of Gum.....	127
	Rev. Charles Barroughs, D. D.— Liberia Presbyterian Mission— The West African Mails—Death of an African Traveler—The Church Missionary Society of England—Native African Meet- ings—A Wonderful Regenera- tion—African Women.....	158
	Professor Martin H. Freeman— The James M. Waterbury—A New Station in Liberia—Min- erals in West Africa.....	191
	The Slave Trade made Piracy— Rev. Thomas Fuller.....	255
	Arabic Christian Literature—Li- berian Expatriation—Explo- ration of Lake Nyassa—Gabo- on Mission—Corisco Presbyter- ian Mission—Rev. Hardy Ryan— The British Squadron on the African Coast—The Emigration of 1867.....	286
	Emigration to Liberia—Con- firmations—Gabo-ou—Gabo-ou Countries and People—South- ern Africa full of Coal—English Missions in Africa—Death of an African Traveler—Increase of Africans in the United States—Ex-President Roberts... Bechuana Land.....	317 332
	Rev. John Seys, D. D.—Hon. Augustus Washington—His Thirty-First Anniversary—Ba- luma and Sherbo—French Af- rican Duties—The Slave Trade in 1867—Expected Return of Dr. Livingstone—The Bonny Mis- sion—Desire for Education in South Africa.....	376

INDEX.

v

J	PAGE.	M	PAGE.
James, Mr. B. V. R., Letter from	310	Massachusetts Colonization Society.....	218, 244
James, Mr. John H., Communication from.....	126	Memoir of Rev. George W. Bethune, D. D.....	236
Johnson, Mr. H. W., Jr., Letters from.....	58, 311	Memoir of Rev. C. C. Hoffman.....	235
Jones, Mr. S. Wesley, Application from.....	222	Memorial to Congress.....	183
L		Missionary Life in Liberia.....	335
Labaree, Rev. Benjamin, D. D., Address of.....	109	Mission, Liberia Episcopal.....	20
Latrobe, Hon. John H. B., Address of.....	113	Mission, Liberia Methodist.....	333
Latest from Liberia. 59, 189, 245, 338		Mission, South African.....	207
Letters from Rev. Alexander Crummell.....	314, 335, 352	Missions of the Presbyterian Church in Africa.....	330
Letter from Mr. James Gadsden.	59	N	
Letter from Mr. B. V. R. James.	310	National Expansion.....	93
Letters from Mr. H. W. Johnson, Jr.....	58, 311	Naval Testimony.....	307
Letter from Henry Pearson.....	340	New Jersey Colonization Society.....	62, 88
Letter from Mr. Reginald A. Sherman.....	29	New York State Colonization Society.....	184
Letters from Ex-President Warner.....	60, 152	New York—The Cause in... Nile, the, and its Sources.....	116, 315, 16, 208
Letter of the First Class.....	184	O	
Letters from Emigrants.....	220	Origin of African Colonization... Our Forty-fourth Volume.....	126, 32
Liberia—Affairs in.....	217	Our Spring Expedition.....	123
Liberia and Hayti.....	54	P	
Liberia and the Colonization Society.....	298	Pearson, Henry, Letter from.....	340
Liberia College.....	25, 212, 374	Petitions from Colored People... Phelps, Gen'l J. W., Address of.	237, 193
Liberia College—Commencement	156	Philanthropy will Aid Them.....	147
Liberia College—Female Education in... ..	124	President Payne of Liberia.....	309
Liberia Episcopal Mission.....	21	President Roberts, Liberia College, and Foreign Missions....	374
Liberia Episcopal Visitation	273, 296	Proceedings of the Board of Directors.....	80, 94
Liberia—Exploration in,.....	220	Productiveness of Liberia.....	155
Liberia—Impressions of.....	92	Progress of Liberia.....	22
Liberia—Intelligence from.....	123	Prospects of Liberia.....	375
Liberia Methodist Conference...	277	POETRY—	
Liberia Methodist Mission.....	333	Emigration to Africa.....	233
Liberia Missionary Union.....	219	R	
Liberia—Progress of.....	22	Receipts of the American Colonization Society, 32, 64, 96, 123, 160	
Liberia—Prospects of.....	375	192, 224, 256, 288, 320, 352, 378	
Liberia—Steam Mail Ships for, 55, 95			
Liberian Steam Ships.....	144		
List of Emigrants for Liberia by the Golconda, May 14, 1868...	173		
Livingstone, Dr., Safety of... ..	183		

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[No. 1.

REV. DR. TRACY'S HISTORICAL DISCOURSE.*

Mr. President:

A public notice has promised "An Historical Discourse on the Rise and Progress of the Society" which now celebrates its fiftieth anniversary. The treatment of the first topic—the Rise—may, perhaps, be aided by an illustration. It shall be drawn from the practice of the ancients, mentioned by Seneca, of building altars and offering worship at the sources of rivers. Remains of such temples, evidently Grecian, are still seen at the two sources of the Jordan, and substructions, older than Grecian, at that of the Chrysorrhoea, esteemed by the people of Damascus "better than all the waters of Israel." In both these instances, however, the water from these sources soon unites with less pretentious streams, coming from a much greater distance. But what if there be no vast flood bursting forth at any point? What, if we find only here the bubbling fountain, at which the wild bird scarce slakes her thirst; there, the drops trickling from the face of a cliff; yonder, the superfluous moisture escaping from a bed of moss; and moisture from a thousand other places, in varied forms, all collected by the slopes and channels which the Great Creator has provided for that purpose, into one vast Father of Waters, fertilizing the plains, and bearing the commerce of half a continent? Plainly, you can erect your altar in no one place. You can worship only the Beneficent Wisdom which is everywhere, and which has so made the world that kindred good influences naturally flow together, and combine into broad streams of blessing to mankind.

So of the origin of our Society, and of our work. The sentiment out of which it grew, more or less definitely formed into specific plans, was everywhere tending to realize itself in beneficent action for the colored race. This sentiment gushed forth at many points, so that many persons have been named as the originators of our enterprise. And there is some ground

*FROM "MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY."

for each of these claims, and, doubtless, for many others that might have been advanced. They were originators as truly as if there had been no others. Their relative merits cannot be settled by chronology, for the thought was often as fresh and original in the later projector as in any that had preceded him.

The earliest movement known to have any historical connection with our Society was the visit of the Rev. Samuel Hopkins, of Newport, Rhode Island, to his neighbor, the Rev. Ezra Stiles, April 7, 1773. The diary of Dr. Stiles has preserved the record. Dr. Hopkins proposed to educate two pious negro youths for the ministry, and send them to Africa as missionaries, hoping, evidently, to send more in time. He needed assistance to meet the expense. The more practical mind of Dr. Stiles suggested that the enterprise would not succeed in that form; that thirty or forty suitable persons must be sent out, and the whole conducted by a society formed for the purpose. This idea of a purely missionary settlement grew, in a few years, into a definite plan for a colony, with its agricultural, mechanical, and commercial interests. August 31, 1773, Drs. Stiles and Hopkins issued a circular, inviting contributions to their enterprise. February 7, 1774, a society of ladies in Newport had just made their first contribution, and aid had been received from several parts of Massachusetts and Connecticut. November 21, two of the young men sailed for New York, on their way to Princeton, New Jersey, to be educated under Dr. Witherspoon, president of the college. Three days later bills were drawn on London for amounts collected in aid of their enterprise in England and in Scotland. April 10, 1776, another circular was issued. They then thought their colony would be on the Gold Coast, near Annamaboe, where one of their young men had influential relatives, who were anxious for his return, as had been learned by letters from Africa confirming his own account.

The war of Independence suspended these labors, but the plan and the purpose survived it. In 1784, and again in 1787, Dr. Hopkins endeavored to induce merchants to send out a vessel with a few emigrants, to procure lands and make a beginning, and with goods, the profits on which would, of course, diminish the expense. In March, 1787, he had consultations with Dr. William Thornton, "a young man from the West Indies," who proposed to take out a company of free blacks, and found a colony in Africa. A number volunteered to go with him, but the enterprise failed for want of funds. Dr. Thornton was afterwards a member of the first Board of Managers of the American Colonization Society.

A month later Granville Sharpe and others sent the first colonists from London to Sierra Leone. This design was already

known to Hopkins. Perhaps, too, Sharpe had heard of the plans of Hopkins, as they had been well known in England for some years; but they had no direct intercourse with each other till Hopkins wrote to Sharpe, January 15, 1789, inquiring whether, and on what terms, and with what prospects, blacks from America could join the colony. There were then "Christian Blacks," desirous to emigrate, enough to form a church; and one of them was fit to be its pastor.

Unsuccessful in this, he continued his labors. In 1791 he wished the Connecticut Emancipation Society to be incorporated, with power to act as an education and colonization society. In 1793 he preached a sermon before a kindred society at Providence, which was published with an appendix, in which he advocated almost the exact course of action afterward adopted by this Society, and urged its execution by the United States Government, the several State governments, and by voluntary societies.

Hopkins died December 20, 1803; but the influence of these labors still lived. They must have been well known to Captain Paul Cuffee, of New Bedford, and the thirty emigrants whom he took to Sierra Leone, in his own vessel, early in 1815; and in 1826 two of his "hopeful young men," Newport Gardner, aged seventy-five, and John Nubia,* aged seventy, hoping to move their brethren by their example, sailed from Boston in the brig "Vine," the eighth vessel sent out by this Society.

The next movement having any historical result was in Virginia. December 31, 1800, the Legislature, in secret session,—

Resolved, That the Governor be requested to correspond with the President of the United States on the subject of purchasing lands without the limits of this State, whither persons obnoxious to the laws, or dangerous to the peace of society, may be removed."

The Governor, (Monroe,) in communicating this resolution to the President, stated that it was passed in consequence of a conspiracy of slaves in and around Richmond, for which the conspirators, under existing laws, might be doomed to death. It was deemed more humane, and it was hoped not less expedient, to transport such offenders beyond the limits of the State. President Jefferson favored the idea, discussed the objections to several locations, said that "Africa would offer a last and undoubted resort," and promised his assistance. The Legislature, January 16, 1802, directed a continuance of the correspondence, "for the purpose of obtaining a place without the limits of" the United States, "to which free negroes or mulattoes, and such negroes and mulattoes as may be emancipated,

* Known in Hopkins's correspondence as Salmur Nubia, and familiarly in Newport as Jack Mason.

may be sent, or choose to remove as a place of asylum," requesting the President "to prefer Africa, or any of the Spanish or Portuguese settlements in South America." This resolution differs from the former in that it does not contemplate a penal colony, and does contemplate increased facilities for emancipation, in a mode which the State did not esteem dangerous. The President corresponded with the British Government concerning Sierra Leone, and with the Portuguese concerning their possessions in South America, but without success. In 1805, January 22, a resolution was passed, instructing the Senators and requesting the Representatives from that State to endeavor to procure a suitable territory in Louisiana. No action followed, and the matter slept ten years; yet the proposition of Ann Mifflin, and the correspondence of John Lynd with Thomas Jefferson in 1811, showed that the idea was still alive and at work.

Another of these numerous origins must be noticed. In the spring of 1808 a few undergraduates of Williams College, Massachusetts, formed themselves into a society, whose object was "to effect, in the persons of its members, a mission or missions to the heathen." In about two years this society was transformed to the Theological Seminary at Andover, of which most of them had become members. Here they procured the formation of a "Society of Inquiry respecting Missions;" and there was thenceforth the chief seat of their labors. With becoming modesty, they regarded themselves as little else than mere school-boys, competent, indeed, to make inquiries, collect information, and discover wants that ought to be supplied, but needing the guidance of older and wiser men to mature judicious plans and execute them successfully. The proposal of four of them to go on a mission to the heathen in foreign lands, led directly to the formation of the American Board of Commissioners for Foreign Missions. Suggestions from these young men, or some of them, also led to the formation of the American Bible Society, and, though, in some cases less directly, several other kindred institutions, for which the state of feeling in the religious world was prepared.

Samuel J. Mills has been commonly regarded as the leader of these inquirers. With a companion he made a journey of inquiry through large parts of the new settlements in the United States, especially the south-western part. He came back with the knowledge of many wants to be supplied, and fully convinced that, to use his own words, "We must save the negroes, or the negroes will ruin us;" and that there was so much at the South of right feeling towards the negroes that something might be done towards saving them. The matter was abundantly discussed. A colony was proposed somewhere

in the vast wilderness between the Ohio and the great lakes. But one of them at length objected to that location. "Whether any of us live to see it or not," said he, "the time will come when white men will want all that region, and will have it, and our colony will be overwhelmed by them." So they concluded that the colony must be in Africa.

Mills went to New Jersey to study theology with Dr. Griffin, at Newark, and still more, as Dr. Griffin soon thought, to engage him and other leading men in that region in considering whether certain good objects could be accomplished and how. While there he originated the school for the education of pious blacks at Parsippany, some thirty miles from Princeton. It was placed under the care and patronage of the Synod of New Jersey; and thus the Presbyterian clergy of that State were brought into active connection with Mills, and his idea of saving the negro. His project of a colony north of the Ohio, or somewhere else, was well known to Dr. Alexander, of Princeton, and doubtless to others.

Among the most eminent of that clergy was the Rev. Dr. Robert Finley. No record has been found of any direct intercourse between him and Mills; and there is no reason to suspect that Mills furnished him with a plan of a society, to be formed at Washington, for colonizing free blacks in Africa. That plan seems to have developed itself in his own mind while contemplating that class of facts to which Mills was so busily calling attention; and it is certain that he had it under consideration as early as February, 1815. From about that time he was industrious in recommending it to his friends; but they, while admitting that its object was good, generally distrusted its success. After probably nearly two years of such labor, he called a public meeting at Princeton to consider the subject; but few besides the Faculties of the College and the Theological Seminary attended, and only Dr. Alexander appears to have aided him in commending it. Still he persevered, and when Congress assembled, early in December, 1816, repaired to Washington to attempt the formation of his proposed society. On his arrival, he went at once to his brother-in-law, Elias B. Caldwell. That these brothers had previously corresponded on the subject is a probable conjecture, but not a known fact. Yet the idea of colonization was not then new to Mr. Caldwell. It had already been suggested from another source.

Late in February, 1816, the Virginia secret resolutions and correspondence of 1801-05 first became known to Charles Fenton Mercer, a member of the Legislature of that State. Not being under the obligation of secrecy, he at once made them known extensively in the State, and pledged himself to renew them

at the next session of the Legislature. Being at Washington—it must have been in March or April—he made known the facts and his intentions to two friends. One was his old school-mate at Princeton, Elias B. Caldwell, who approved his object, and promised to use his influence with his Presbyterian friends in New Jersey in favor of it. The other was Francis S. Key, who would attempt a similar movement in Maryland. General Mercer redeemed his pledge. His proposed resolution passed the House of Delegates, December 14, by a vote of 132 to 14, and the Senate, December 23, with one dissenting vote. This was done without any knowledge of the plans and movements of Dr. Finley for forming a society, and, indeed, without any expectation that a society would be formed. His idea was that colonization would be carried by the State governments, under the sanction and protection of the National Government. Still, this expression of Virginia's mind rendered important and perhaps indispensable aid to the formation and success of the Society, for the action of the House of Delegates was known in Washington before General Mercer's resolution had passed the Senate, and before any public meeting was holden to form a society.

To arrange that meeting, and secure attendance upon it, cost Dr. Finley no slight labor. The goodness of the object was generally admitted; but, at the preliminary consultations, those invited and expected were generally absent. Charles Marsh, member of Congress from Vermont, noticed this disposition of almost everybody to leave this good work to others, and, as this was the only project he had ever heard of promising great good to the black race, he determined that it should not be allowed to die in that way. He decided that those who knew the plan to be a good one should attend the meetings. Of course, as all who ever knew his inexhaustible adroitness and persistency will easily understand, "a very respectable number" of them attended the first public meeting, December 21, 1816. Henry Clay, in the necessary absence of Judge Washington, was called to the chair. Elias B. Caldwell, the brother-in-law of Dr. Finley, and the school-mate and friend of General Mercer, perfectly informed of the plans and movements of both, made the leading argument in favor of forming a society. He stated that public attention had been called to the subject in New Jersey, New York, Indiana, Tennessee, Virginia, and perhaps other places. He was supported by remarks from John Randolph, of Virginia, and Robert Wright, of Maryland. A committee was appointed to prepare a constitution, and the meeting adjourned for one week.

At the adjourned meeting, December 28, the committee reported a constitution, which was adopted. Fifty gentlemen

affixed their names to it as members. The twenty-third name on the list is Samuel J. Mills. What brought him there at that time, and what he was about while there, we can only infer from other parts of his history.

January 1, 1817, the day fixed by the constitution, the Society met for the election of officers. Hon. Bushrod Washington, of Virginia, was chosen president, with twelve vice-presidents, from nine States, including Georgia, Kentucky, and Massachusetts, and one from the District of Columbia. Dr. William Thornton, whose visit to Dr. Hopkins in 1787 has already been mentioned, was a member of the Board of Managers.

Thus the Society was formed and organized, not by the labors of any one projector, or by the influence of a movement in any one part of the country, but by the union of the tendencies which, remote from each other and independent of each other, had been working towards that result for more than forty years. That the Virginia movement, or the New Jersey movement, or the New England movements, would have accomplished any thing without the union of all, some may perhaps believe, but facts have not proved. Its true origin was, in the desire of good men everywhere, to do the best thing then practicable for the black race in this country and in Africa, that desire prompting all these movements, and sustaining them when providentially united in one.

General Mercer was not present at the formation of the Society. His plan was colonization by the National and State governments; and late in life he expressed a doubt whether more good would not have been done by such action if no society had been formed, as the movement would then have had the united support of the South, which was lost by bringing northern men into the movement, and thus throwing important Southern interests "open to the public discussions and acts of a society spread through the United States, and to the interference of other counsellors and agents than their own Government." At the time, however, he made no such objection. His confidential friends took a leading part in the formation of the Society, and he himself became one of its most active and efficient supporters. In a few weeks he procured the formation of several auxiliaries in Virginia. He procured, by personal solicitation, large donations to its funds. He wrote several of its earlier reports. He rendered various services, without which it is not easy to see how the Society could ever have become active.

The first step towards planting a colony in Africa was to find and procure a location where it might be planted and prosper. For this purpose Africa must be visited, and pre-

liminary arrangements made. Samuel J. Mills offered himself for that service, was accepted, and authorized to select his companion. He selected his friend, Ebenezer Burgess, now Rev. Dr. Burgess, of Dedham, Massachusetts, the man who years before had opposed the plan for colonizing north the Ohio, because white men would want that country, and argued that the colony must be in Africa. Their letter of instructions was dated November 5, 1817. Money to repay the expense of the expedition was borrowed, and the loan repaid from funds raised by General Mercer and Rev. William Meade, afterwards Bishop Meade, of Virginia.

They sailed November 16, Mills remarking to one of his associates in these movements, as he was about to embark, "This is the most important enterprise in which I have ever been engaged." Arriving in England in December, they were courteously received by His Royal Highness the Duke of Gloucester, patron and president, and by the other officers of the African Institution. Mr. Wilberforce introduced them to Lord Bathurst, Secretary of State for the Colonies, who gave them letters to the Governor, and other officers at Sierra Leone, directing them to aid the explorers in their explorations. Having touched at the Gambia, they arrived at Sierra Leone, March 22, 1818. The Governor and other officers received them with great personal kindness, and very literally obeyed the instructions of the home Government as to furnishing facilities for inquiry, but did not conceal their unwillingness that an American colony should be established in their vicinity. The principal merchants felt the same unwillingness.

They were more cordially received by the members of the "Friendly Society," instituted among the colonists at the suggestion of Paul Cuffee, in 1811. Its president, John Kizell, who had been a slave in the West Indies and the United States, entered heartily into their plans, accompanied them on some of their explorations, and introduced them to native chiefs over whom he possessed much influence. They examined the coast as far as Sherbro, obtained promises that, on the arrival of colonists, suitable land should be furnished for their settlement, and being unable, for want of time and funds, to visit the Bassa country, Cape Palmas, Accra, and the Bight of Benin, as they desired, returned to Sierra Leone, and, May 22, embarked for England, on their homeward voyage.

When they left home, Mills was suffering from a pulmonary disease. The climate of England aggravated it; that of Africa suspended its operation, as it often does. A few days after leaving Sierra Leone it returned, aided by a severe cold; and on the 16th of June, he gently expired, and at sunset his body was committed to the ocean. Nearly thirty years ago I

wrote: "It was fitting that the remains of such a man, whose character no monument could suitably represent, should rest where none could be attempted." Now, it has been made my duty to say that, if the Society will cause a monument to his memory to be erected in Liberia, the funds are ready to defray the expense. Liberia has recorded her debt to both explorers by uniting their names in the name of Millsburg, which, as the record states, was devised for that purpose.

Their report established the fact that territory might be procured, and a colony planted. But how was the Society to plant a colony with less than three thousand dollars in its treasury, and its receipts less than one hundred dollars a month? "A great political necessity" furnished the means.

The act of Congress of March 2, 1807, had prohibited the importation of slaves after the end of that year, and provided for punishing the importer; but the slave so imported became subject, like all other persons, to the laws of the State in which he was found. In several of the States laws were enacted and legal proceedings devised, under which it was still found profitable to import slaves, and incur the penalty, if it could not be evaded, as it often was. The first attempt to interfere with this policy of the slave-traders was made by the Legislature of Georgia. That Legislature enacted, December 19, 1817, that the Governor should take all such imported slaves out of the hands of private speculators into his own custody, and sell them at auction for the benefit of the State treasury; provided, however, that if the Colonization Society would undertake to transport them to Africa, and would pay all expenses incurred by the State, the Governor was requested to aid the Society as he might deem expedient. This was the first official movement, if not the first suggestion, for the return of re-captured slaves to Africa.

The act of Congress of April 20, 1818, increased the penalties of importation, but still left the slaves imported subject to the laws of the several States, and the work still went on.

While General Mercer was preparing the second annual report, to be presented in January, 1819, his attention was drawn to these laws, and the practice under them. The report discussed the subject, and about forty pages of its appendix were filled with documents showing the facts. In Congress General Mercer procured the drafting of a bill to remedy the evil, which passed both Houses, and was approved by the President, (Monroe,) March 3, 1819. By this act all slaves illegally imported or taken at sea were to be kept in the custody of the United States Government till removed beyond the limits of the United States, and the President was to appoint an agent or agents on the coast of Africa to receive them, and the sum

of one hundred thousand dollars was appropriated to meet the expense.

About six weeks after this act was passed, the Hon. W. H. Crawford, of Georgia, Secretary of the Treasury, found, in a Georgia newspaper, an advertisement of illegally imported slaves, to be sold at auction under the State law of 1817. He immediately informed the Society, and the Rev. William Meade was sent to Georgia as its agent, to receive them in behalf of the Society. Litigation with Spanish claimants prevented immediate success; but some years afterwards they were delivered to the Society, and sent to Africa. There were then about fifty thousand dollars in the State treasury as the proceeds of such sales. This the Society hoped to obtain, but there was no law authorizing the Governor to pay it over, and it was not done.

President Monroe, as appears by his message of December 17, 1819, understood the law of March 3 to mean that a suitable residence must be provided on the coast of Africa for the agents and those intrusted to their care. For this purpose he determined to send a ship to the coast with two agents, and the necessary men and means to procure a place and make it habitable.

Evidently this work of the Government and the enterprise of the Society might best be prosecuted by their united action in establishing one settlement, where the agents of both should reside, and to which emigrants and re-captured slaves should be sent. The Government appointed the Rev. Samuel Bacon, already in the service of the Society, as its agent, with whom Mr. John P. Bankson was afterwards associated. The Society appointed Dr. Samuel A. Crozer its sole agent. The Government chartered the ship "Elizabeth," of three hundred tons, and "agreed to receive on board such free blacks, recommended by the Society, as might be required for the purposes of the agency." Dr. Crozer took out goods and stores for the purchase of land and the use of the emigrants. The emigrants were all considered as attached to this joint agency of the Government, and were to be entirely subjected to its control till regularly discharged. They were to erect cottages for at least three hundred re-captured Africans, and cultivate land for their own subsistence. For the expenses of the expedition the Government placed more than thirty thousand dollars in the hands of Mr. Bacon, and sent a ship-of-war to co-operate. Thus provided, the "Elizabeth" sailed from New York, February 6, 1820, with eighty-eight emigrants from Virginia, Maryland, Pennsylvania, and New York.

And in this co-operation, to which the Government found itself forced by its own necessities, the Society first found the

power to go forward and accomplish its work. And if the ancients were right in considering the immense fountain which bursts forth by the side of a streamlet, and transforms it into a river, the true source of the river, to be honored by altars and worship, with equal propriety may your monuments distinguish this point in the stream of your history.

President Monroe appears to have been a constant friend of colonization ever since 1801, when, as Governor of Virginia, he corresponded with Jefferson on the subject. He gave an attentive ear to the annual reports of the Society, showing the condition of the slave-trade, and the need of action for its suppression. His known sentiments encouraged General Mercer to prepare and procure the enactment of the law of 1819. His interpretation and execution of that law furnished the means by which the work was begun. And the then youthful and ardent friend, whose presence forbids fit eulogy now, was right when he first suggested that the metropolis of the nascent State should, by its name, commemorate his merits.

The first emigrants were to erect houses for three hundred re-captured slaves. The whole number of such, for whom the Government has found it necessary to provide through the Society, has been five thousand seven hundred and twenty-two. The resident agency of the United States for re-captured Africans continued, though occasionally vacant, till the declaration of Liberian independence. All this could not have been done, and well done, without a colony large and strong enough to live by its own vitality; and, therefore, the substantial success of our enterprise was a national necessity.

Such, as we have seen, were the forces which caused this Society to be formed; such the process of its formation; such the national need of its aid, which procured for it the means of successful activity. Having seen these, let us pass rapidly over events, the exciting and tragic interest of which have caused them to be abundantly recorded elsewhere—the arrival of the “Elizabeth” at Sierra Leone; the cordial reception of the emigrants by Kizell, at Campelar, his own place on Sherbro island; the discouraging attempts to purchase land for a permanent settlement defeated—not by the treachery of Kizell, for he was no traitor—but by secret influences from those at Sierra Leone, who wished the colony all success, but at a much greater distance from themselves; the hardships, sickness, and deaths heroically endured; the removal from Campelar to Fourah Bay; the purchase of Cape Mesurado by Captain Stockton and Dr. Ayres, at the risk of their lives; the arrival of the colonists, and their lodgment on an island, January 7, 1822; the occupation of the Cape, April 25; the return of the agents, and the proposal that the emigrants also should return, and the

enterprise be abandoned; the heroic reply of Elijah Johnson, "No; I have been two years searching for a home in Africa, and I have found it, and I shall stay here;" the heroic determination of the others to remain with him; his appointment as sole agent; the troubles and dangers from the first, and then and afterwards from a host of native kings, who regretted the sale of the Cape, and determined to expel or exterminate the colony, lest it should interfere with the slave-trade; the offer of a force of marines from a British man-of-war if Johnson would only cede a few feet of ground on which to erect a British flag; his prompt reply, "We want no flag-staff put up here that will cost more to get it down again than it will to whip the natives;" the arrival of Ashmun, and his assumption of the agency, August 9, 1822; his energetic labors, both diplomatic and military, for the protection of the colony; the assault on the settlement, on the morning of November 11, by about eight hundred natives, and their repulse by the thirty-five colonists capable of bearing arms; the second assault, by perhaps twice their former number, December 2, and their final defeat. Passing by all these, let us examine a crisis in the affairs of the colony, involving and elucidating a principle, and itself needing elucidation.

[To be concluded in the February number.]

From the Spirit of Missions.

A FAITHFUL SERVANT OF THE LORD.

REV. AND DEAR BROTHER: You have received the intelligence of the death of the Rev. Thomas Toomey, July 11, in the Episcopal Hospital, Cape Palmas.

My heart prompts a tribute to the faithfulness of this servant of our Lord.

Mr. Toomey, as you are aware, a native of Ireland, went out to Africa as a cabin-boy. The crew of the ship to which he belonged were murdered by the natives of the Plabo tribe, in which we have a missionary station, at a point thirty-five miles below Cape Palmas. The boy Toomey owed the preservation of his life to his having had the presence of mind to hide among some wood in the hold of the ship while the natives and crew were engaged in their murderous fight. This over, the former were so engrossed in the plunder of the vessel that the boy was forgotten until they went on shore. Some Liberian traders found there interceded for the lad, and he was delivered into their hands. He was brought by some friendly natives to Cavalla, where he was gladly received.

Employed at first as a laborer, he soon manifested such a

fondness for books that he was soon placed under a system of instruction. A sense of religion was early developed under religious privileges at Cavalla, and he was shortly confirmed. He was successively qualified for and employed as printer and teacher. He then became a candidate for the ministry, and diligently pursued a regular course of study except the languages. At the proper time he was ordained deacon, and afterwards priest.

Mr. Toomey was earnest in his Christian character, a successful student, and zealous minister and missionary, waxing stronger and stronger to his life's end. He was a *lively member* of our Convention, a constant and devoted attendant at the district missionary meetings, and delighted in missionary tours, "preaching among the Gentiles the unsearchable riches of Christ."

When, last year, by my absence, and the subsequent withdrawal of Rev. Messrs. Duerr and Hartley from the mission, he was left the only presbyter of the mission at Cape Palmas, he seemed to rise to the spirit and duties of his position; he labored on to and beyond his utmost strength, supervising all, animating all, until called to his exceeding great reward.

JOHN PAYNE.

SOCIAL LIFE OF THE NATIVES OF WESTERN AFRICA.

BY THE REV. J. G. AUER.

POLYGAMY.—Two of the greatest social evils are *polygamy* and *slavery*. Family life, in its perversions, is the basis of both, and *selfishness* ("lust of the flesh, lust of the eye, and the pride of life") is the principle. A man takes as many wives as he can buy; (usually with cattle;) they support themselves and him too; therefore the women prefer a husband with many wives. The price of a girl is about forty dollars. They are early betrothed, (or sold,) sometimes before they are weaned. It is a mere bargain between the father and the future husband, who may be twenty or seventy years old. He waits till the girl is grown up, and then there is some sort of marriage festivity, and often religious ceremonies. If the wife does not please, she is returned to her family, and half the "dowry" re-paid by them; if she wishes to separate, she simply re-pays the dowry and goes. In democratic Africa adultery is only punished by a fine; in despotic Ashantee the laws are stricter, and in Dahomey it brings life-long slavery or instant death.

The early betrothals keep young men without wives for a longer or shorter time. They also are a great obstacle in female education. Educated and baptized girls would be

dragged into heathenism again if left to the despotic will of a heathen man. The missionary, therefore, has to select those that are still free, or redeem them by paying the dowry.

FAMILY LIFE.—Children are regarded as a blessing by both parents. They increase the importance and (if they are daughters) wealth of the father; and they are a source of comfort, help, pride, and authority to the mother. A childless woman has to work hard, has no comfort, and is entirely alone and neglected when old and weak. Children cleave to their mother more than to their father; and a full brother or sister is called "my mother's child." The rules and religious duties prescribed for women and their infants are similar (often like) to those in the law of Moses. A mother is respected, and exempted from hard work till her child is weaned, (when it is two years old.) Many infants are murdered by the exposure and rough treatment they are subjected to. Our Greboes treat them to a good dose of red pepper the first thing, "to clear their throat," but it often causes inflammation and death. Cripples and sickly children have little chance for life. The father sees and names the child when it is a week old, usually performing some religious ceremony. The cradle of infants is their mother's back, where (on the Gold Coast) they sit on a cushion, secured by a piece of cloth; which cushion is worn from girlhood, and regarded as rather "becoming." Grebo women carry their offspring in a sort of a saddle, like a haversack. Toys are scarce in Africa. Ashantee girls carry a horrid wooden baby on their little backs; boys play with monkeys. As soon as possible they are employed in house or farm, helping their mothers in carrying home fruit, water, and wood. Little boys often carry their father's gun, bag and all, while the old gentleman takes it easy.

When the *head* of any family (or of the tribe) dies, his brother, or *sister's son*, is the lawful heir. He usually takes the official position of the deceased, and inherits all his wives, children, slaves, and general property. That's the reason why you do not find orphans and widows in heathen Africa. This *head* of a family is responsible for all belonging to it, men and women, free or bond—paying their debts and fines, and making good every mischief they may run into. On the other hand, he can command all their time and service. Men and women work for him, and he divides the "spoil." He gives his young men who have served well a gun, a house, a wife; but he is still their "father," whether they are older or younger than himself. A troublesome fellow is sometimes simply sold or pawned, and thus got rid of. In Ashantee and Dahomey a man pays his debts rather by giving away some of his "cou-

sins" than other property. Funerals and law-suits cost a great deal, because all the powder, cloth, etc., used, and all the provisions consumed by the crowd, must be paid by the family concerned, who are entirely at the mercy of visitors, and thus often reduced to beggary or slavery. This "patriarchal family system," in connection with polygamy, destroys all individuality, self-consciousness, and liberty. Industry and enterprise is held down by the law of communion; the sense of right and justice is swallowed up by mere family interest. Polygamy creates dissension and strife within the family, and this petty spirit of clanship divides towns and tribes, brings discord and war, and national growth and social improvements are impossible.

SLAVERY.—There are two kinds of slavery. They may be styled *domestic* and *foreign*. The latter comprises captives from other tribes; the former, those bought from the same tribe, or born in "the house." The captive slaves, not speaking the language of their masters, are badly off, and cruel treatment (they are stubborn) drives them often into madness or suicide. To give one instance: A fine, strong man from Bornu, with eagle nose and eyes, who had possessed many horses and much cattle, was taken captive by Mohammedan thieves, and sold in Ashantee. He disdained doing menial work, did not understand but a few words of the language, was beaten and cut, left without food or clothing or shelter until his limbs were literally rotting, and he perished miserably. His manly countenance, full of spirit and pride, had sunk to that of an idiot. This explains why so many "imported slaves" are said to have had the appearance of "idiots and monkeys." Think how they were hunted down at home, chained together like dogs, dragged to the sea-shore, packed in dungeons till the arrival of a ship, then crowded into the "hold," often chained to the dead and dying, treated and beaten worse than beasts; and is it strange that they should be crippled and mad when again exposed to the market?

The domestic slaves in Africa, perhaps from the same town, feel quite easy and at home, intermarry with their master's family, acquire property, and in some cases are richer and better men than their masters. They have, however, to bear the brunt of every danger, trouble, or shame, and their very life is not safe.

Africans would seldom make raids on other tribes or towns for the sake of obtaining slaves, although they enslave the captives when there is war, but the Mohammedans from the interior, and Arab traders from the north and east (more than foreign slave merchants) incite the tribes to that cruel

warfare, and do as much as they can to depopulate and ruin the country.

PAWNING.—The system of pawning is as bad as or worse than slavery. A man is pawned for a debt, and has to work harder than a slave, because, if he dies, the debtor must replace him by another. There is also little hope of release, for the debt not only remains the same, but increases at the rate of twenty to fifty per cent. The Africans demand an enormous interest on capital, and are sharp and shrewd in driving a good bargain, having the victim usually entirely at their mercy, because no one sells or borrows except in case of necessity. They ask ten times the value of their produce, (on the coast,) and like to get good wages for as little service as possible. Woe to the man, white or black, who shows he has money or money's worth, and tells them how much he needs of this or that. They take all possible advantage of him, or keep back both their goods and services.

THE NILE AND ITS SOURCES.

Great geographical problems have been solved in our day. Some of us, whose hair is turned gray, who can say, "I once was young and now am old," can remember the time when the course of the Niger was the great mystery. People knew whereabouts the source of one of its great branches, the Quorra, was to be found, but where it entered the sea they knew not. Well, that question was settled by the Landers between thirty and forty years ago. Now we know that the Niger is formed of two great branches, the Quorra from the northwest, and the Tshadda from the east, and that these, uniting at a point about three hundred miles from the sea, form the Niger, which enters the ocean in the Bight of Benin, and along the banks of which we have now our missionary stations.

Well, the next question was the source of the Nile, and this is a very old question, older than the Christian era. Kings and princes have sought to find it out, and yet it has remained a mystery until within these few years.

People could not forget the Nile, for every year it forced itself on their attention. Every year it had its flood, and that in the months of July and August, when European streams are at the lowest by reason of the summer heat. But for this provision Egypt would be a desert. The productiveness of the land depends on the annual inundation of the river, and if this failed, Egypt could yield no support to its people. Yet year by year the waters came down, no one knew whence. They

came through the midst of sandy deserts, where they lost much by evaporation, and gained nothing by the contributions of tributary streams, not even of a brook, and that throughout a course of one thousand five hundred miles. Yet still the inundation came, a blessing to Egypt, never failing, flooding even in the driest season; and under its fertilizing influences the land has yielded its grain harvests with a wonderful productiveness.

But the more important and singular the results the more interesting became the question—Whence comes the Nile? Where are its sources, and what causes its annual rising?

It is very singular how the discovery was made. The Church Missionary Society sent out some missionaries to East Africa, a new and untried field of labor. The spot selected was on the main land, opposite the island of Mombas. Here they fixed their headquarters, and, in order to acquaint themselves with the native tribes, and the prospects of usefulness which lay before them, they took journeys into the interior. On one of those explorations they discovered a snow-mountain, the Kilimanjaro. We published an account of this in one of the Society's periodicals, the *Intelligencer*, but the scientific men of England refused to believe the statement, and turned it into ridicule. The missionaries, however, not only persisted in their testimony, but after a time added to it the discovery of a second snow-mountain, the Kenia. Much discussion arose as to the existence of these mountains. However, after a time, other persons having seen them besides the missionaries, and their statements being thus confirmed, people could no longer be incredulous.

But our missionaries had something further to communicate. They informed us that the natives reported the existence of a great inland sea, and they sent home maps framed after the reports which they had received. At length the Royal Geographical Society determined to send out an expedition for the exploration of the new country, and accordingly two great lakes were discovered, the Tanganyika, and a much larger one, northwest of the Tanganyika, which was called by Captain Speke the Victoria Nyanza.

As, however, the discoverers only touched the southern portion of this sea, a second expedition was sent out, which, reaching it from the south, penetrated through the countries lying along its western shore, and succeeded, after great hardships, in reaching (July, 1862) the northern projection of the lake, a little north of the equator, from whence they found a great stream of water flowing, and this they concluded to be the Nile.

They were not able, however, to trace the river along

course. They had been obliged to diverge from it just at the point where, on leaving the lake, it turned westward, and did not rejoin it for a considerable distance. Now, the natives stated that, during this westerly course, it fell into another large lake, which came from the south, and that the river, immediately on entering it, left it again by its northern extremity, and continued its course northwards.

Mr. (now Sir Samuel) Baker, who had come up from Cairo to meet and relieve Captains Speke and Grant as they emerged from the savage countries through which they had to pass, set out in search of this new lake. After great difficulties and trials, they at length sighted the lake, in March, 1864. "There, like a sea of quicksilver, lay, far beneath, the great expanse of water, a boundless sea-horizon on the south and southwest, glittering in the noon-day sun, while on the west, at fifty or sixty miles distance, blue mountains rose from the bosom of the lake to a height of about seven thousand feet above its level."

They also saw the river flowing out of the northern extremity of the lake, and as the first lake had been called Victoria Nyanza, so this was called Albert Nyanza.

This second lake is a vast depression, far below the general level of the country, bounded on the west and southwest by great ranges of mountains, from five to seven thousand feet above the lake level. The first lake, at a higher level, is the first reservoir; then comes the second lake, with an additional provision; and these great reservoirs are the feeders of the Nile.

In these equatorial countries there are heavy rain-falls, commencing in April, and by these the volume of the Nile is raised to such an extent, that in July and August Lower Egypt is inundated.

Let us admire the providential arrangement of our God, how an elevated land, lying thirty degrees south of Egypt, collects the waters which are designed to fertilize that narrow strip of low-land, and sends them down with unfailing regularity to produce those grain harvests, which, by the Mediterranean sea, lying close at hand, may be distributed to other countries as they stand in need of them.

Here, then, are new countries, not desert lands, but populous. New races are laid open to us which claim our attention and commiseration.—*Missionary Gleaner*.

From the Journal of Commerce.
THE BRITISH IN AFRICA.

That the British have long since fixed their eye on Africa, and are pushing their way to the possession of that entire

continent, or as much of it as they can buy or otherwise appropriate, there is not the shadow of a doubt.

They hold the Cape of Good Hope, the Colony of Natal, the Colony of the Gambia, and of Sierra Leone, the Sherbro Islands, extending nearly to the Gallinas River, on the Liberian line; they hold Cape Coast Castle, the Bonny River and adjacent country, the Cameroons, the Lagos, and the mouth of the Niger River. Nor is this all of their African aggressions. They have for some time past been smiling at Liberia, with one foot on the northwestern boundary, disputing the right of Liberia to that portion of the territory, on the ground of non-purchase, while at the same time there is unmistakable evidence of the fact of a purchase of the said portion of territory by the Liberian Government from its former native possessors. But seemingly eager to take advantage of the ignorance of the natives, they at the same time profess cordiality and friendship toward the Government of Liberia. The British traders incite the natives to insubordination, and create in their minds distrust, by telling them that Liberia is poor while England is rich, and can give them better prices for their products. By this means English traders hope to create permanent dissatisfaction between the natives residing in this territory and the Liberian Government, so that, by offerings of rum, tobacco, gunpowder, &c., they may get a claim upon the native country, the English being well aware that the natives do not know the value of a contract and its consequent binding force. Of this fact they seem ready to take advantage, conscious that this portion of territory possesses a high commercial value. The climate is more healthy, and not subject to epidemics with which other parts are more or less visited. Another advantage is the easy manner of obtaining raw material with which her manufactures must be supplied, in exchange for the most inferior articles at a doubled rate, and which find an easy market.

England also possesses an extensive knowledge of the geological and mineralogical value of the African territory. She has a number of scientific men distributed throughout the country, who alone have obtained the information of its untold wealth, and by degrees are opening the country, throughout its entire boundary, to the wealthy trade associations and perhaps to the government. Another advantage is the peaceful character of the natives in the portion of country claimed by the English, who prefer to trade rather than engage more largely in agricultural pursuits, thus furnishing a greater field for carrying out the designs of the government, in securing this disputed territory, which, in all probability, is the natural highway to the interior of Ethiopia. The country is known

as "The Great Valley Pass," being less mountainous than other portions, abounding in rivers, and for over five hundred miles possesses especial advantages for travel. Iron in great abundance is found here. The ore furnishes from sixty to seventy per cent. of pure metal, with millions of tons lying above ground, and all that is necessary is the discovery of coal to put it to immediate use in building railroads, whereby the immense resources of the interior may be brought out. It is not known that any of these scientific gentlemen have discovered coal mines; if they have, it is alone known to the English government. The benefits they mean to secure to themselves, if coal is discovered, they may thus dispense with the large number of ships now engaged in transporting coal to furnish the regularly monthly and bi-monthly mail line of steamers from England to the coast of Africa, as well as to furnish the French line of steamers to Africa, also the steam war vessels protecting the commerce of England and France. The Spanish government have a number of steamers on the coast as well as other nations. The number of sailing vessels would also be replaced by steamers, thus bringing New York and Liberia within eighteen or twenty days' sail via West Indies and Western Islands.

L. L. L.

LIBERIA EPISCOPAL MISSION.

Bishop Payne sailed for Africa by way of England on the 5th of September, accompanied by Mrs. Payne and Miss Mary E. Savery, a newly appointed missionary teacher. The year's sojourn in this country proved, with the blessing of God, quite effectual in restoring the enfeebled health of the Bishop and Mrs. Payne, so that they are able to return to their work with renewed strength. While in this country he was occupied in translating into the Grebo language, spoken at Cape Palmas, the Prayer-book and parts of the New Testament, and also in presenting in the churches the claims of the African Mission.

Mention was made in the last Annual Report of the feeble health of Mr. and Mrs. Hartley. They have since found it necessary to return to this country, Mrs. Hartley's health being so prostrated that, for some time after her arrival, her life was almost despaired of. Both are much improved in health, but their connection with the mission, we regret to say, has ceased for the present.

The following appointments have been made, viz: Miss Julia DeB. Gregg, Mr. R. G. Ware, Miss Mary E. Savery.

The following appointments have also been made of Liberian Missionaries upon their nominations to the Foreign Committee by the Liberian Committee of Philadelphia, said Com-

mittee being responsible for their support, viz: Rev. G. W. Gibson, Rev. Alexander Crummell, Rev. A. F. Russell.

The protracted care of the Orphan Asylum, in addition to her heavy bereavement, though nobly borne for a time, proved at length too much for Mrs. Hoffman, and her strength gave way under it, and she was obliged to seek relief abroad, and is now in England under medical treatment.

The Committee are pained to report the death of another faithful and devoted missionary, the Rev. Thomas Toomey, who was called to his reward on the 11th of July. He was a native of Ireland, and, when a boy, was providentially rescued from a plundered ship. He was reared and educated in our African mission, and became a very efficient and self-denying missionary. The last year of his life, owing to the feeble force of laborers, was one of incessant and arduous toil, in going from station to station, and in cheering the native catechists and teachers in their work.

The past year has been marked with more than usual religious interest in several of the more important stations. But a few months since a report was received from Mr. Toomey of a Convocation held at Rocktown, the exercises of which were prolonged until midnight, without weariness or abatement of interest. Miss Gregg has taken Mrs. Hoffman's place at the Orphan Asylum, and is addressing herself with energy and efficiency to her work.

Miss Margaretta Scott has had the entire charge of the mission school at Cavalla during the Bishop's absence in this country. The following words from her own pen breathe the spirit of the true missionary. After speaking of the religious interest at the station, she says: "Do not let the Church get discouraged about Africa. Indeed it never had greater reason to be encouraged than now. Left almost without foreign laborers, the native Christians show that they have the root of the matter in them. They show by their present course that the Gospel is so firmly planted here, that, were even all the white missionaries withdrawn, they would stand alone in the strength of the Lord." But the greatness of the work yet to be done is almost overwhelming to these faithful laborers. The same devoted woman says: "If Christians at home could but realize the terrible degradation of the heathen, they would arouse themselves and rush to the field. When I look around upon the country teeming with perishing souls, my heart aches that I cannot do more; but, even now, the days often run into nights and much has to go undone."

The Rev. S. D. Ferguson, at Cape Palmas, and Rev. Samuel Seton, at Cavalla, and all the other missionaries, catechists, and teachers are laboring faithfully in their respective stations.

The Rev. J. K. Wilcox, at Bassa, reports large and attentive congregations, and increasing interest. His people are suffering for the want of a church, and, although they are very poor, they pledge themselves to furnish the lot, and have subscribed a thousand dollars towards the building. He asks for help to erect a plain and comfortable church in this growing and important commercial town of Liberia.

The reports from Mesurado county are very encouraging. Monrovia, Caldwell, Clay-Ashland, and Crozerville, are the chief points of operation, while connected with these are numerous out-stations, in which the Gospel is preached by the Liberian missionaries. Two of these have recently been opened in New Georgia and Virginia by the Rev. Mr. Crummell.

The following is from a recent report of the Standing Committee in Mesurado county: "The Committee are thankful to report five candidates for orders, two of whom hope for ordination on the arrival of Bishop Payne. The membership of the Church in this county has increased twenty per cent. during the year, and we have good reason to hope, from present indications, that a glorious ingathering of souls is at hand. There are now forty-six candidates waiting for confirmation.

The Rev. Mr. Auer having been released from the charge of the Mission House in Philadelphia, is about to return to Africa, and will give his special attention to the training of native ministers and teachers. The Committee are more and more confirmed in their judgment of the wisdom and importance of giving especial attention to this branch of the work, to which Divine Providence so distinctly points. In order, however, to raise up a faithful and efficient native ministry, which is the great hope in the evangelization of Africa, there must be years of careful and thorough training, and the opportunities for such training must be provided. The Committee are desirous, therefore, as soon as the means can be obtained, of establishing a permanent school for this purpose in Africa, under the charge of the Rev. Mr. Auer, whose missionary experience and ardent devotion to the African mission render him well fitted for the work. It will require about ten thousand dollars to carry out this enterprise on the proposed plan.—*Annual Report, 1867.*

From the African (London) Times.

PROGRESS OF LIBERIA.

Every true friend of Africa and its peoples must feel a deep interest in Liberia. The first independent civilized African State on the West Coast, she occupies a position of great

honor and usefulness. With institutions framed on the model of those of the United States of America, she stands out boldly before the world, asserting and proving that there is no lack of natural ability in the civilized African to work the machinery of free institutions. Her President, her judges, her learned professors, are Christian Africans; no white man holds any political position in the country; the nation is essentially negro, and is so far from feeling any need of European or American aid in carrying on the various departments of her Government, that she does more than discourage, she prohibits the permanent settlement of white men within her borders. They may come there for purposes of trade, but they are not permitted to acquire landed property; African she is, and exclusively African she is determined to remain. The enemies and libellers of the African race not unfrequently point to Liberia with contempt and ridicule, because she has not obtained in infancy the development of manhood; because, having no capital but what has been created by the industry of her own people, she is not able to undertake those works of civilization which are so much needed for the rapid development of her great natural resources; because, amid the abundant elements of wealth existing in her rich tropical fertility, and with her capability of producing so many objects that Europe requires and is compelled to seek even at the opposite side of the world, her Government is poor, and her revenue insufficient, without constant patriotic self-denial on the part of her principal citizens, for the support of those establishments indispensable to a free Christian State, which includes within her borders a native heathen population more than twenty times exceeding in number the civilized population of which the State really consists.

It must be especially borne in mind that no comparison between Liberia and an English colony would be fair. An English colony, however small the number of emigrants and their descendants may be, is constantly and from its very birth receiving assistance from realized British capital. But the African emigrants from the United States to Liberia have not had any such resources at their back. They or their fathers have been slaves; and their only means of reaching Liberia was by the gift of a free passage, with six months' free support after arrival, by the Colonization Society, which founded this refuge for emancipated slaves on the West Coast of Africa. There have been no African Cræsus to help to build up this African Republic; the wealth, whatever it may be, within her is only the surplus of what her own people have created, over and above what they required for their own support. The

progress thus made must necessarily be slow in comparison with that of an English colony anywhere, although it may be, as it has been in reality, rapid when viewed only in connection with the elements available for promoting it. But we hope and believe that the time is now approaching when that progress will be greatly stimulated. Liberia, formed of American Africans, strongly imbued with the republican principles so extreme in the American people, is not likely to attract any new elements of wealth and population from any other country than that from which its present civilized population has been derived.

Ardently desiring as we do to see a rapid advance in Liberia, we rejoiced when we foresaw, as an inevitable consequence of the civil war in the United States, an increased emigration of emancipated Africans from those States to Liberia. The Colonization Society, who sent a ship-load of emigrants in November last, and another in May, will dispatch their ship again in November next with a further addition of some 300 for the African Republic. From the published statements of the Society we have reason to believe that 4,000 or 5,000 emigrants might have been sent to Liberia during the present year, had the Society been in possession of the requisite funds. We must express our hope that the Colonization Society will be able to obtain all the money it may require to realize the spontaneous desires of late American slaves to become Liberian citizens. It is only by a large increase in her civilized industrial population that Liberia can make rapid progress in production and wealth. She is limited to this source of increase by the elements of which she is composed, by the nature of her institutions, and the strong peculiarities of her people; and all who are desirous of seeing the West Coast countries and their peoples emerge from their barbarism and degradation and come within the sphere of Christian civilizing influences, should assist the Colonization Society of the United States in conveying emigrants to Liberia. We had hoped that before 1870 her civilized population would there be increased to at least 50,000. She could, with the assistance rendered by the Society for six months after the arrival of the emigrants in Liberia, have very well established the requisite number, or even a greater number, within her borders before that period, could they have been sent to her; and such an addition to her civilized laborers on her coasts and the rich lands of her navigable rivers would, we are convinced, soon give to the carping libellers of the African race new and forcible evidence of the just claim of the African to the rights and sympathies of a common brotherhood with the hitherto more favored European.

LIBERIA COLLEGE.

We commend the following communication from Prof. Martin H. Freeman, Professor in this Institution, but now in this country on a visit, to the favorable consideration of the friends of Africa:

On the 10th of March, 1850, the Legislature of Massachusetts passed and approved an act incorporating Simon Greenleaf, George W. Briggs, Joel Giles, their associates and successors, with power to hold real and personal estate to the value of \$100,000, the income to be expended in promoting Collegiate education in Liberia. An act of the Liberian Legislature, passed and approved December 24, 1851, granted a suitable charter, incorporated the Trustees with the necessary powers, and donated lands for the site of the College. A succession of unavoidable delays, growing out of the incipient state of the Government, and the press of other matters deemed of more importance to the integrity and perpetuity of the young Republic, prevented the completion of the work until the year 1862, when a competent Faculty having been appointed, and a suitable building, 70 feet long by 45 wide, of brick, and three stories in height, erected, Liberia College was formally inaugurated on the 23d of January, 1862. There are now nine students; equally representing the Senior, Sophomore, and Freshman Classes, in the College proper, and a Preparatory Department, numbering over twenty pupils, under the charge of our first and only "Alumnus" of last year. It is a pleasing indication of the present progress and future prosperity of Liberia, that a College has been founded within her borders thus early in her history; for not only is it in accordance with the course adopted by the early settlers of this country, and adapted to the needs of all new countries whose resources are to be developed, but there are especial reasons requiring the existence of such an Institution in Liberia. It has been said that "God sifted three kingdoms for the wheat with which He planted the colonies of New England." And it may be added, with equal truth, that each of these kingdoms was the outgrowth of centuries of freedom, culture, and Christianity. But the Negro State of Liberia was founded, and is building up by a people not two generations from chattel slavery, and scarce two hundred years from ancestral barbarism; and has incorporated, as a part of her population, more than ten thousand aboriginal Africans, and controls and influences, to some extent, full two hundred thousand more. It thus becomes doubly necessary that Liberia should have the means of mental and moral culture, in order to give intellectual vigor and intelligent Christianity to her people, and enable

them to civilize, elevate, and Christianize the rude heathen around them. Then, again, this fact seems to be demonstrated that the mission-work in Africa can best be done by the African himself. But to do this successfully, the African must be educated, not only in religion and morality, but in science, languages, and literature.

To promote these desirable ends, Liberia College has been founded and sustained thus far by the bequests and donations of Christian philanthropy. But the work, though begun, is not completed. Contributions to the "Permanent Fund" of the Institution are needed, as at least one Professorship is not yet endowed. Philosophical and chemical apparatus are especially wanted, to give greater interest and efficiency to instruction in the higher mathematics and the natural sciences. The latest and best improved text-books in the above-named branches are also greatly needed.

Out of the depths of the abyss of heathen barbarism, where she has lain despised and neglected for centuries, Africa calls for aid; not the Macedonian cry, "Come over and help us," but send over of your means, and thus assist her in training up her own sable sons and daughters to do that work which white missionaries are physically unfitted to perform.

Anglo-Saxon Christian and Philanthropist, standing on the apex of centuries of civilization and Christianity, shall Africa call in vain?
F.

SAFETY OF DR. LIVINGSTONE.

It will carry gladness to many hearts to know that the devotee of geographical science, Dr. Livingstone, was not murdered in the wilds of Africa some months ago, as was circumstantially reported. Positive information has been received in London that he was well in April last, and continuing his explorations several hundred miles from the African sea-board. When the announcement was made that he had perished during an attack upon him by the natives, the civilized world deplored his fate as a calamity to the scientific world, and it was apprehended that the curiosity of mankind to learn something of the unexplored interior of Africa might be postponed for an indefinite period. Under Dr. Livingstone's persevering explorations, it is possible that great additions may now be made to the information that he has already imparted to the public. Had the fate of Mungo Park been his, we might have been deprived of information that will have much to do with the elevation of Africa from the almost Cimmerian darkness that envelopes her morally and physically.

From the New York Observer.

REMARKABLE SUCCESS.

That man of faith and prayer, Samuel J. Mills, was one of the principal founders of the American Board of Commissioners for Foreign Missions and of the American Bible Society, and of the American Colonization Society. In the last enterprise he finished his earthly course, and was buried in the ocean, like Adoniram Judson, who had clasped hands in prayer with him at Andover Theological Seminary, and shared in counsels for the salvation of the world. How remarkable has been the success of the three great Societies, in whose welfare the heart of Samuel J. Mills was so deeply interested. The missionaries of the first have preached the Gospel in lands Mohammedan and Heathen. The Bibles of the second have been printed by millions in English and in other languages. The Memorial volume of the third—the American Colonization Society—has been ably prepared by Rev. Joseph Tracy, D. D., and it quotes the language of Mills when about to embark for Africa, in 1817: "*This is the most important enterprise in which I have ever been engaged.*" Fifty years have passed, and the Republic of Liberia, with schools, College, and fifty churches, has opened a door of access for Christianity into the heart of Africa. "There stands the Republic of Liberia to-day, free, independent and prosperous. All nations recognise and salute her flag. She needs no governmental protection from any other land. All that she asks of us is this, send us people—industrious, moral, intelligent. If they have not the means themselves, aid them to establish themselves on these shores. We will give them land, if for a few months you will only assist them in their preparation to become self-supporting citizens."

What remarkable success has attended the colonization of a few thousands of emancipated Africans. There stands Liberia, with six hundred miles of coast, "snatched from the abominations of the slave trade, her thriving towns and villages, her spacious streets and fine houses, her happy homes with their varied delights, her churches with their Sabbath schools and their solemn and delightful services." Well may we exclaim: "What hath God wrought!"

Four millions of freedmen are now accessible. On every hand schools are established. The same impulses which lead the Anglo-Saxon race to emigrate to Kansas, Colorado, Nevada, California and Alaska, will lead enterprising and pious men of the African race to seek homes in Liberia, and Yoruba, and other portions of Africa. The Colonization Society will be remembered, we hope, in the Christmas and New Year's gifts of the benevolent.

From Baltimore, the "Golconda" has recently sailed, touch-

ing at Charleston, and is now on the ocean with 312 emigrants, accompanied by the veteran Secretary, R. R. Gurley, (whose name will never be forgotten in Liberia,) and two colored ministers.

Let the success which has attended past efforts encourage us to attempt still larger and nobler plans for the continent of Africa. Let the American Colonization Society and the State auxiliaries be remembered in prayers and alms. Let each church and each Sabbath school aid a work which God has blessed with such remarkable success. T.

For the African Repository.

FREEMAN CLARKE, ESQ.

A tried, intelligent, life-long friend of the Colonization cause has gone home to his reward, of whom some slight notice seems befitting these pages. FREEMAN CLARKE, ESQ., of Bath, Maine, for some years past Treasurer of the Maine Colonization Society, and a Vice-President of the Parent Society at Washington, was born in Conway, Mass., May 23, 1795. He came, while yet a lad, to Bath, and resided here until his death. He was for many years extensively engaged in commerce, in which his energy, perseverance, and sound judgment ensured for him large success. He was very highly respected in the community for his perfect integrity, his sagacity, his constant benevolence and Christian zeal. Early in life he publicly professed Jesus as his hope, and for many years his daily conversation, his abundant charities, and his growing knowledge of the things of God, attested that his faith was sincere.

On the death of his father-in-law, Jonathan Hyde, Esq., in 1850, he succeeded him as Treasurer of the Bath Colonization Society, and from that time he was one of its officers, and most efficient and liberal friends, until his death.

He died, after a brief illness, May 17, 1867, leaving a void in the community, and among the wise and generous supporters of every good cause, which will long be felt. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. O. F.

BATH, MAINE, December 17, 1867.

VIEWS OF A LIBERIAN.

The following letter has been handed to us for publication by Mr. Daniel Chadburn, of Charleston, South Carolina, to whom it was addressed. The writer is the oldest son of the widely-known "Tony Sherman," of Savannah, Georgia, whose freedom was purchased by some friends, and who went to Liberia, with his family, in the summer of 1853.

Mr. Reginald A. Sherman has since resided in Liberia, and may be considered as having had opportunity to form a correct judgment touching the advantages of emigration to that country. This he has freely expressed in answer to his uncle's request, who desired it for his own guidance and government. This fact gives additional value to the views so clearly and forcibly presented, and must render the letter more acceptable than if specially prepared for the REPOSITORY.

Several of Mr. Sherman's relatives, who embarked last May on the "Golconda," arrived safely, and are pleased with Liberia; and it is the intention of Mr. Chadburn, we understand, to join them at an early day.

LETTER FROM MR. REGINALD A. SHERMAN.

MONROVIA, LIBERIA, *October 13, 1866.*

DEAR UNCLE: I had the pleasure of reading some time since two letters from you, dated May last, addressed to my mother and my sister Jane. Really, it had been such a long time since we had heard from you, that I concluded that you were among the number who had

"Joined the innumerable caravan,
That moves to the pale realms of shade."

But your letters agreeably disappointed us, and truly I was glad to know that you were living and well.

Now, that slavery no longer exists in the United States, and the colored man is said to have equal rights and privileges, I presume many will remain there in the fallacious hope of enjoying that which fate has otherwise decreed. The colored man never will enjoy equal rights and privileges as long as the world lasts. He bears the mark of Ham, and that is sufficient to damn him wherever the white man rules. In fine, the white is the predominant race in America, and it is going to remain

so, for it is being strengthened daily by accessions from Europe, and it will ultimately elbow the colored man out. He cannot live with the white race, and if he continues to neglect or refuse to come to Liberia, and possess the land which the Lord has given him, his fate will be worse than that of the North American Indian—only here and there a sparse and worn-out people.

I am happy to learn from your letters that you and a number of others intend leaving for Liberia, and you desire to be apprised of the things necessary to bring with you. I shall endeavor to comply with your request by first stating that Liberia is a new country, only forty years old, and like all other new countries, emigrants must make up their minds to undergo many privations. Nature has done a great deal for Liberia, but art and science has accomplished but little as yet. Don't felicitate yourself that you are coming to a country with fine cities, paved throughout; where you will see large and magnificent edifices, and sumptuous stores; where you can call in at any time and satisfy the cravings of a fastidious appetite. But you must follow the example of the Puritan fathers, who, in 1620, abandoned their comfortable homes, where they were surrounded with the luxuries of the world, and braved the billows of the mighty deep to build a home in the wild and inhospitable clime of North America for themselves and children, where they could be free to worship God according to the dictates of their own conscience. You must come with the intention of being a pioneer, to assist in opening and building up this new country for your children and their posterity; and if you should not live to reap the fruits of your labor, your children will rise up and bless you for bringing them to a land where neither caste nor color is considered the livery of disgrace, but where merit is duly rewarded, and where they can aspire to the highest position within the gift of their fellow-citizens.

I would recommend that, in coming to Liberia, you bring as much of your household furniture as possible, especially your bedding. Bring your thick and thin clothing, thick and thin shoes or boots, for we have two seasons—rains and dries. For the former you will need thick clothes, and thick boots or

shoes—both upper and soles thick. For the latter season you will need such shoes and clothing as you generally wear in the United States. If you intend prosecuting your trade for a livelihood, I would recommend that you bring a good supply of tin, for it is an article not conveniently gotten here. I am sure you can make a comfortable living at your trade.

Well, I suppose it would not be uninteresting to you to know how we are getting on here. On the whole we have no reason to complain. I am doing as well and better than I would do were I in the United States. I have some four or five irons in the fire at present, and am kept quite busy at times to prevent some from burning. I am part merchant, part trader, acting treasurer of the Republic, in place of Hon. B. V. R. James, who is now in the United States on a visit, and have, in co-partnership with another young man, an auctioneer's establishment. I am owning two dwelling-houses. One is occupied by my mother, and the other by myself.

I must bring my letter to a close now by requesting you to tender my regards to your wife and family.

Yours, truly,

REGINALD A. SHERMAN.

ANNUAL MEETING OF THE SOCIETY.

The Fifty-first Annual Meeting of the AMERICAN COLONIZATION SOCIETY will be held in the City of Washington, on Tuesday, January 21, 1868, at 7½ o'clock, P. M. The Annual Report will be presented, and addresses may be expected from the Rev. Thomas Hill, D. D., President of Harvard University, and others.

The Board of Directors will commence its session at 12 o'clock, M., of the same day, in the rooms of the Society, corner of Pennsylvania avenue and Four-and-a-Half street, Washington, D. C.

It is to be hoped that these meetings will be largely attended. The Colonization work is increasing in magnitude and importance, and the responsibilities connected therewith are enlarging in the same proportion. These responsibilities require all the wisdom and zeal which the friends of Africa can command.

OUR FORTY-FOURTH VOLUME.

With its present number THE AFRICAN REPOSITORY enters upon the forty-fourth year of its life. Many kind words, and some encouragement in the shape of new subscribers, have reached us during the past year, for which we are profoundly thankful.

It were an easy matter for the numerous ministers, contributors, and life-members of the Society, to whom the Repository is sent without charge, and for those who have had the goodness to pay the subscription price for it, to greatly increase the list of its paying subscribers. What might be done by faithful, persevering effort, is shown by a single individual, who lately obtained over fifty new subscribers, with the cash, in a neighboring city. A title of the exertions he made, if put forth by the receivers of the Repository, would soon treble its circulation, and make it not only self-supporting, but a source of moral and material strength to the cause which it aims to promote.

Receipts of the American Colonization Society,

From the 20th of November to the 20th of December, 1867.

MASSACHUSETTS.		FOR REPOSITORY.	
Hubbardstown—Mrs. L. W. Potter.	\$2 00	VERMONT— <i>Brattleboro</i> —Gen. J. W. Phelps, for 1868.....	1 00
NEW YORK.		CONNECTICUT— <i>Birmingham</i> —Mrs. S. Bassett, for 1868.....	1 00
By Rev. Dr. Orcutt, (\$551.71.)		MASSACHUSETTS— <i>Hubbardstown</i> —Mrs. L. W. Potter, Benjamin F. Wood, each \$1, for 1868.....	2 00
<i>Albany</i> —Erastus Corning, Miss M. L. Abbe, each \$50; Thos. W. Olcott, E. P. Prentice, ea. \$25; Peter Monteath, S. H. Ransom, Justus F. Taylor, F. J. Barnard, A. V. DeWitt, J. W. Vasburgh, Miss S. Y. Lansing, Robert H. Pruyn, S. Lagrange, A. Van Santvoord, each \$10; Jas. Edwards, Miss A. Pruyn, Wm. McElroy, A. L. Fryer, W. J. Fryer, John G. White, ea. \$5; D. Weidman, \$1.....	281 00	NEW JERSEY— <i>Trenton</i> —John S. Chambers, for 1868.....	1 00
<i>New York</i> —Mrs. Harriet Couger, \$100; H. M. Taber, \$20; Dr. J. L. Banks, \$10; H. King, \$5.....	135 00	PENNSYLVANIA— <i>Philadelphia</i> —Charles Rhoads, Rev. W. H. Furness, Wm. C. Kent, Jas. J. Boswell, Wm. W. Ledyard, Beulah M. Hacker, C. J. Hoffman, Saml. Emlen, S. A. Harrison, West, Southworth & Co., Z. C. Holcomb, Lewis H. Redner, C. W. Cushman, Thomas Ridgway, Daniel Smith, Jr., Samuel Parrish, Thos. Sparks, Mrs. A. B. Porter, each \$1, for 1866, by Rev. Thos. S. Malcom, \$18; Miss Mary R. Tatem, to May 1, 1869, by Robt. B. Davidson, \$1.....	19 00
<i>Brooklyn</i> —William H. Hallock, \$30; Col. in "Genevan Church," \$33.51.....	63 51	DELAWARE— <i>Dover</i> —Wm. Sharp, to Dec. 1, 1868, by Rev. Thos. S. Malcom.....	1 00
<i>Harlem</i> —Col. in R. D. Church.....	72 20	ILLINOIS— <i>Lane Station</i> —Mrs. E. A. Roe, Miss M. E. Craim, ea. \$1, for 1868.....	2 00
NEW JERSEY.	\$551 71	MISSOURI— <i>Canton</i> —Rev. Samuel Hatch, on account.....	5 00
By Rev. Dr. Orcutt, (\$6.83.)		Repository.....	32 00
<i>Millstone</i> —Col. in 2d Ref. Church.	6 83	Donations.....	565 54
PENNSYLVANIA.		Expenses of Emigrants.....	200 00
<i>Philadelphia</i> —Penna. Colonization Society, for expenses of emigrants, by Rev. Thomas S. Malcom, Cor. Sec. and Assistant Treasurer.....	200 00	Miscellaneous.....	391 38
DISTRICT OF COLUMBIA.		Total.....	\$1,189 37
<i>Washington</i> —A member of New York Avenue P. Church, by Mr. Geo. J. Musser, \$5; Miscellaneous, \$391.83.....	496 83		

T H E

African Repository.

Vol. XLV.] WASHINGTON, FEBRUARY, 1868.

[No. 2.

REV. DR. TRACY'S HISTORICAL DISCOURSE.*

(Concluded from page 12.)

There had been complaints against the colonists of turbulence and insubordination. They, in turn, accused the agents of oppression and other offences. The trouble grew into what was called "mutiny" and "sedition." Numbers utterly refused obedience to the agent, and proceeded to take forcibly their supply of food from the public store. How can we account for the fact that such men as Lot Cary and others were betrayed into such conduct? True, there had been complaints about the distribution of lands, and other acts of the several agents, and representations had been sent to the Society; but these are insufficient to explain it.

The explanation must be found in the fact that the colony had really no civil government. What occupied the place of a civil government was a pure despotism of an agent, resting on no legal basis, and possessing no physical force with which to compel obedience. Of course the colonists, though they appear to have been far from comprehending the difficulty, felt that something was wanting, something out of order, something wrong; and were "insubordinate."

That such an assertion may be received, it needs to be proved. Consider, then, that the "Elizabeth" and her company were sent out by the United States, and not by the Society. Ship, money, and men, were under the direction of the Government's agents, with instructions to build houses for three hundred recaptured slaves. Their instructions said: "You are not to exercise any power or authority founded on the principles of colonization, but to confine yourselves to that of performing the benevolent intentions of the Act of Congress of March 3, 1819." And the President, in his message of December 20, 1819, said that they would receive "an express injunction to exercise no power founded on the principle of colonization, or other power than that of performing the benevolent offices above recited, by the permission and sanction of the existing government under which they may establish

* FROM "MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY."

themselves." There is not only no authority given to the agents to establish a government, but an express assumption that the place selected would be under a government existing independently of them, "by the permission and sanction" of which they would act. Evidently the colonists had no civil government derived from this source.

Does the Deed of cession by which the territory was holden throw any light on the subject? That Deed

"Witnesseth, that whereas certain persons, citizens of the United States of America, are desirous to establish themselves on the Western coast of Africa, and have invested Capt. Robert F. Stockton and Eli Ayres with full powers to treat with and purchase from us, the said kings, princes, and headmen, certain lands, [which are described,] we do hereby, in consideration of [certain specified articles of merchandise,] forever cede and relinquish the above-described lands to Capt. Robert F. Stockton and Eli Ayres, to have and to hold the said premises for the use of these said citizens of America."

We must carefully observe that Capt. Stockton and Dr. Ayres do not appear in this transaction as agents of the United States, or of the Colonization Society, but as agents of "certain persons" who were "desirous of establishing themselves on the Western coast of Africa," that is, of the colonists. The colonists, the Deed says, had invested them with full powers to treat with kings for the cession of territory. Certainly, land bought by their authorized agents for their use, and ceded for their use "forever," was their land. It never became the property of the United States, or of the Society. The next paragraph confirms this view:

"The contracting parties pledge themselves to live in peace and friendship forever, and do further contract not to make war, or otherwise molest or disturb each other."

The "contracting parties" who thus mutually pledge themselves are evidently the kings, princes, and headmen, on the one part, and the colonists on the other.

With the right of soil, the right of jurisdiction passed from the kings to the other contracting party—the colonists. They were the supreme lords of the soil, and had a natural right to organize and establish a government for it. But they had not exercised that right. There was no existing civil government resting on that basis.

The Society had acted on this subject seasonably. Its Board of Managers, June 26, 1820, while the emigrants were still at Campelar, adopted a "Constitution for the government of the African settlement at ——" Of course, it could not go into operation as a civil government "at ——" or at all, while they were living within the jurisdiction of some other government

already established. Its first article, as amended December 20, was:

"All persons born within the limits of the territory held by the American Colonization Society in —, or remaining there to reside, shall be free, and entitled to all such rights and privileges as are enjoyed by the citizens of the United States."

By its own terms, it applied only to territory held by the Society; and Cape Mesurado, as has been shown, was not held by the Society, but by Capt. Stockton and Dr. Ayres, as agents of the emigrants; that is, by the emigrants themselves. What authority had a constitution, formed by an unincorporated association of private individuals in another country, three thousand miles off, over a territory which was not their property, but the property of its inhabitants, who, acting as a sovereign people, had procured it by a treaty of cession and peace with sovereign princes? The seventh article, however, provides that "every settler coming to the age of twenty-one years, and those now of age, shall take an oath or affirmation to support the constitution." Mr. Ashmun, in his address to the colonists, March 22, 1824, reminded them that they had taken that oath. By that oath, the individuals who took it certainly placed themselves under a moral obligation to obey the constitution thus made for them by others, though they had never adopted it as a body by any public act. "Let us look, then, at its provisions.

The first article, as we have seen, provides that all the colonists should be entitled to "all such rights and privileges as are enjoyed by the citizens of the United States." The word "citizens," having been substituted by amendment for "free people," must be taken to secure all the rights and privileges by which citizens are distinguished from "people" merely "free." The oath bound them to support this article as much as any other.

"Art. 2. The Colonization Society shall, from time to time, make all such rules as they may think fit for the government of the settlement, until they shall withdraw their agents, and leave the settlers to govern themselves."

This expressly takes from these "citizens" the "right and privilege" of making any law or "rule" for their own government, and subjects them to whatever rules the Society shall "see fit" to make for them; and, taken in connection with the tenth article, restrains them from the "right and privilege" of altering or amending their own constitution, and confers that right on the Managers of the Society. The eighth article confers unlimited legislative power on the Society's resident agents, subject only to repeal by the Board of Managers.

The third article invests the agents with all judicial power,

except such as they should delegate to justices of the peace of their own appointment, if they should choose to appoint any.

The fourth article gives the agents the appointment of all officers not appointed by the Board of Managers, and of judging for themselves what officers are needed.

The "settlers" being thus deprived of all voice in their own government, either in the making of laws or the choice of officers to administer them, it is not easy to see what rights and privileges enjoyed by citizens of the United States, in distinction from people merely free, were left to them.

It does not appear from any published record that the colonists understood those legal difficulties; but it is evident from their conduct that they did not feel that reverence for laws thus made for them, which American "citizens" usually feel for laws in the making of which they have borne their part. There was "insubordination," Ashmun, faithful to the Society and to his own convictions, did his best to repress it, but in vain. Complaints were sent to the Society against his administration, and the evil increased till, in utter discouragement, he put the government into the hands of Elijah Johnson, and embarked for the Cape Verde Islands. He had already informed the Board of Managers that, in his opinion, "the evil was incurable by any means which fall within their existing provisions."

In this emergency the Government, on representations of the Society, sent out the armed schooner "Porpoise," with Ralph Randolph Gurley, a young man then unknown to fame, duly commissioned and empowered by the Government and the Society to ascertain the condition of affairs, and "to make such temporary arrangements for the security of the public interests and the government of the establishment, as upon proper consideration circumstances might, in his judgment, require." Touching at Porto Praya, he unexpectedly met Mr. Ashmun, who returned with him to Cape Mesurado, where they arrived August 13, 1824.

On their voyage of three weeks to the Cape, they carefully discussed these troubles, their causes, and their remedy. After their arrival the colonists were heard and consulted, misapprehensions were dispelled, and specific grievances received satisfactory attention. But the chief attention was given to establishing "an efficient government, founded in the approbation of the people, and adaptable not only to their present but future necessities." The probable necessity of such a work had occurred to Mr. Gurley on his voyage from the Cape Verdes, if not before, and facts ascertained after his arrival fully proved it.

In the end a "Plan for the Civil Government of Liberia" was adopted, according to which there was to be a vice-agent

appointed by the agent from three nominated by the people, unless he saw fit to disapprove the choice and order a new election. He was to advise and assist the agent, and perform his duties in case of absence or disability. Two councillors to be associated with the vice-agent as a council on all public affairs, and several important committees were to be appointed in like manner. There was to be a judiciary, consisting of the agent and two justices of the peace appointed by him, and he was to appoint the necessary executive officers. The supremacy of the Society, in cases of last resort, was retained and established.

The colonists, now increased to a hundred, were convened "beneath the thatched roof of the first rude house for divine worship ever erected in the colony." The plan of government was read and explained to them, and received their unanimous approval and solemn pledge "to maintain it as the constitution of their choice." Receiving also the assent of the special agent of the Society and the United States, sent out with full power on their part "to establish a government," no one could deny that it was, from that hour, in force on a legitimate basis; and, with amendments and changes regularly made as occasions have required, it is in force still.

True, the Society had still the ultimate decision of all questions of government; but it henceforth held this power, not by its own assumption, but by the vote of the people, who by their own act made the Society a department of their own government.

This change was not the work of Mr. Ashmun. He distrusted the fitness of the colonists to take any part in the government, and only consented to it as an experiment, because some change must be made. He was even alarmed at its ready and unanimous acceptance by the people, fearing that they did not understand it, or reserved the expression of their dissent for a more favorable opportunity.

Neither was it the work of the Board of Managers. When reported to them they resolved, December 29, 1824, that "such parts as could not well be dispensed with might be tried as an experiment of the agent," but gave it no further sanction; and in their Annual Report in January, without publishing it, plainly intimated their dissent.

The whole responsibility, therefore, for this plan of government rested on him who proposed it and those who adopted it. Events soon justified their action, even in the judgment of those who at first condemned it. At a meeting held May 18, 1825, it was

"*Resolved*, That the Board of Managers, considering the satisfactory information afforded by recent accounts from t

colony, of the successful operation of the plan for the civil government thereof, as established by their agents in August last, and seeing therein reasons to reconsider their instructions to the agent of the 29th of December, 1824, now approve the principles in that form of government, and give their sanction to the same."

And in their next Annual Report, January, 1826, they say: "The new system of government organized in the colony immediately after the return of the present agent, Mr. Ashmun, from the Cape de Verdes, has resulted in the most beneficial effects. It was deemed important to render, as far as practicable, all the political arrangements of the colony, so many preparatory measures to its independence; and to this end is the government which has been established believed to be particularly adapted. The whole system went into operation with the full sanction of the people. The spirit of restlessness and insubordination ceased from the first day of its operation; indolence, despondency, and distrust were succeeded by industry, enterprise, and confidence; and the experience of more than a year has confirmed the hope that it will, at least for a considerable time, fulfil all the purposes of its institution."

Mr. Ashmun's distrust, also, soon disappeared. His despatches authorized and compelled the change of opinion in the Board of Managers. He soon disbanded, as useless, the military guard of twelve men, which he at first thought necessary for his own protection amidst the dangers of the experiment. And early in 1828 the Board received from him a plan of government, the same in principle, and to some extent in language; but drawn out in much greater detail, and placing a much greater amount of power directly in the hands of the people; and at a meeting of the Managers, October 22, 1828, it was adopted by them as the Constitution of Liberia.

The modesty of the principal actor, and his delicate regard for the feelings of others in his life of Ashmun, and in the Annual Reports prepared by him, have made the part he acted less prominent than its merits deserve. He has even left it doubtful how far he saw the defects and inconsistencies of the original constitution. But it is enough for his glory that he alone among white men saw the safety of trusting a negro people with some part in the management of their own concerns; and that, by boldly acting on his belief, he placed his name on the not long list of legislators whose wisdom organized States on principles that secured peace, permanency, coherence, and a healthy growth.

The second decade, and the first half of the third—from 1830 to 1845—were distinguished by the independent action of State

Societies; of Maryland first, purchasing and settling Cape Palmas; then of New York; then of Pennsylvania; then of Pennsylvania and New York united, and the planting of the settlements on the St. John's river by their united action; the setting apart, by the Parent Society, of lands for the Kentucky, Mississippi, and Louisiana Societies, on which, however, separate colonies were never organized; the plan for uniting all these colonies, planted and projected, in one federal republic. All these things leading naturally to changes in the constitution of the Parent Society, making its supreme Board of Directors mainly a Board of Delegates from the State societies. A proper discussion of this period would require a laborious examination of the published and unpublished documents of the Parent and the several State Societies, and of the often conflicting recollections and opinions of living witnesses. Its discussion is the less important, because those arrangements, however expedient or even necessary they may have been or appeared to be at the time, have passed away. Those colonies are now only parts of a single Republic, "one and indivisible;" and, though most of the State Societies still retain the power of separate action, they find little occasion to use it. Let us, therefore, pass on to the next topic involving a crisis.

January, 1845, the Legislature of Liberia was in session; for, by successive amendments of her Constitution, she now had a legislature, with power to make all necessary laws, subject, however, to the veto of the Society. She had a governor—Joseph J. Roberts—first elected lieutenant-governor by the people, and appointed governor by the Society after the death of Governor Buchanan, in 1841. Her government was authorized to make treaties with the neighboring tribes; but these, also, were subject to the veto of the Society. For several years, however, the Society had found no occasion demanding the exercise of its veto power. By treaties with the native powers, several valuable tracts of territory had been acquired, including some important points for trade, and settlements had been made upon them, and regular government established. Laws had been enacted regulating commerce and imposing duties on imported goods.

For several centuries British subjects had been accustomed to trade on this coast for slaves and other African commodities. Even after the Act of Parliament of 1807 prohibiting the slave-trade, they continued the traffic as they could. Some of them dealt in slaves, at least till June, 1813, when his Majesty's ship "Thais" landed forty men at Cape Mesurado, and after a battle, in which they lost one man killed, stormed the barracks of Bostock and McQuinn, British subjects, and captured their owners. When direct participation in the slave-trade

had become too dangerous to be continued, they still carried on a lucrative commerce with the natives, and with slave-traders of other nations, who were glad to find on the coast a supply of such English goods as were necessary for their business. Very naturally, such men were unwilling that a regular government, with law, civilization, and Christianity, should take possession of their old haunts of trade. They refused to obey the laws. They landed goods without paying duties; and when the goods were seized by the collector, and sold according to law, they applied to the British Government for redress.

That Government seems to have been, at first, somewhat embarrassed. It opened a correspondence with ours to ascertain whether Liberia was a colony of the United States. Our Government replied, through Mr. Everett at London and Mr. Upshur at Washington, that Liberia was not a colony of the United States, but "an independent political community," founded for benevolent purposes, in which all nations ought to desire its success; and that, as such, it needed and had a right to acquire territory and govern it, which right all nations ought to respect.

Having ascertained this, the British Government at once proceeded to sustain the claims of the British traders, denying the right of the Liberians to acquire territory by treaty, or to govern that lately acquired, though for more than twenty years they had been allowed, without objection, to acquire and govern Cape Mesurado and other important places; and they were made to understand that the British navy would enforce this decision of the British Government.

These difficulties were now before the Legislature. What could be done? A treaty must be negotiated with Great Britain. The Liberian Constitution made no provision for negotiating treaties, except with the neighboring tribes, and those subject to the veto of the Society. The Society was not a sovereign power, with whom Great Britain could negotiate; nor had it, under its own Constitution or that of Liberia, any power concerning treaties, except that of veto. A crisis had come, to which the structure of the Liberian Government was not adapted. The Legislature informed the Society of the difficulties and dangers growing out of their alleged want of national sovereignty, and requested its consideration and advice.

When the Directors of the Society met in January, 1846, these matters had been before their minds for months, and they were prepared to act. The Constitution of the Society was amended in several respects, and especially by striking

out whatever related to the government of the colonies. It was then

Resolved, That, in the opinion of this Board, the time has arrived when it is expedient for the people of the Commonwealth of Liberia to take into their own hands the whole work of self-government, including the management of all their foreign relations; and that this Society should cease to exercise any part of the same.

Resolved, That we recommend to them so to amend their Constitution, as is necessary for the accomplishment of this object.

Resolved, That we recommend to them to publish to the world a declaration of their true character, as a sovereign and independent State.

The resolutions took this shape for the sake of avoiding all appearance of conferring rights of sovereignty on the people of Liberia. Those rights were theirs already, and had been ever since they were a people. They were advised, not to make themselves into a new sovereign State not before existing, but to publish a declaration of their true character, as being one already. It was not for the Society to give them a new Constitution. It was their right and their duty, as a sovereign people, to make one for themselves. The Society did not relinquish to them its power in their government. What it had, they had conferred upon it by their Constitution, and they were advised to take it away.

On the reception of this advice in Liberia, the Legislature, at a special session, instructed the governor to submit the question to the people in their primary assemblies. The people voted, October 27, 1846, in favor of assuming the entire responsibility of their government. The Legislature, at its next session, ordered a Convention of Delegates to form a new Constitution. The Convention assembled, and, after twenty-one days of deliberation, adopted, on the 26th day of July, 1847, their new Constitution and Declaration of Independence. In September, the Constitution was ratified by the almost unanimous vote of the people in their primary assemblies. The Governor, Joseph J. Roberts, was elected President. On the 3d day of January, 1848, he delivered his inaugural address; and the new government went into operation. In the course of that year, the independence of the Republic was formally acknowledged by the governments of Great Britain and France. It has since been acknowledged by nearly all the leading States of Europe and America.

Nor is the young Republic without influence in the family of nations. In 1853, agents of the British Government were endeavoring to prosecute the coolie-trade in the vicinity, and even within the legal jurisdiction of the Republic. The vigorous and decided measures of President Roberts checked it; and, after a few words in Parliament, the attempt was abandoned. A few years afterwards, agents of the French Government engaged in a similar attempt so pertinaciously, that

President Benson was obliged to send his predecessor as ambassador to Paris on the subject. The result was the entire abolition of that traffic on the whole coast of Africa, east as well as west.

It was a remark of one of the wisest men who ever acted as agent for a Colonization Society, that Divine Providence intends Liberia as a proof to all nations, that free institutions are adapted to the wants and capacities of every race of men. To prove it, God has taken a portion of the race that the wisdom of this world would pronounce—indeed, had pronounced—the most incapable of successful self-government, and has placed the duty and burden of self-government upon them; and they have borne it, and they are bearing it, with complete success. The whole history of Liberia corroborates this remark,—from the first years of Ashmun, when affairs went badly for want of self-government; from Gurley's first visit, when the introduction of the principle, and a little of the practice, gave peace and prosperity; down to the present time, when that little young Republic is not only recognized as one in the family of nations, but commands a degree of respect, and exerts an amount of influence, among the nations, altogether out of proportion to her population or her resources.

The principles and designs from which she originated, and the whole course of her history, and of God's dealings with her, authorize us to offer with confidence the prayer for her perpetuity, *Esto perpetua*.

A few words are demanded by a topic which could not be introduced in its chronological place without disturbing the continuity of the narrative.

It will be remembered that when Dr. Hopkins visited Dr. Stiles, in 1773, it was to consult about educating two young men as missionaries to Africa, and their plan for a colony grew out of their conviction of the necessity of such a basis for missionary labors; and that, of the young men educated through their exertions, two, in 1826, when they were old, actually sailed to Liberia, not expecting to live and labor, but to set an example of Christian enterprise for the land of their fathers. The missionary element, it is well known, was strong in the minds of Mills and his associates at Andover, and of Finley and his brethren in New Jersey. However strong it may have been in the minds of individuals in Virginia, it could not well show itself in their legislative action, and does not, therefore, appear on the record. But it was actively alive among the colored people in that State. They, even as early as 1815, before our Society was formed, organized an African Missionary Society in Richmond, which contributed from a hundred to a hundred and fifty dollars annually. This might be, and prob-

ably was, expended in the support of English missions at or near Sierra Leone. In 1818, a similar society was formed in Petersburg, which, in April, 1819, proposed to our Society that some of its members should be sent out as colonists for missionary purposes. The Richmond Society sent out its most able and zealous member, the Rev. Lot Cary, who went out in our second company, by the "Nautilus," arriving at Sierra Leone in March, 1821, and was among the first who took possession of Cape Mesurado. The Richmond Society is understood to have made remittances to him for several years, and perhaps to the close of his life, in 1828. Besides his labors at and near his home, he commenced a mission, fifty miles distant, among the Vey people at Cape Mount; employing John Revey, afterwards Secretary of the Maryland Colony at Cape Palmas, as a schoolmaster. It was of short continuance; but its influence on the mind of one of the pupils led to the invention, years afterwards, of the syllabic alphabet for the Vey language, the discovery of which by a German missionary, after it had been long in use, excited much interest in the literary world.

This opening for missions attracted attention in Europe. In October, 1825, the Rev. Dr. Blumhardt, Principal of the Missionary College at Basle, in Switzerland, wrote to Mr. Ashmun, requesting information on the subject. Mr. Ashmun replied favorably the next April. Four young men were sent out as missionaries. The climate did not allow this mission to be permanent. Some died, and the health of others failed; but, before its dispersion, it exerted a beneficial influence, especially on the minds of some young Liberians, which is felt to this day.

The first white missionary from the United States appears to have been the Rev. Calvin Holton, a Baptist, who sailed from Boston in the "Vine," in 1826. "He was not suffered to continue, by reason of death." He was followed by a noble army of martyrs, Baptist, Methodist, Presbyterian, and Episcopalians; but their usefulness has consisted mostly in the support and direction given to pious Liberians who have labored under them or with them, and who often well supplied their places when vacant. As a result, nearly all the churches in the Republic contain native communicants, who are converts from heathenism.

In February, March, and April, 1819, two missionary explorers from Sierra Leone, with an interpreter, carefully examined the whole coast from Sherbro to the St. John's River. They suffered repeatedly from theft, detected and defeated two conspiracies to rob and murder them, and returned, having found no place where a mission could be hopefully attempted. Our first emigrants sailed in February, 1820.

Now, that whole line of coast, with as much more beyond it

to the south and east, some five hundred and twenty miles in all, is under the jurisdiction of a Christian State, with Christian laws and institutions; with its common schools, high schools, and College; with a nominally Christian population of some fifteen to twenty thousand, and a native population of some hundreds of thousands, among whom heathenism has lost much of its power, and is fast losing the remainder; among whom missionary stations are numerous, both on the coast and in the interior; the line of apparent danger, or even difficulty, silently and quietly receding before them as they advance. And Liberian Christians are planning and acting very intelligently for their advancement.

Attorney-General Erskine, of Liberia, emigrated from East Tennessee with his father in his boyhood. He has been, for many years, one of the most able and influential Presbyterian missionaries there. If our ship, the "Golconda," has made a successful voyage, she has just landed at Cape Mount a hundred and forty-four emigrants, selected by him in his native region, to strengthen the settlement at Cape Mount, so as to make it a better base for missionary operations among the Veyes.

The Vey people are intimately connected with the Mandingoes, the great trading-people of Western Africa, who read, write, and keep accounts in the Arabic language, and whose commercial intercourse extends to the comparatively civilized nations of Central Africa, where the Arabic is vernacular. To those nations, European Missionary Societies have been in vain seeking access through Egypt and Abyssinia for half a century. Liberia College has already begun to distribute Arabic books, from the press of the American mission at Boirût in Syria, among the Mandingoes; and that mission has furnished books for further distribution, containing a Circular Letter "from the learned men of Mount Lebanon to the learned men of Moghreb," that is, of the West, inviting correspondence, and offering a supply of books through Liberia College, the geographical position of which, and its objects, are described. As things move slowly in Africa, the desired result, though confidently expected, must be distant. But the planting of those hundred and forty-four missionary colonists at Cape Mount is exactly the right thing, at the right place, to hasten it; and it is only one of many instances showing the care and thought of Liberian Christians for their brethren still in the darkness of heathenism.

Thus the early missionary plans of Hopkins and Stiles, of Mills and Burgess, and Finley and Caldwell, and of Lot Cary and his Society at Richmond, are more than executed already; and of their ultimate hope, the Christian civilization of Africa, the dawn distinctly appears.

ITEMS FROM THE AFRICAN REPUBLIC.

NEW MANUFACTURE.—Mr. John O. Hines has recently been making experiments with the leaf of the pine apple; not the common fruit grown in our gardens, but the *Bomelia Pinguin*, whose leaves are from five to six feet long. He has made fibre from it, and soon expects to weave a few articles, towels, &c., on the loom sent to him by E. S. Morris, Esq., of Philadelphia. We hope this is the beginning of a large and lucrative business. We ought to yearly send fibre from this country to the amount of hundreds of thousands of dollars.

COUNTRY CLOTHS.—Since the opening of the interior paths, Country Cloths begin to increase in number at Vonzoh. The Mohammedans are once more assembling there in considerable numbers.

RISING OF AFRICAN SLAVES.—We are glad that we can announce the close of the Slave-insurrection among the Boat-swains, and the opening of the paths again to trade. The "Genius of Universal Emancipation" seems circling the globe; and the poor slaves in our interior seem to have caught its inspiration, and to have attempted to cast aside their chains. This time they have failed. Order reigns at Bo-Poro; but to secure it sixty men have had to lose their heads, and the slave is again brought under the yoke. As our institutions spread through the country, so slavery, as well as heathenism, will surely vanish. The people of Liberia are not only Evangelizers, but also Emancipators. We bring the gospel and freedom wherever we go.

NEW TRADING POST.—We have heard, and we think from a trustworthy source, that the prestige that the town of Vonzoh has long enjoyed, as a trading post, will soon be lost. It appears that Marmora's son, chief of Bo-Poro, has determined that the native traders from his town shall no longer carry their goods to Vonzoh. Suey, henceforth is to be the great mart for trade. This amounts to an interdict upon Vonzoh. Suey lies between 15 and 20 miles from Millsburg; and thus the native traders will save a day's journey. This movement, though somewhat provoking to Monrovia traders, is without doubt, a most important one for the purposes of civilization and Christianity. Christianity and Mohammedanism will henceforth meet, face to face, at Suey, if our Christian traders are true to their profession, when on their visits to this town. Such is the distance of Suey from our towns and settlements that traders will, of necessity, sojourn for days at Suey, and most probably many will reside there permanently. Ought not a missionary to be sent there at once? Cannot some

single man, intelligent and active, well supplied with Mohammedan books, tracts, Bibles and Testaments, be immediately stationed at Suey?

ARRIVAL OF SIERRA LEONEANS.—Quite a number of Sierra Leoneans have recently come to Monrovia, to settle as citizens; and we hear that many more are likely to follow them. Some of them have opened shops, and commenced business. Some have gone up the river and entered into trade. One has commenced teaching. These men seem to be active, industrious, and enterprising. We hope that they may become useful members of society, and find it to their advantage that they have become citizens of our Republic.

MASONIC DISPLAY.—The citizens of Monrovia have just witnessed, what may not inappropriately be termed a *pageant*. The Freemasons of Monrovia installed their Grand Master and other officers, on Tuesday, the 9th of September. On this occasion, the order had a public procession. Arrayed in official robes, with the divers paraphernalia and instruments of their institution, the members marched, with lively music, from their hall to Trinity Church, where the Hon. and Rev. John Seys, D. D., the American Minister Resident, delivered an address, which was at once graphic, eloquent, full of information, and replete with the spirit of benevolence and charity.

MARTIN H. ROBERTS, ESQ.—The last steamer from England brought, most unexpectedly to our city, Martin H. Roberts, Esq., of the firm of "Ogden & Roberts," of New York. And on the 25th, Mr. Roberts' vessel, the brig "Ann," arrived, heavily laden with goods and provisions of all kinds, and at most moderate prices. Mr. Roberts visits Liberia to establish, on a firmer basis, the business in which he has been long engaged with our citizens. We have reason to believe that he has been much encouraged by his visit, and that it is not unlikely he will, ere long, undertake one or two special projects which are sure to be of great benefit to Liberia, as well as of pecuniary advantage to his house.

DEATH OF MR. CHARLES DEPUTIE.—Died at his residence, in Carysburg, on the afternoon of August 8th, of dropsy, Mr. Charles Deputie, aged 58 years, 5 months.

Mr. D. was born in the city of Cincinnati, Ohio, March 9th, 1809. His parents removed in 1810 to Pennsylvania. Here they died before he reached his tenth year. Before he arrived to the age of manhood, he began to work in the "iron works" of "Barre Forge," where, by accident, the large sledge-hammer, used in pounding the ore for smelting, fell upon him, breaking one of his legs in two places and the other in three,

which marks he carried to his grave. He came to this country on a visit in 1852. Being pleased with the condition in which he found the country, he came to the conclusion to make it his home. He returned to America in the early part of 1853. And embarked again for these shores, with his wife and six children, landing at Monrovia, December 18, 1853. He and family removed to Marshall. From thence he went as one of the first volunteers to Carysburg, to which place he moved his family in February, 1858. He embraced the religion of our Lord at the age of twenty-five years and joined the Methodist E. Church, of which he was a member for many years, but the last five years of his life he was connected with the Presbyterian Church. He leaves a widow and six children to mourn his loss.

TEACHERS' DEBATE.—The Sabbath School teachers of the M. E. Church, in Monrovia, under the superintendence of Rev. John Seys, who acted as moderator, held a debate in the M. E. Seminary, on Thursday evening, 5th instant. The house was crowded. The subject, "Should unconverted persons be admitted as Sabbath School teachers," was ably supported in the affirmative by Messrs. A. D. Williams and I. Dickerson, and opposed by Messrs. A. F. Johns and James E. Moore. Each spoke fifteen minutes, and a volunteer was called for on either side, when Mr. L. McKenzie, for the affirmative, and Mr. T. B. Lane, in the negative, added to the interest of the occasion. The congregation voted that the affirmative was best sustained, and seemed much pleased.

INDEPENDENCE DAY.—The 26th of July was, on the whole, a fine day. The morning, indeed, was ushered in by obscured skies and brisk showers of rain; but this did not damp the ardor of our younger patriots, who filled the air with hilarious shouts, gave us salvos of artillery, and paraded the town with martial music. About 11 o'clock calm sunshine, not the tropic's glare, but the mild radiance which reminds one of an American autumn, fell upon us. The air, too, was cool, and thus, what with a moderate temperature, and but partial heat, the day was most pleasant and agreeable.

In Monrovia the day was celebrated by a public parade. A procession of citizens and military marched from the Executive Mansion to the Methodist E. Church, where Rev. Edward W. Blyden, the orator of the day, delivered an address. After which the Common Council entertained the President, the orator of the day, and leading citizens, at a sumptuous collation. In the evening the young men gave a party.

At Caldwell, there was a military parade in the morning,

and in the evening the citizens assembled and formed a Total Abstinence Society.

At Virginia, there was a military parade by the "Virginia Blues," under the command of Captain Capehart. After which the citizens and military marched in procession to the large new Baptist Church, where Rev. Alex. Crummell delivered the oration. The public dinner was given by Captain Capehart.

At Clay-Ashland, there was a military parade, and a fair.

We have not heard from any other quarters besides those mentioned above; but we have no doubt the day was universally observed throughout the country. And so may it ever be; and may the increased prosperity of the land, its growth in virtue, intelligence, power, and wealth, give us, on every return of this day, greater reasons for joy and thankfulness for the liberty we enjoy, and the National Independence which has been secured us.

EMPLOYMENT OF WOMEN.—There is no social question in Liberia of such vast importance and solemn character, as that of the employment of women. Morally, and in a monetary point of view, considered with respect to vital statistics, it is the great question of the day. We have now a female population exceeding the male portion of the people. We have no manufacturing where women can be employed; no houses of refuge for girls or aged women.

We venture to make a few suggestions, which may possibly help to the solution of this important question.

The first great need is employment for women. Can this employment be obtained? We think there are occupations in which women and girls can be engaged, which, eventually, will prove lucrative. At first they might not yield much more than a bare subsistence. But the time could not be long, ere skill would be acquired, rapidity of execution reached; and larger gains would be certain. The special employments we refer to are these, namely:

1. Basket making; 2. Manufacturing of plaited straw, for hats and bonnets; 3. Mat making; 4. Preserving fruits for the foreign market.

We have no doubt whatever that hundreds of girls and women would find it to their advantage to be occupied in labors of the kind suggested. The articles thus made would save hundreds of dollars to our own citizens, if sold at a reasonable price; and large quantities could and would be sent abroad.

How is it possible to introduce systematic employments of the kind we have suggested?

This duty, in the first place, evidently falls upon missionaries and teachers. All through the land natives and Congoes can be found, nay many Americans, who understand the manufacture of plaited-straws into hats and bonnets. Let one such person be employed to attend at each of the various schools, an hour or two, once or twice a week, to teach the children basket and mat-making, bonnet plaiting, &c., &c.

Besides this, ministers might gather together the poor women in their neighborhood, and have them taught the same trades. The articles thus manufactured could be sold in Liberia, and on this West Coast, and many of them would bring a good price in America and England.

It is quite possible that, in a question of such vast importance, legislative assistance could be secured. This assistance would be valuable, especially in securing information concerning similar employments in foreign lands, and in increasing skillfulness of hand-work, by simple machinery or otherwise.

REV. M. D. HERNDON AND HIS MISSION.—Feeling it might be interesting to some of your subscribers who take an interest in the civilizing and Christianizing of Africa, we give the following facts. The Rev. M. D. Herndon emigrated to Liberia on the "Sophia Walker," in 1854. In 1859 he was employed by the Baptist Board of Foreign Missions as a missionary in the Little Bassa country, where he labored with great zeal. But that dreadful civil commotion in the United States which commenced the following year, so involved the friends of the mission, especially those in the South, by whom it was chiefly supported, as to check, for the time, the missionary spirit and withdraw from the mission all its support. Consequently Mr. Herndon's work as well as others, was suspended. Unwilling, however, to be idle, and earnestly solicitous for the prosperity of the Gospel among the heathen, he embarked for America June 3, 1864, to solicit aid from friends for the continuation of his work. His success while there was far beyond his expectation. He met with many whose liberality and kind attention deserves the highest praise and gratitude. He returned on the "Thomas Pope," in January, 1866, and soon collected his scholars together and recommenced his pious labors.

His mission premises are situated at the head of Little Bassa river, in the county of Grand Bassa, and present a pleasing and encouraging appearance. They consist of seven little buildings and about twenty acres of cultivated land. These buildings, as well as cultivated land, are for the accommodation of the missionary, his scholars, school teacher, &c. Two of them are shingle houses; the one used for a church is about 39 by 18 feet in size. He also has a school which consists of

fourteen or eighteen native boys and girls, and is taught by Mr. William D. Crocker, himself a native of Africa. The scholars appear to be making considerable improvement, there being several among them who can read the New Testament.

ARRIVALS AND DEPARTURES AT MONROVIA.

ARRIVALS.

- May 4. Liberian sloop Eliza Ann, Ash, master, from Leeward.
 6. Schooner A. Lincoln, Yates, from Leeward.
 6. British schooner Fred, Johnson, from Robertsport.
 7. Liberian schooner Armenia Estelle, Brown, from Leeward.
 9. Cutter Enterprise, Watkins, from Leeward.
 10. Dutch barque Bellefield, Leese, from Grand Bassa.
 10. British steamer Pioneer, Sharp, from Robertsport.
 11. British sloop Emily, Johnson, from Sierra Leone.
 13. Liberian schooner T. E. Goodhue, Waring, from Leeward.
 13. Schooner T. L. Randall, Page, from Leeward.
 14. American brig Example, White, from Bassa.
 15. Liberian schooner A. Lincoln, Yates, from Leeward.
 18. Sloop Eliza Ann, Ash, from Leeward.
 20. Schooner James Hall, Norris, from Harper.
 21. Schooner Clipper, Worrell, from Leeward.
 24. English brig Example, White, from Robertsport.
 25. American barque Edith Rose, Alexander, from Bassa.
 28. Liberian cutter Willey Ann, Peyton, from Leeward.
 30. British schooner Fred, Johnson, from Bassa.
- June 3. British steamer Pioneer, Sharp, from Bassa.
 3. Dutch barque Morve, Glusen, from Bassa.
 3. Liberian brig Lone Star, Roye, from Leeward.
 10. American barque Thos. Pope, Richardson, from Grand Bassa.
 11. Dutch brig Eleonore, Melchertsen, from Hamburg.
 12. British steamer Calabar, Crofft, from Cape Palmas.

DEPARTURES.

- May 2. American barque Thos. Pope, Richardson, for Bassa.
 3. Liberian cutter Willey Ann, Peyton, for Leeward.
 2. Dutch brig Gov. Nacht Glas, Pierra, for Bassa.
 9. Liberian brig Lone Star, Roye, for Bassa.
 10. Schooner A. Lincoln, Yates, for Bassa.
 11. British steamer Pioneer, Sharp, for Bassa.
 13. Dutch barque Bellefield, Leese, for Hamburg.
 15. British sloop Emily, Johnson, for Robertsport.
 16. Liberian cutter Enterprise, Watkins, for Leeward.
 17. British schooner Fred, Johnson, for Bassa.
 18. English brig Example, White, for Robertsport.
 21. Liberian schooner T. E. Goodhue, Diggs, for Leeward.
 27. Schooner A. Lincoln, Norris, for Harper.
 29. English brig Example, White, for Grand Bassa.
- June 1. American barque Edith Rose, Alexander, for New York.
 1. Liberian schooner T. L. Randall, Page, for Leeward.
 3. Cutter Willey Ann, Peyton, for Leeward.
 5. British steamer Pioneer, Sharp, for Robertsport.
 5. Liberian schooner T. L. Randall, Page, for Leeward.
 7. British schooner Fred, Johnson, for Sierra Leone.
 8. Liberian sloop Eliza Ann, Ash, for Leeward.
 12. British schooner Phoebe, Curd, for Sinou.
 12. British steamer Calabar, Crofft, for Liverpool.
 12. British steamer Lagos, Hamilton, for Harper.
 13. Dutch brig Eleonore, Melchertsen, for Gaboon.

From the Bible Society Record.

THE BIBLE AMONG THE AFRICAN TRIBES.

GABOON, EQUATORIAL WEST AFRICA, *Sept.* 13, 1867.

MY DEAR SIR: Your letter of July 22d, was received yesterday, and it gratified us to see that your Board had so promptly voted to print for our mission the Epistles of Paul in the Mpongwe language. I am just completing a translation of the remaining epistles, James, Peter, John, and Jude, and the Revelation. When revised and printed, we shall have the whole New Testament in Mpongwe, besides Genesis, a part of Exodus, Psalms, and Proverbs, which have been in use some time. This language, with some dialectic variation, is spoken by a considerable population on and near the Equator, and southward towards the Congo. As readers increase, and other tribes from the interior come down and mingle with and become absorbed by the coast tribes, these translations published by your Society will continue to be a fountain of knowledge and light to the benighted Ethiopians. The living preacher may die, and the voice from the pulpit cease, but the word of the Lord abideth for ever. Permit me, in behalf of these people that walked in darkness and dwelt in the land of the shadow of death, to thank your Society for all they have done to cause them to see a great light, which is beginning to disperse the darkness of ages which has enveloped them, and to break the chains of ignorance, superstition, and sin, with which they have been bound, and which is destined to make all Africa radiant with heavenly light, and vocal with praises of Emmanuel.

Our brethren of the Presbyterian Board are making translations into the Benga language for the people north of us, and the English Baptists at Camieron's river will soon have the whole Bible in the Dualla language, which is spoken in that region. Our Scotch brethren have translated the whole Bible into the Efik, for the tribes on the Calabar river, and it is now being printed by the Scottish National Bible Society. The English Church missionaries at the Bonny and Niger rivers are making translations into Ebo; so you see the word of God is gaining admittance into Equatorial Africa, through the medium of five of the most important languages spoken between the Niger and Congo. But while we rejoice in view of what has been done to enlighten the maritime tribes, let us not forget the vast regions of unexplored Ethiopia to the eastward, where no ray of heavenly light has yet penetrated the darkness. While we rejoice that in a few tribes near the sea the Scriptures are read by some in "their own tongue wherein they were born," let us mourn that scores of nations in the in-

terior yet remain ignorant of the name of God and Christ, and earnestly pray and labor to extend to all these scattered millions the Word of Life with as little delay as possible.

I remain, fraternally yours,

A. BUSHNELL.

COMMUNISM IN WESTERN AFRICA.

BY THE REV. J. G. AUER.

Barbarous and semi-barbarous people have very little individual feeling and will, except self-gratification.

The public sentiment in Africa is not favorable to "letting a man alone," or to respecting his absolute right to his own property. We do not refer to a propensity for stealing. But we speak of the fact, that a man is expected to share everything; not only with all his family or clan, but often with the whole town. His house is entered at any time, and by any one, and "no questions asked." Let anything a little out of the way go on in a house, and everybody wants to be there and see for himself or herself. They therefore put you down as a "queer man," if you do not let them walk into and through any room as and when they please. When my first-born was a few hours old, crowds of men and women came, not only to "salute" the little stranger, but also to shake hands with the mother. They *are* social, very. If a man kills an ox, his neighbors help him to eat it, usually the same day. If he brings home some game, or fish—others are expecting their share. If he brings home the fruit of his labor *before* others, or if his provisions last longer than those of his neighbors, they expect to be fed, as a matter of course. After harvest every one eats as much as he can, caring not how long it is till he can reap again. Economy would not save him any trouble; for woe to him, if he did eat his rice, etc., *alone*, when others had none left. It would not be safe. In Ashantee it is impolite to see a man when he is eating, if it were only for the reason that you might sneeze, which would oblige him to send his dish away; but if you happen to be present when the eating just commences, he must invite you to share with him (if you can.) How impolite, then, is the white man, to send expectant visitors away just when he is going to dine. A missionary has no time for hunting or fishing; but if he once had his share of an antelope or wild boar, the next sheep or goat he kills must be divided "equally." A young man having served several years on board a foreign vessel, comes back with his wages in the shape of merchandise; his friends meet him rejoicing, carrying his load. But it is dangerous to pass through many towns on their way. Every where they will have to "pay custom"—about ten per cent. And at home his

fellow-citizens make his arrival a day of singing and dancing, all expecting presents. All this reminds one of chickens: you throw a piece of bread to one, and all the rest run after the lucky one. Only there is this difference, that an African (unless he succeeds in hiding his property,) will share his goods willingly, hoping to be dealt with in the same way another time. You may call the people hospitable, because they generally open their house to strangers as well as friends; but you must pay for it double, although it be under the name of "presents." Not only former slave-dealers, but also travellers and others whose interest it is to propitiate chiefs, guides, etc., and who can afford giving large presents, have made travelling difficult for the poor missionary, who can only give "what is right." For the natives themselves this communism is ruinous. Why should a man exert himself more than others? No one can, with the least comfort and security, become better off than others; at the best, property will somewhat accumulate, and belong to the clan, if they are strong enough to protect it. Private enterprise and independence are out of the question, because useless and impossible.

From the Missionary Advocate.

INTERIOR OF AFRICA.

Africa is a mysterious and charmed land; but the spirit and enterprise of the age produce men who have the courage to penetrate and describe it. A new explorer has recently come upon the field, and bids fair to take rank with the most successful African travellers. The recent traveller is named Gerhard Rohlfs. Our attention has been called to his recent journey across the widest portion of Africa from west to east, and to his remarks about missions, by a letter received at the Mission Rooms, from Rev. Dr. Hurst, principal of our Missionary Institute in Bremen, Germany. We give the letter below:

BREMEN, *September 13, 1867.*

I may mention a circumstance which will probably prove of interest to you as well as every friend of missions. I refer to the return to Germany of the celebrated African traveller, Gerhard Rohlfs, who shares with Burckhard, Barth, and Livingstone the honor of the most important explorations in the unknown portions of Africa that have been made in the nineteenth century. Mr. Rohlfs is a native of Bremen, and has been in part supported by the Senate of the city, and in part by the London Geographical Society. He is a young man, and has quickly fought his way to success through apparently insurmountable obstacles. On his return home the other day

he received at the hands of the King of Prussia, a title of dignity, which will likely be followed by ample pecuniary aid for publishing an account of his travels, as well as for making new explorations.

Mr. Rohlf's crossed the continent of Africa at its widest part, and came in contact with the slave-trade in its most odious features. The report had been circulated that he was of the opinion, from personal observation and investigation, that the negro tribes of Africa were incapable of higher culture, and that, therefore, they could never be influenced in the widest and best sense by Christianity. But in a lecture in Gotha a short time since he utterly repudiated such an idea, but expressed, on the contrary, the opinion that the Gospel should be communicated to the African natives with all possible speed, as it was the only way by which they could be elevated. In the town lying at the junction of the Niger and Benue rivers he met with a Christian congregation in charge of a negro preacher. There were about two hundred people present when he attended the chapel, and the service was conducted in an orderly and proper manner. He describes the preacher as an intelligent and cultivated man. Subsequently he had an opportunity of seeing the missionary operations in Sierra Leone, Monrovia, and elsewhere, from all of which he carried away very favorable impressions.

Mr. Rohlf's describes a district southwest from Lake Tsad, which, he says, should by all means be occupied as a missionary field. He says that the base of operations might be the district of Wandala, (which I cannot find on any map at my command,) whose prince, though a Mohammedan, is free from all fanaticism, and would receive Christian missionaries with open arms.

Very cordially yours,

J. F. HURST.

HAYTI AND LIBERIA.

It will not escape the eye of thoughtful men, that just now, while the people of the island of Hayti are experiencing some of the worst horrors of a State bordering on anarchy, that the Republic of Liberia, a government controlled entirely by men of color, and raised up chiefly by the private munificence of good men in this country, is enjoying peace and prosperity, most auspicious of good to the colored race and to the continent of their ancestry.

While the inhabitants of the one are fleeing for their lives before the sword of the usurpers, the people of the other are quietly pursuing their daily vocations, in the assurance of protection and safety to all the interests of person and property.

While the citizens of the one stand in doubt and fear of the rulers of to-morrow, those of the other know what to expect of the men whom themselves have invested with power, and they rest in tranquility.

Both countries are in control of colored people. What causes the difference? The chief reply must be found in the character and government of the people.

In the one case, the inhabitants are of heterogeneous races, with tastes and sympathies widely diverse, using different tongues, without general education and intelligence in the masses, strongly despotic in their civil proclivities, with little knowledge of free government.

In the other, the people are eminently homogeneous, using one language; educated and intelligent more generally and in a higher degree than the people of Hayti, with such knowledge and love of republican government and institutions as makes them intensely opposed to every form of oppression and tyranny.

Liberia is the daughter of America, the fruit of the noiseless introduction of the seeds of Christian civilization in a Pagan continent by the voluntary emigration of people of color from this country for the last fifty years.

This emigration is still going on. Twelve hundred and fifty descendants of Africa have left us for that country within the last twelve months.

On the 18th of November last, three hundred and twelve emigrants sailed from Charleston, S. C. "They go voluntarily, and without drumming or temptation, except that of their own spontaneous prompting and matured conviction that they will better their condition and help to civilize and Christianize the natives of Africa, among whom they are to live and be brought in contact."

About two thousand others have already made application to the proper sources for pecuniary aid to reach that land, if possible, in 1868.

Truly they that are building up Liberia and laboring in all suitable ways for the welfare of Africa and her children, may well rejoice in their good work, while all reflecting patriots and Christians will heartily bid them good speed.—*Vermont Chronicle*.

STEAM MAIL SHIPS FOR LIBERIA.

The settlement of Liberia in Western Africa, embracing some 20,000 souls who are connected with 200,000 natives, has been effected by the exertions of benevolent citizens of the United States. The entire cost has been less than the daily expenses of the war at one period. It embraces fifty churches, one col-

lege, many schools, and several printing presses, where fifty years ago was a howling wilderness, made doubly hideous by the slave trade. The people who have emigrated there from the United States have of course left relatives and friends behind, and in accordance with the enlightened and liberal spirit of the age, would naturally desire to have regular and frequent mail communication with their native land. They would naturally expect this in the practice of good faith on the part of the philanthropic people by whom they have been induced to settle in a barbarous country. But the colony is too large to have all its higher interests of this kind ministered to by a mere benevolent Society; it needs the power of the government.

The English government has established a regular monthly line of steamers to Western Africa. That government has also presented to the Liberians two armed vessels of war, while our own government has done but little for them. It is true, our government has provided mail facilities for Rio Janeiro, Hong-Kong, Switzerland, and, we believe, for the Sandwich Islands, besides other places, while for Liberia it has done nothing of the kind. Formerly, the Post Office Department was generally in debt, but now there is a surplus large enough to provide a steamship for Liberia; and who is there who could begrudge a people whom we have so deeply wronged this surplus treasure for their use? Besides this, in the progress of certain events, to which Liberia has largely contributed, the slave trade is now nearly extinct, so far as America is concerned, and this will probably relieve our national treasury of nearly a million dollars expense every year for the maintenance of an African squadron, which sum might very properly be transferred to the establishment of other steamships for the African route.

This subject has interested the people in various quarters, especially in Vermont. Its Legislature has passed resolutions favoring the plan, and petitions are being signed to move the government to establish regular steamship mail service with Liberia, as it has with so many other quarters of the world less deserving of its consideration. Here is a chance for practical benevolence and an unmistakable manifestation of goodwill to the black man by all who wish to show it. The question was agitated fifteen years ago, at the time when the English established their line of steamers to Western Africa, and very many of our people were in favor of it. But politics drowned it then, without any benefit to the country, and if age and experience bring wisdom, the measure ought to be spared that fate now, as we trust that it will.—*Springfield (Mass.) Republican.*

AN IMPORTANT DOCUMENT.

We have looked with much interest over the Memorial of the Semi-Centennial Anniversary of the American Colonization Society, celebrated at Washington, January 15, 1867. It occupies nearly two hundred pages, is handsomely printed, and contains matter of much more profound interest and importance that is to be found between the covers of many of the most pretentious and voluminous works. It is the record of systematic labor, feebly exercised in the beginning, but gradually gaining in strength and effect, to establish a Christian colony on the coast of Africa, by emigration of colored persons from the United States. Now after the lapse of fifty years, the American Colonization Society can point to the respectable and flourishing Republic of Liberia, as the successful result of its exertions, with that sort of satisfaction which duly attends upon real substantial good worthily accomplished. Although it would have seemed, from the first, the most likely way to encourage "Ethiopia to stretch out her hands unto God"—yet the pious labors of the Society have met with obstacles enough on the one hand from the obloquy and active opposition of the professed philanthropists of these latter days, and the still more discouraging indifference of the religious public, in general. Yet more than two millions of dollars have been contributed and dispensed in aid of the great object; and either directly or indirectly through the influence of the Society, about eighteen thousand emigrants have been transported to the colony, and as is stated in the fiftieth annual report, the Republic "has brought within its elevating influence at least 200,000 of the native inhabitants, who are gradually acquiring the arts, comforts and conveniences of civilized life." The report also informs us, that "Liberia has exercised, for nigh twenty years, all the powers and attributes of an independent government, and has been recognised as such by the leading Powers of the world."

The Memorial, in accordance with a resolution of the Directors of the Society, was prepared for publication under the superintendence of Rev. Joseph Tracy, D. D., of this city, who has long been known as one of its most efficient and respected Secretaries. Its contents are—Minutes of the Fiftieth Annual Meeting; Address by the President, Mr. Latrobe; selections from the Annual Report; Address by Mr. Warner, President of Liberia; A Historical Discourse by Dr. Tracy; An Address by Dr. Clark, Bishop of Rhode Island; together with an appendix, comprising State documents of much importance in connection with the Republic. In his admirable "Historical Discourse," Dr. Tracy remarks:

"— that young Republic is not only recognized as one of

the family of nations, but commands a degree of respect and merits an amount of influence among the nations, altogether out of proportion to her population or her resources. The principles and designs from which she originated and the whole course of her history, and of God's dealing with her, authorize us to offer with confidence the prayer for her prosperity."—*Boston Courier*.

LETTER FROM MR. H. W. JOHNSON, JR.

LOWER CALDWELL, LIBERIA, *October 30, 1867.*

DEAR SIR: I write you a few lines to inform you that we are yet in the land of the living. We have suffered much, both in body and in mind, since I wrote you last. We have received the news of the death, in New York, of our daughter Patience C. Johnson, who graduated at the Genessee Wesleyan Seminary in the class of 1866. Her career was brief, but brilliant. She only lived a little over one year to enjoy the fruits of her triumphs. She died of tuberculous consumption, a little over one year from the day she graduated at Lima. It was in consequence of her being on her death bed, that she, my son and his wife, did not sail for Africa in the *Golconda*, this last spring. She was not quite twenty years old, and could have done much good in Liberia, if her life had been spared. God has ruled otherwise; let His will be done. We have moved to Caldwell, on the banks of the St. Paul's river, nine miles from Monrovia. I have purchased front lands bordering on the river; cleared off six acres this season, and have commenced farming. I have planted two thousand coffee and cocoa trees, twenty-five hundred eddoes, yams, sweet potatoes, corn, cassada, beans, cabbage, cucumbers, squashes, melons, and other vegetables. I have also oranges, limes, pine-apples, mango plums, sour-sops, guavas, &c., growing on my lands. I have only made a beginning. Next season, "God being willing," I intend to cultivate ginger, pepper, rice, arrow root, pea-nuts, &c. I like farming in Africa very much. With ordinary good luck and health, he who depends upon farming will never fail to have enough to eat and drink and to wear, in Liberia. After the first year, with ordinary prudence and industry, we can supply all our own wants. There is but little difficulty in raising stock, fowls, &c., in this country. They feed themselves. I have exposed

myself very much this season both in rain and sunshine, and against the remonstrance of my friends. Until this season, I have not done any out-door work of any account for over thirty years; in fine, since I was a boy fourteen years old. But out door work has done me good. I have worked with my men, cut down brush, hoed the ground, planted the soil, set out coffee trees, &c. The result is, I have worked myself into condition. I believe I am now acclimated and ready for action. I work on my farm every day, and have ample time for mental culture, and to attend to my legal duties.

Yours truly,

H. W. JOHNSON, JR.

LETTER FROM MR. JAMES GADSDEN.

The following letter is from a worthy colored man who emigrated from South Carolina, by the spring, (1867,) voyage of the ship "Golconda:"

CAPE PALMAS, LIBERIA, *September 19, 1867.*

DEAR SIR: I seat myself to let you know we are as well as could be expected, and that the people who came out with me are pleased with Liberia. For myself, I like the country, and believe it to be the only home for the black man. I am working at my trade. I wish you would tell those who speak against Liberia and say the people here have nothing to eat, that it is not so, as all I have seen in this country look and live better than the colored people do in the United States. I just know I am free, and I would not go back to America. I like the fine ship Golconda very much indeed.

I remain, truly yours,

JAMES GADSDEN.

LATEST FROM LIBERIA.

Letters from Liberia by the trader "Ann," at New York, and *via* West African mail steamer to Liverpool, indicate steady progress in agricultural and commercial affairs, and that the tone of religious life and missionary zeal is deepening.

Mr. H. W. DENNIS, agent of the Society, wrote from Monrovia, December 11, 1867:—"I avail myself of this opportunity to inform you that the emigrants by the last trip of the Golconda have got on very well. Numbers of them are busy at work

clearing off and planting their lands. Quite a number of those landed at Sinou from the Golconda's first company, I learn have removed to Bassa, thinking they can make a better living there.

Our Legislature is now in session. No business has yet been done except examining the election returns. You are aware that there was no one chosen President by the people, and it devolves on the Legislature to elect one of the three candidates. The members from the Leeward counties are for the Rev. James S. Payne, and they being largely in the majority it seems to be a settled thing in the minds of all that he will be the next President."

REV. ALEXANDER CRUMMELL states: "I am now living on the St. Paul's river, at Caldwell, teaching and preparing men for orders, itinerating among Congoes, holding Bible conferences, &c. I feel blessed in my labors, and above all rejoice that I am privileged to preach three or four times a week the Gospel of our Lord Jesus Christ. I have a parish school and could easily fill it with thirty or forty scholars, but the parents of the children are so poor that they cannot clothe them. I need clothing for poor boys and girls in my parish. I have done the best I can in my circumstances, but I am too poor to cope with the poverty which surrounds me. I am laboring however, to prepare the rising generation for the future which without any doubt, I believe, will be prosperous and glorious."

PRESIDENT WARNER states in letters dated September 9 and October 29:

"Annually, there are brought into our settlements from the interior over 15,000 native cloths averaging in weight about four pounds each, and these form but a small portion of the number annually manufactured by the natives.

The African Republic newspaper, which was started March last, has stopped for the want of support.

Our domestic postage facilities are tolerably good; there being several of our coasters that ply constantly between Monrovia and all the other sea-board towns of the Republic."

HON. AUGUSTUS WASHINGTON remarks under date of November 11:

"I have sold annually since 1860, until last year, from thirty to sixty thousand pounds of sugar in Sierra Leone and on the coast. I have not made all this sugar myself. The want of facilities for getting cane to market has been one of the greatest drawbacks to agricultural success. I hope to make more than one hundred thousand pounds of sugar the coming season. I believe that when we get proper facilities and machinery it will pay. I have now employed twenty Americans and sixty natives preparing to grind next week."

Three petitions were being signed at Cape Palmas to present to the National Legislature. The first asks for increased duties on ardent spirits, which may be the means of abolishing the selling of ardent spirits in the Republic; the second prays that a large receptacle for the use of emigrants, with good accommodations, may be built at that place; the third, for a repeal of that clause in the Constitution preventing white men from holding property, so that equal rights may be given to people of all nations, whatever their color, rank, or position.

FIFTY-FIRST ANNIVERSARY.

The Fifty-first Annual Meeting of the American Colonization Society was held in Wesley Chapel, Washington, D. C., on Tuesday evening, January 21, when addresses were given by President Hill, of Harvard College, Senator Frelinghuysen, of New Jersey, Dr. Labaree, late of Middlebury College, Vermont, and Hon. Mr. Latrobe, President of the Society. The Annual Report, which was presented and portions of it read on the occasion, will have place in the next Repository.

The Board of Directors were in session at the Society Building on Tuesday, Wednesday, and Thursday, January 21st, 22d, and 23d, reviewing the labors of the past and preparing for those of the future.

The opportunities for good were never greater, and the demands never more pressing. Over two thousand persons have applied for passage in May next, and others are preparing and will soon be ready. Shall we keep them back for the want of funds? To meet these demands is utterly impossible with the limited sum heretofore contributed for the work.

NEW JERSEY COLONIZATION SOCIETY.

The Annual Meeting of this auxiliary was held in the First Presbyterian Church, at Newark, on Wednesday evening January 8, 1868.

The resignation of Richard T. Haines, Esq., as President of the Society, was presented and accepted, and the Secretary directed to convey to him the regrets of the Society at losing his services, and their high appreciation of his devotion to the cause.

The following officers were elected for the ensuing year: President, Rev. John Maclean, D. D., of Princeton; Vice Presidents, the same as last year, with the addition of Rev. J. F. Berg, D. D., and Rev. John McClintock, D. D.; Secretary, John P. Jackson, Esq.; Treasurer, C. S. Graham, Esq.

An address was then delivered by Rev. Dr. Crane, which was a forcible exposition of the aims of the Society, which were to afford better opportunities to the colored race to attain more advanced social position by the elevation of individual members, and by establishing successfully their capacity for self-government and development in their prosperous and flourishing Republic of Liberia. Besides which, the speaker said it must be viewed as a missionary scheme, whereby the church may obey the mandate to preach the Gospel to every creature. The address was listened to throughout with evident interest.

ITEMS OF INTELLIGENCE.

MISSIONARIES FOR CORISCO.—The Rev. John Menaul and his wife embarked at New York, for the Corisco Mission on the 14th of December. Mr. Menaul is a member of the Presbytery of North River. Before they leave England, it is expected that two ladies, who are under appointment as teachers at Corisco; will join them for the rest of the journey.

OLD CALABAR MISSION.—This Mission, supported by the United Presbyterian Church of Scotland, and situated on the West coast of Africa, immediately to the east of the Delta of the Niger, has five stations. There are fifty-seven natives in full communion, seven having, during the year, been baptized and added to the church for the first time. There are forty candidates, and the gospel is preached each Lord's day to nearly 1,350 persons in their own tongue. Nearly four hundred children are attending the week day schools, in which six natives are occupied as teachers. Several of the native members also teach in the Sabbath school; and it is gratifying to observe that they

not merely hold prayer meetings themselves, but that they itinerate in the villages, and endeavor to communicate to others the truths which they have learned. This tendency to evangelize, which they manifest, would seem to indicate that, with proper training, they may become useful preachers of the Gospel; and both the Rev. Mr. Robb and the Presbytery have been doing what they can to secure this result. The most important event of the year is the completing of the Efik translation of the Old Testament Scriptures, in which the Rev. Mr. Robb has for years been laboriously engaged.

EXTENSION OF JURISDICTION.—Charles Livingstone Esq., brother of the celebrated African explorer, now Consul at the Island of Fernando Po, has been appointed British Consul of the territories on the Western coast of Africa, comprised within the Bights of Benin and Biafra, and lying between Cape St. Paul's to the west and Cape St. John to the east, including the mouths of the Niger river, and the water communications between that river and the adjoining Bente, or Brass river.

FEMALE EDUCATION IN AFRICA.—The English Missionary Record, giving an account of the erection of an edifice, at the cost of two thousand five hundred pounds, for a female boarding school at Sierra Leone, the money being an anonymous gift of a gentleman in England for that especial purpose, says truly: "The educational process is going on amongst the men; that of females must keep pace with it, or else disastrous consequences must ensue."

BRITISH TRADE WITH WEST AFRICA.—Imports and Exports from and to British and native West Africa from January 1, to October 1, 1867. Imports: From native ports, £1,033,000; British possessions, £279,000; gold, £135,000. Exports: To British and native ports, British manufactures, £1,100,000.

DEPOPULATION BY THE SLAVE TRADE.—Mr. Horace Waller, a colleague of Dr. Livingstone, states that the 20,000 slaves shipped from Zanzibar every year, involved the previous destruction of 200,000 human beings, the consequence being that the whole of that part of Africa is rapidly becoming depopulated.

WEST AFRICAN MAILS.—The African Mail Steamship Mandingo, Captain Robert F. Lowry, arrived at Liverpool about midnight on Friday, November 29. The Mandingo left Fernando Po on the 30th October. She brought a full cargo, 2,907 ounces gold dust, £1,734 in specie, and twenty-four passengers. The bi-monthly mail arrived duly on the 18th inst.

GOVERNOR-IN-CHIEF.—I sincerely congratulate the long oppressed Africans on the return of their long-trying and distinguished friend, his Excellency Arthur Edward Kennedy, C. B., to the Governorship-in-Chief of the British possessions on the West Coast of Africa. They will give him a boundless welcome not as a stranger, but as one who, during a previous governorship, from 1852 to 1854, consulted the public weal alone. Governor Kennedy's name is held in affectionate and pious remembrance upon the Coast as one who, by a vigorous hunting down of domestic slavery, did incalculable service to the cause of humanity and civilization.—*African Times.*

Receipts of the American Colonization Society,

From the 20th of December, 1867, to the 20th of January, 1868.

MAINE.			
<i>Bangor</i> —Dr. T. U. Coe.....	\$2 50	for two Delegates in the Board of Directors.....	270 00
NEW HAMPSHIRE.		By Rev. Dr. Orcutt, (\$38.28.)	
<i>Concord</i> —Mrs. T. D. Merrill, to constitute ARTHUR PATTERSON CHADBOURNE, a life member.....	30 00	<i>Newark</i> .—Collection in First Reformed Church.....	27 28
		<i>Burlington</i> —Richard T. Mott, \$6; Mrs. R. Jones, Misses Cole, ea. \$2; Robert Thomas, \$1.....	11 00
			308 28
VERMONT.		PENNSYLVANIA.	
<i>Burlington</i> —Job Lyman.....	10 00	<i>Philadelphia</i> —Penna. Colonization Society, by Rev. Thomas S. Malcom, Cor. Sec. and Assistant Treasurer, to complete a basis for two Delegates in the Board of Directors.....	215 00
<i>Brattleboro</i> —A. Van Doorn.....	5 00	DISTRICT OF COLUMBIA.	
	15 00	<i>Washington</i> —Miscellaneous.....	863 02
RHODE ISLAND.		FOR REPOSITORY.	
By Rev. J. R. Miller, (\$108.)		MAINE— <i>Yarmouth</i> —Jeremiah Loving, to July 1, 1868, \$5; <i>Bangor</i> —Dr. T. U. Coe, for 1868, \$1.....	6 00
<i>Providence</i> —Robert H. Ives, \$25; George Hall, \$12; Amos D. Smith, \$10; Gilbert Congdon, E. W. Howard, Chas. E. Carpenter, E. Y. Smith, Miss Julia Bullock, Miss A. L. Harris, ea. \$5.....	77 00	NEW HAMPSHIRE— <i>Chester</i> —Mrs. Louisa C. Brown, to April 1, '69	1 00
<i>Warren</i> —Mrs. Temperance Carr, Dea. S. Welch, each \$5; J. B. Johnson, Dea. Lewis Hoar, G. M. Fessenden, each \$1.....	13 00	VERMONT— <i>Burlington</i> —Job Lyman, for 1868, \$1; <i>Whiting</i> —Barlow L. Rowe, to January 1, 1869, \$1.60; <i>Northfield</i> —Rev. W. S. Hazen, for 1868, \$1; <i>Norwich</i> —Mrs. L. W. Hazen, for 1868, \$1; <i>St. Johnsbury</i> —Elkannah Cobb, for 1868, \$1.....	5 60
<i>Bristol</i> —Robert Rogers, \$10; E. W. Bronson, \$5; Mrs. S. L. French, \$3.....	18 00	CONNECTICUT— <i>Middletown</i> —Mrs. Sarah L. Whittlesey, for 1868, \$1; <i>Buckingham</i> —Mrs. Pamela S. Wells and Miss F. A. Hills each \$1, for 1868, \$2.....	3 00
	108 00	NEW YORK— <i>Hopewell Centre</i> —Mrs. S. Burch, for 1868-9, \$2; <i>Harlem</i> —H. W. Ripley, for 1868, \$1; <i>Elizabethtown</i> —Leland Rowe, for 1868, by Barlow L. Rowe, \$1.....	4 00
CONNECTICUT.		NEW JERSEY— <i>Elizabeth</i> —Mrs. Laura Crittenton, for 1867-8.....	2 00
By Rev. J. R. Miller, (\$182.)		PENNSYLVANIA— <i>Carlisle</i> —Jas. Hamilton, for 1868.....	1 00
<i>Hartford</i> —James B. Hosmer, \$25; George Beach, \$20; D. P. Crosby, S. S. Ward, J. W. Beach, Rev. Wm. W. Turner, L. Barbour, each \$10; C. H. Northam, T. Wadsworth, E. B. Watkinson, S. Woodruff, each \$5.....	115 00	MARYLAND— <i>Taneytown</i> —Miss M. Birnie, for 1868.....	1 00
<i>New Haven</i> —T. Bishop, Misses Gerry, A. Heaton, E. C. Reed, each \$10; Mrs. A. N. Skinner, Mrs. H. T. Whitney, Hon. R. L. Ingersoll, Mrs. Jas. Fellowes, Mrs. Lois Chaplin, each \$5; Dr. N. B. Ives, \$2.....	67 00	GEORGIA— <i>Brunswick</i> —Hosea Sherman, for 1868.....	1 00
	182 00	FLORIDA— <i>Apalachicola</i> —Em'l Smith, for 1867-8.....	2 00
NEW YORK.		TENNESSEE— <i>Nashville</i> —William Slater, for 1868, by Rev. O. O. Knight.....	1 00
<i>New York</i> —Peter Lorillard, donation, by Jas P. Kernochan.....	5,000 00	OHIO— <i>Allen</i> —Rev. J. C. Bonteccon, for 1868, \$1; <i>Chagrin Falls</i> —William Luse, for 1868, \$1.....	2 00
<i>Kingston</i> —Henry H. Reynolds, and family, balance to make two life members.....	10 00	INDIANA— <i>Aurora</i> —Rev. A. W. Freeman, for 1868.....	1 00
By Rev. Dr. Orcutt, (\$104.)		ILLINOIS— <i>Champaign</i> —Dr. D. V. Demaree, for 1868.....	1 00
<i>New York</i> —Wm. S. Whitlock, \$20; G. A. Sage, J. E. Hedges, each \$10; H. S. Moore, Henry Kelly, J. J. Morris, Abraham Lent, David Jacobus, H. W. Johnson, Jas. Marsh, A. R. Van Nest, J. J. Tucker, Cash, David Thompson, each \$5; Mrs. Wm. S. Vanderbilt, \$4; G. W. Brainard, \$3; Mrs. J. Lambert, D. Van Reed, each \$1.....	104 00	WISCONSIN— <i>Kenosha</i> —Mrs. Lydia Hanson, for 1868.....	1 00
		Repository.....	32 60
NEW JERSEY.		Donations.....	5,974 78
<i>Newark</i> —New Jersey Colonization Society, by C. S. Graham, Treasurer, to complete a basis	5,114 00	Miscellaneous.....	863 02
		Total	\$6,870

T H E

African Repository.

Vol. XLV.]

WASHINGTON, MARCH, 1868.

[No. 3.

**FIFTY-FIRST ANNUAL REPORT OF THE AMERICAN
COLONIZATION SOCIETY.**

JANUARY 21, 1868.

THE AMERICAN COLONIZATION SOCIETY has passed through another year with rich experience of Divine favor. Coöperating with every noble impulse which impels the colored man to seek for himself a better country and a participation in the grand work of regenerating Africa, it gives no just ground of offence to any, and proposes good to all.

DEATH OF VICE-PRESIDENTS.

Eight Vice-Presidents of the Society have been removed from their earthly labors and responsibilities since the last Annual Meeting, to wit: Dr. STEPHEN DUNCAN, of Mississippi, distinguished for his many excellencies of character; Hon. WASHINGTON HUNT, of New York, a statesman of the highest ability; Rev. JOSHUA SOULE, D. D., of Tennessee, long a venerated Bishop in one of the leading denominations of the country; Hon. JOSEPH A. WRIGHT, of Indiana, ever ready to sympathize in any work which had for its object the well-being of man and the glory of God; FREEMAN CLARK, Esq., of Maine, who readily sympathized in the various interests of humanity; WILLIAM H. BROWN, Esq., of Illinois, a wise counsellor and earnest laborer in philanthropic measures; Hon. JAMES M. WAYNE, of Georgia, whose abilities as a jurist have deeply engraven their own record in the history of American jurisprudence; and the Rev. JEREMIAH DAY, D. D., of Connecticut, long the beloved and successful President of Yale College.

These were ardent friends and supporters of our Institution and zealous in plans of Christian usefulness, while in their bright example their associates are furnished with fresh incentives to diligence in their appointed work.

FINANCES.

The actual receipts of the Society from the 1st of January to the 31st December, 1867, have been:—

From Donations.....	\$13,260 62
From Legacies.....	27,019 63
From other sources.....	12,910 23
Making a total of.....	<u>\$53,190 48</u>

And the disbursements for the same period were:—For the support of emigrants on the voyage and for six months after landing in Liberia, \$37,064 09; for repairs and running the ship Golconda, \$25,484 21; the Government of Liberia for the care of Recaptured Africans, \$2,531 63; and for salaries of Secretaries and Agents at home and in Liberia, paper and printing the African Repository, taxes, insurance and repairs on Colonization Building, publishing the Memorial Volume, expenses incurred in litigated Will cases, and postage, fuel, and other expenses, \$17,999 05; making a total of \$83,078 98; compelling the sale of invested funds to meet the difference, \$32,000.

The present year opens with more work in hand and more in immediate prospect, than has been presented at any previous time. Unless our resources be greatly increased, the scale of our expenditures must be reduced.

EXPEDITIONS.

It was stated in the last Annual Report that to meet the applications for passage and settlement in Liberia, the Society had purchased the ship Golconda, 1,016 tons, to replace the packet Mary Caroline Stevens, and that she had been dispatched, November 21, with six hundred emigrants. Favored by the winds of Heaven she arrived at Cape Mount, December 27, and proceeded to Monrovia, Sinou, and Cape Palmas, landing the people and their baggage with the stores provided for

their six months' support. Leaving Monrovia, February 12, she reached Baltimore, April 2.

Preparations were immediately made for her second or regular spring trip, and she sailed from the latter named port May 7, and from Charleston, S. C., May 30, with 321 emigrants. Of these 116 were from Marion District, 19 from Aiken, 49 from Newberry, and 72 from Charleston, S. C.; 45 from Macon, and 8 from Columbus, Geo.; 4 from Albemarle county, and 1 from Richmond, Va.; 1 from Baltimore, Md.; and 6 from Philadelphia, Pa.

Their chosen places of settlement were Monrovia, 10; Carysburg, 53; Sinou, 76; Bexley, 122; and Cape Palmas, 60.

The trades or occupations were represented by 32 farmers, 5 bricklayers, 5 laborers, 4 carpenters, 4 engineers, 3 painters, 3 waiters, 2 shoemakers, 2 coopers, 2 cooks, 2 plasterers, 1 clerk, 1 stone-cutter, 1 upholsterer, 1 cabinet-maker, 1 blacksmith, 1 barber, 1 butcher, and 1 druggist.

Thirty-one could read, and 18 could read and write.

Religiously, there were 42 communicants of the Baptist church, 27 of the Methodist, and 5 of the Presbyterian; making 74 professing Christians.

Three were native Africans returning to their own country, one of them having been taken into Savannah, Georgia, a few years ago in the celebrated slaver "Wanderer."

The Golconda anchored off Monrovia, July 8, and after landing her company at the several ports for which they were destined, cleared from Monrovia, August 30, and reached Baltimore, October 2.

Requiring some repairs, which were comparatively slight and inexpensive, she was provisioned for her third or regular fall voyage, and sailed from Baltimore, November 2, and from off Charleston—where 312 emigrants and their baggage were transferred to her by a steamer from that city—November 18. Nineteen of these were from Marion District, S. C.; 2 from Macon, and 235 from Columbus, Geo.; and 49 from Dover, and 7 from Philadelphia, Tenn.

Two hundred and sixty-three chose Bexley, and 49 selected Cape Mount as their place of settlement.

Seventy-seven were Church members—of whom 45 were Methodists, 27 Baptists, and 5 Presbyterians.

Twenty-one could read and write, and 41 could only read.

Seventy-five had trades or professions, of whom 59 were farmers, 4 ministers, 3 carpenters, 2 blacksmiths, 2 bricklayers, 2 shoemakers, 2 laborers, 1 gardener, 1 cook, 1 miller, 1 brickmaker, and 1 bridge-builder.

Both companies were composed of those who were above the average of our colored population in means and intelligence. A goodly number had served in the Federal army, and several had declined offers of advanced pay and promises of land if they would but remain and “labor for the white man.” It is safe to say that no previous year has given to Liberia more men of excellent promise.

The extreme change in the status of the Freedmen by their sudden elevation in the spring, to the privileges of citizenship, and the exercise of that right during the fall, in some of the Southern States, alone prevented the Golconda from being filled on each voyage to her utmost capacity. Notwithstanding these powerful inducements and hindrances the emigration during the year reached 633, or 12 more than that of 1866, which exceeded that of any year since 1854.

The Society is indebted to the Freedmen’s Bureau for the transportation of the emigrants and their baggage from their several places of residence to the port of embarkation, and to the American Sunday School Union and others for contributions of religious books and papers, primers and cards for the use of the people on shipboard and after they reach their destination.

Among the cabin passengers in the packet last November was the venerable Rev. R. R. Gurley, Honorary Secretary of the Society, who had long desired to visit, for the third time, the African settlements. With what glowing gratification must he look upon what, in 1824, were the first buddings of civilized and Christian life on Cape Mesurado, now expanded into a free and thriving Republic, with its nigh six hundred miles of that once barbarous coast dotted with some sixty towns and settlements, schools, a College, and Churches shedding their elevating and hallowing light, the slave traffic sup-

pressed, commerce extending, and literature, industry, and African nationality established.

CONTENTMENT.

Intelligence to the 11th of December, 1867, represents the emigrants as having passed or were passing through the acclimation with unusual success.

Their contentment in their new homes and appreciation of the advantages opened to them, will best appear from the following letters to their friends or relatives.

Mr. Wyatt Moore, the leader of the large party from Macon, Georgia, by the first voyage of the *Golconda*, wrote to Mr. Lewis Sherman:—

“God’s infinite goodness has brought us safe to the land of our fathers. It is beautiful to behold. We are all as well pleased as a people could be. I am filled with admiration and gladness. January is the hottest month here. It is like May in America. I have long heard talk of Liberia, but if you will believe me the half has not been told. I have one thing to regret, and that is that I have so few days to live, as the best of my days are gone. Talk about freedom; when a man comes to this country he is free sure enough. It is a land blest of the Almighty. The white man has no part or lot here. It is the black man’s home. We have our negro President, Vice-President, and Congressmen. Everything belongs to negroes. That is one thing that excites my curiosity—to behold a negro nationality. We have in this country all kinds of fruits—the lemon, orange, pine-apple, sour-sop, peach, and the mango-plum. We have often read in the Bible of the palm-tree. I have the pleasure to see plenty of them every day. From this tree is gotten butter, oil, and cabbage. It is a beautiful tree to behold. We have coffee; it grows in the woods in abundance. There is everything here like fruit and vegetables, and hogs, goats and cows, turkeys, chickens, &c. It is too tedious to mention everything.”

Mr. Francis Simpson, an emigrant from Columbus, Georgia, thus wrote to his sister, who, with a large number of their acquaintances, embarked in our ship in November:—

"I write to inform you that we have arrived safely in Liberia after a voyage of thirty-nine days, with all the passengers in good health. We staid at Monrovia ten days. I visited it and found it mostly built of brick. We brought three hundred and twenty emigrants. They all seem to be very much pleased with the country. From Monrovia to Greenville is a rich and beautiful country. Greenville is a small village at the mouth of the Sinou river. We are now located some two miles up this river in houses given to the emigrants to stay in for six months. We have six months' provisions given to us by the Colonization Society. The people here have been very kind to us. Give my love to the people at the plantation, and tell them if they can get to Liberia they must come, for it is a country where a man can make a support by working half of his time. Coffee grows all over the woods. Cotton grows here into a tree. The sugarcane grows larger than any I have ever seen. Potatoes grow all the time. I have long heard of Liberia but now I see it, and I will say positively that Liberia is one of the best countries in the world. I wish that every colored person in America would come here. If a man cannot make a support here he will not make it anywhere. Give my respects to Chapman, and ever a true friend's ever."

This testimony is the more valuable, as it was given direct to the natives addressed, and by their guidance. Communications of similar nature have been sent to our office by other correspondents in the same language, some one of which—that of Mr. Lewis's Secretary—has, reached us, and one of the most reliable authorities on the subject of the negro's condition, viz:—

"I have been to the country of late, and everything just as before, and the Colonization Society. I believe Liberia to be a fine country, and a good place for a black man. It is his own country, and he should be glad to go there, and find more happiness than he can find in any other place in the United States. Mr. Chapman's Secretary is a very good man."

THE END

"The following is a list of the names of the persons who have reached the country since the last report. They were sent to the plantation at Wilkesburg, and the following names were sent to the plantation at Philadelphia:—"

delphia, Tennessee; Halifax, North Carolina; Edgefield District, South Carolina; Augusta, Marion, Macon, Sparta, and Columbus, Georgia; Mobile, Eufaula, and Montgomery, Alabama; Columbus, Mississippi; and Apalachicola, Florida; comprising, it is estimated, over two thousand persons. These are all local, spontaneous movements, originating "among themselves and growing out of their own convictions concerning their own interests and duties."

The applicants are represented as belonging to the best class of the colored population—intelligent, industrious, moral, religious—knowing how to estimate freedom aright, and what constitutes true independence. They want to go, and need our aid to get there, believing that they can better their condition; while others want to help in the grand work of civilizing and evangelizing the natives, and in building up an honorable nationality for the race.

Liberia needs more civilized and educated and Christian people. There is a wide field of usefulness open to them. We have the knowledge and the skill acquired in half a century of experience. We have a large ship and all the facilities in Liberia for the care and settlement of the people of color. Why not help them to reach a country where they can enjoy not only political but social and civil equality, and national life and character? Must all the pity fall upon four millions of a depressed race in a humane and Christian country? Is there not a drop to spare for their more numerous, more afflicted brethren in their ancestral land?

From letters of application, written, it is believed, by colored people themselves, from their own suggestions and impressions, the subjoined extracts are taken as showing some of the demands for aid now pressing upon the Society:

"AIKEN, S. C., *December 17, 1867.*

I write to inform you that I have received about one hundred and seventy-five names wishing passage to Liberia, without fail, on the first voyage of the ship. These are from Edgefield District. They are sorry that they could not go on the last trip. They are very anxious to learn if they can have passage."

“EUFAULA, ALA., *December 25, 1867.*

We, the undersigned colored people, take this method to inform you that we would like to embark in May, 1868, for Liberia, if we can be accommodated. We request that you furnish us with free transportation from this place to Liberia. We are all poor, and have not any money.

A. E. W., and two hundred others, with their families.”

“APALACHICOLA, FLA., *December 25, 1867.*

I am well acquainted with a great many of the emigrants who went over in November from Columbus, Georgia. Some of the finest colored people of Georgia are among them. I am requested to ask if the ship could not be sent to this port, provided a load was made up here, and when she could come if engagements were made at once. I have but little doubt but that a large company could be made up here.”

“COLUMBUS, GA., *January 7, 1868.*

You will see that I have received and now forward to you four hundred and twenty names, and, as near as I can come at it, I think that there will be about three hundred more who desire to go to Liberia in May, 1868. I wish that you would write me how many more names I may be privileged to enrol from our city. There are a great many of our good people who are saying that they are going to Africa, but they are waiting to hear from the company who went from here last fall. But, if these have not soul enough in them to believe without seeing, why they must do like I have done—stay in the United States until they get sick of their condition, and then they will want to get away faster than the means can be provided. For myself, I had much rather go honorably and from pure principles, and a sense of duty to myself and fellow man, and I might say to God, than to go only when I found it expedient to do so.”

“COLUMBUS, MISS., *January 7, 1868.*

We had a meeting here on the 6th instant, and all present said they would go to Liberia. We have called a meeting on

the 19th instant, of the colored people of Lowndes County, so we can take the names of those who want to go. Please to answer this letter so as it can be submitted at that time, as we want to know when and where we are, to take ship, and how we are to get to the ship. It is said this is a white-man government; if so, we are willing to leave it to him, and seek a government of our own."

"HALIFAX, N. C., *January 9, 1868.*

I have seen all the people and they have pledged themselves that nothing shall stop them from going but sickness or death. They are making every effort to get ready in season to go to the land of the free and the home of the black man. I have in my party, as will be seen by my list of one hundred and fifty-one names which I send you, railroad men and engineers, and men that worked in car shops."

MAIL STEAMSHIPS.

Commercial enterprises on the West African Coast are gradually extending as Christian civilization elevates the natives and develops the valuable natural resources of the country. Steamers are now plying with some regularity on the Niger, bearing into the interior foreign manufactures, and bringing back the rich products of Soudan and adjacent regions. Others are running along the Coast.

The English Board of Trade returns show a large increase in the value of British exports to Western Africa. They are given for the quarter ending March 31, 1867, as £381,437, a gain of £170,000 over the corresponding months of 1865, and allowing for the decrease in value of cotton goods, as compared with 1865, they have been more than double the last year.

The English Government gives an annual subsidy of £20,000 to the African Steamship Company, requiring it to convey the mails from Liverpool to Fernando Po and back again to Liverpool, in fifty-one days four hours, exclusive of stoppages for their reception and delivery. The trips have been performed with great regularity.

At the semi-annual meeting of this Company, held in Lon-

don, December 11, 1867, it was reported that its continued success "enabled the Directors to declare a six months' dividend, as usual, of eight shillings per share, and to add a further two shillings per share as a bonus;" and "a new and very superior steamship had been ordered, which would be paid for out of revenue."

When will the American people awaken to the importance of a similar line, and the value of this enriching commerce? Those who settled Liberia have left relatives and friends who naturally desire to have regular and frequent mail communication with them, but the Government has not provided any mail facilities. Yet, if a vessel bears a letter there, it must have a ten cent stamp upon it, as though the Post Office Department had established a mail route to that quarter, and paid for the service.

Perhaps no one measure promises so large a share of the growing trade of West Africa as a line of steamships from the United States to Liberia. It would afford rapid and cheap passage for any number of those who aspire to found a noble nation on the soil of their forefathers, who are entitled to American sympathy and aid, and who will repay all the advances made them by the creation of a commerce which promises every day to become more valuable.

A prominent citizen of Liberia gives some insight of the commercial activity and importance of that Republic at this early day, in the following facts:

"Eight vessels have been built here, five within a year, averaging twenty tons burthen. These have been built in our own ship-yards by our own citizen ship-builders. Besides these, twelve boats of the size of large whale-boats have been built or purchased from foreigners, and ply between different trading points, purchasing palm oil. In addition to these, one or two small crafts have been purchased abroad; orders for two more are soon to be met, and five more are now building.

During the last few months the Liberian traders and merchants have shipped larger quantities of palm oil than ever before in the same period. A few items will serve to show the progress which is making in this line. A friend informs me

that he saw shipped at Palmas, in the mail steamer for Liverpool, one hundred and two casks of palm oil; and a few days afterwards, in another steamer, one hundred and four casks were shipped from Grand Bassa.

A like increase in the number of country cloths shipped from our ports is noticeable. This trade is mostly confined to Mesurado county, and consequently the cloths are brought in larger numbers to Monrovia than any other place. One merchant in this town received no less than 1,170 within twenty days. They are generally about six feet in length; but some are of an extraordinary size, and very beautiful; one of my neighbors has one twenty-two feet long and ten feet wide, weighing thirteen and a-half pounds."

PROGRESS IN LIBERIA.

The administration of government moves in Liberia with as much regularity, quietness, and order as in any of our States. One of the Acts passed at the last session of the National Legislature increased the grant of land to emigrants from the United States from five to ten acres to each single adult, and from ten to twenty-five acres to each family.

In some numbers of the African Republic, published at Monrovia, there are various communications which prove the advancement of the people in the arts of civilized life. Among other notices of an encouraging character it is there announced that "in the rural districts extensive planting has been carried on."

"We were perfectly delighted the other day," remarks the editor, "to see, feel, and examine piece after piece of cloth—cotton check of an excellent fabric—sent to us by our friend H. O. Hines. This was manufactured, on his farm, on the Mesurado river. The cotton is native, the spinning is done here, and the weaving, too, is executed by an excellent weaver from Philadelphia. We saw specimens of white, unbleached cloth, firm and strong. Then a variety of striped goods, some red, some blue; the very dye-stuffs procured here of a native vegetable matter, and the cotton yarn dyed by the weaver."

In religious matters there is much to gratify and encourage. It is stated that the "Methodist Church at Monrovia has erected

a neat chapel at Krootown, for the use of the Kroo tribe. Preparations are making in Virginia, on the St. Paul's river, for the erection of a Methodist Church; the members themselves have made the brick, and are now getting out rock for the foundation. The Presbyterians at Marshall have built a large brick church. The plastering of Trinity Episcopal Church, Monrovia, is nearly completed. St. Paul's Chapel, Caldwell, needs but a few more courses of brick, and then it will be ready for roofing. A Sabbath-School class of sixteen native boys has been opened in St. Stephen's Parish, St. Paul's river, and the erection of a church is contemplated; materials are now collecting. The Baptists at Marshall have cleared and laid off a brick-yard some five miles up the Farmington river, for the purpose of making brick to build a Meeting House. The Baptists at Virginia have persevered, without any aid outside of their own purse and efforts, until they have succeeded in the erection of a fine brick edifice, which, on Sabbath, June 16, was dedicated to the service of God. On the 25th of August, thirty-five persons were presented for baptism. It was the most interesting scene ever witnessed on the St. Paul's river, from the fact that there were more native and Congo converts than at any previous administration of this solemn ordinance."

CONCLUSION.

Such have been our labors for the past year. What shall be our future? Shall this work go on? The friends of the people of color, and of Africa alone can answer. Our facilities for its prosecution were never so good as now. From various quarters there come appeals for help. The applicants have not the means to remove to Liberia. Our treasury is nearly empty.

Let us do our part. Let us with promptness and generosity, with gratitude to God, and in love to man, give ourselves and our substance to the promotion of this mighty enterprise. May He give clear views of its vastness, impress all hearts with a feeling of its importance, and stimulate to proper effort for its achievement.

TR E A S U R E R ' S R E P O R T .

DR. Receipts and Disbursements of the American Colonization Society, for the Year 1867. CR.

Received Donations and Collections	\$13,250 62	Paid Passage and Support of Emigrants	\$37,064 09
Legacies	27,019 63	Running Expenses and repairs of Ship Golconda	25,484 21
Interest on Investments	6,202 98	Taxes and repairs of Colonization Building	1,331 01
Investments realized	32,000 00	Paper and Printing "The African Repository,"	2,236 88
Rents from Colonization Building	1,928 55	Paper, Printing, and Binding Memorial Volume	994 85
Payments for "The African Repository,"	290 30	The Government of Liberia for support of Recaptured Africans	2,531 63
Earnings of Ship Golconda	611 02	Salaries of Secretaries, Postage, Stationery, Paper and Printing Annual Report, &c.	6,762 23
For passage and expenses of Emigrants	1,040 35	Salaries and Travelling Expenses of Agents and expenses of litigated Will Cases	5,623 08
Interest on Stevens' Fund	2,877 08	Operations in Liberia, including salaries of Agents and Physicians	996 00
Receipts	85,190 48	Disbursements	83,078 98
Balance on hand January 1, 1867	6,314 01	Balance in Treasury, January 1, 1868	8,425 51
Total	91,504 49	Total	91,504 49

The Committee on Accounts have examined the accounts for the year 1867, and found them correctly kept and properly vouched.

WASHINGTON, D. C., January 23, 1868.

JOSEPH S. ROPES,
Chairman.

**ANNUAL MEETING OF THE AMERICAN COLONIZATION
SOCIETY.**

The Annual Meeting of the American Colonization Society was held in Wesley Chapel, corner Fifth and F streets, Washington, D. C., on Tuesday, January 21, 1868, at 7½ o'clock, p. m.; the President, Hon. John H. B. Latrobe, in the chair.

The Rev. J. T. Crane, D. D., of New Jersey, invoked the Divine blessing.

Extracts from the Annual Report were read by Mr. Copping, Corresponding Secretary of the Society.

The Hon. Peter Parker read an Address by the Rev. Thomas Hill, D. D., President of Harvard College, prevented from being present by a "sudden College emergency."

Addresses were delivered by the Hon. F. T. Frelinghuysen, Senator from New Jersey, Rev. Benjamin Labaree, D. D., late of Middlebury College, Vermont, and the Hon. John H. B. Latrobe, President of the Society.

The benediction was pronounced by the Rev. P. D. Gurley, D. D., of Washington, D. C., when the Society adjourned to meet to-morrow at 12 o'clock, m. at the Society's Building.

WEDNESDAY, *January 22, 1868.*

The American Colonization Society met at their rooms this day, pursuant to adjournment.

In the absence of the President, detained in Baltimore by an avoidable professional engagement, the Rev. John Maclean, D. D., senior Vice-President in attendance, took the chair.

The minutes of the last Annual Meeting and of the meeting held last evening, were read and approved.

The Chair appointed Joseph S. Ropes, Esq., William V. Pettit, Esq., and the Rev. John Orcutt, D. D., a Committee to nominate a President and Vice-Presidents for the ensuing year.

On motion of the Rev. Dr. Tracy, it was

Resolved, That the thanks of the Society be presented to the several gentlemen who gave addresses at the Annual Meeting last evening, and that copies be requested for the press.

Mr. Ropes, as Chairman of the Committee on Nominations, made a report, recommending the re-election of the following:

President.

HON. JOHN H. B. LATROBE.

Vice-Presidents.

- | | |
|---|---|
| 1. Moses Allen, Esq., New York. | 31. Edward McGehee, Esq., Mississippi. |
| 2. Rev. James O. Andrew, D. D., Alabama. | 32. Hon. Thomas H. Seymour, Conn. |
| 3. Hon. Walter Lowrie, New York. | 33. Rev. Osmon C. Baker, D. D., N. H. |
| 4. Hon. William C. Rives, Virginia. | 34. Rev. Edmund S. Janes, D. D., New York. |
| 5. Hon. Henry A. Foster, New York. | 35. Rev. Matthew Simpson, D. D., Penna. |
| 6. Robert Campbell, Esq., Georgia. | 36. Rev. Levi Scott, D. D., Delaware. |
| 7. Hon. Peter D. Vroom, New Jersey. | 37. Rev. Ralph B. Gurley, D. C. |
| 8. Hon. James Garland, Virginia. | 38. Rev. Robert Paine, D. D., Mississippi. |
| 9. Hon. Willard Hall, Delaware. | 39. Rev. Robert J. Breckinridge, D. D., Ky. |
| 10. Gerard Ralston, Esq., England. | 40. Rev. Thomas A. Morris, D. D., Ohio. |
| 11. Rev. Ebenezer Burgess, D. D., Mass. | 41. Henry Stoddard, Esq., Ohio. |
| 12. Thomas R. Hazard, Rhode Island. | 42. Rev. Edward R. Ames, D. D., Maryland. |
| 13. Hon. Lucius Q. C. Elmer, New Jersey. | 43. Rev. James S. C. Finley, Illinois. |
| 14. Rt. Rev. Charles P. McIlvaine, D. D., Ohio. | 44. Hon. Edward Bates, Missouri. |
| 15. Hon. Joseph R. Underwood, Kentucky. | 45. Hon. John F. Darby, Missouri. |
| 16. Rev. Thomas C. Upham, D. D., Maine. | 46. Rev. Nathan L. Rice, D. D., New Jersey. |
| 17. Hon. Thomas W. Williams, Conn. | 47. Hon. Joseph B. Crockett, California. |
| 18. Rev. John Early, D. D., Virginia. | 48. Hon. Henry Dutton, Connecticut. |
| 19. Rev. Lovick Pierce, D. D., Georgia. | 49. Hon. George F. Patten, Maine. |
| 20. Hon. Robert J. Walker, D. C. | 50. Richard Hoff, Esq., Georgia. |
| 21. John Bell, M. D., Pennsylvania. | 51. Henry M. Schieffelin, Esq., New York. |
| 22. Rev. Robert Ryland, D. D., Virginia. | 52. Rev. John Maclean, D. D., New Jersey. |
| 23. Hon. Frederick P. Stanton, D. C. | 53. Richard T. Haines, Esq., New Jersey. |
| 24. Hon. Horatio Seymour, New York. | 54. Hon. Ichabod Goodwin, New Hampshire. |
| 25. Hon. George F. Fort, New Jersey. | 55. Hon. John Bell, Tennessee. |
| 26. Hon. Ralph I. Ingersoll, Conn. | 56. Hon. William E. Dodge, New York. |
| 27. Hon. Joseph R. Ingersoll, Pennsylvania. | 57. Robert H. Ives, Esq., Rhode Island. |
| 28. Hon. Edward Coles, Pennsylvania. | 58. Rev. Thomas DeWitt, D. D., New York. |
| 29. Rev. Howard Malcom, D. D., Pennsylvania. | 59. Hon. James R. Doolittle, Wisconsin. |
| 30. Rev. John P. Durbin, D. D., New York. | 60. Samuel A. Crozer, Esq., Pennsylvania. |

On motion, it was

Resolved, That the Society confirm the nominations and elect the persons named in the report.

On motion, it was

Resolved, That the Society do now adjourn to meet on the third Tuesday in January, 1867, at 7½ o'clock P. M., at such place as the Executive Committee shall appoint.

Attest,

WM. COPPINGER,

Secretary.

PROCEEDINGS OF THE BOARD OF DIRECTORS.

WASHINGTON, D. C., *January 21, 1868.*

The Board of Directors of the American Colonization Society met this day at 12 o'clock, m., in their rooms in the Colonization Building, corner of Pennsylvania avenue and Four-and-a-half street.

A letter was submitted from the Hon. John H. B. Latrobe, President of the Society, Baltimore, January 20, stating that he could not be present, as he was engaged in the trial of an important cause "which cannot be postponed." Whereupon the Hon. G. Washington Warren, of Massachusetts, was appointed Chairman.

Prayer was offered by the Rev. J. T. Crano, D. D., of New Jersey.

The Board proceeded to the appointment of a Secretary, when William Coppinger having been nominated, was, on motion, appointed Secretary of the Board.

The Rev. Dr. Tracy, Mr. Pettit, and the Rev. Dr. Labaree were appointed a Committee on Credentials.

The minutes of the last meeting of the Board, January 15 and 16, 1867, were read.

Mr. Coppinger, as Corresponding Secretary of the Society, presented and read the Annual Report of that body.

The Rev. Dr. Tracy, as Chairman of the Committee on Credentials, made a report, which was, on motion, accepted and approved, as follows :

DELEGATES FROM AUXILIARY SOCIETIES.

Vermont—Rev. John K. Converse, George W. Scott, Esq.

Connecticut—Hon. Samuel H. Huntington, Hon. Richard D. Hubbard,* Dr. Henry A. Grant,* Rev. William W. Turner,* Rev. George H. Clark,* Daniel Phillips, Esq.*

Massachusetts—Joseph S. Ropes, Esq., Hon. G. Washington Warren, Rev. Benjamin Labaree, D. D., Abner Kingman, Esq.*

New York—Henry H. Reynolds, Esq., Gabriel P. Disosway, Esq., William B. Wedgwood, Esq.

New Jersey—Rev. Jonathan T. Crane, D. D., Rev. Elijah R. Craven, D. D.*

*Not present.

Pennsylvania—William V. Pettit, Esq., Rev. Thomas S. Malcom.

LIFE DIRECTORS.

Rev. William McLain, D. D., Rev. John Maclean, D. D., Rev. John Orcutt, D. D., Rev. Joseph Tracy, D. D.

EXECUTIVE COMMITTEE.

Dr. Harvey Lindsly, William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. John B. Kerr.

On motion, it was

Resolved, That the Board do now adjourn to meet to-morrow morning at 10 o'clock.

COLONIZATION ROOMS,
WASHINGTON, D. C., *January 22, 1868.*

The Board met at 10 o'clock, A. M., pursuant to adjournment; the Hon. Mr. Warren in the chair.

Prayer was offered by the Rev. John Maclean, D. D., of New Jersey.

The minutes of yesterday were read and approved.

The Chair appointed the STANDING COMMITTEES, as follows:

Foreign Relations.....	{ Rev. John Maclean, D. D., Hon Peter Parker, Rev. Thomas S. Malcom.
Finance.....	{ Rev. Joseph Tracy, D. D., Rev. John K. Converse, William Gunton, Esq.
Auxiliary Societies	{ Rev. John Orcutt, D. D., Rev. Benjamin Labaree, D. D., Rev. George W. Samson, D. D.
Agencies	{ Hon. Samuel H. Huntington, Rev. Jonathan T. Crane, D. D., William B. Wedgwood, Esq.
Accounts.....	{ Joseph S. Ropes, Esq., George W. Scott, Esq., Henry H. Reynolds, Esq.
Emigration.....	{ William V. Pettit, Esq., Gabriel P. Disosway, Esq., Hon. John B. Kerr.

On motion, it was

Resolved, That the Annual Report be accepted, and so much as relates to Foreign Relations, Finance, Auxiliary Societies, Agencies, Accounts, and Emigration, be referred to the several Standing Committees in charge of these subjects respectively.

Rev. Dr. McLain, as Financial Secretary of the Society, presented and read the Annual Statement of the Executive Committee.

On motion, it was

Resolved, That the Annual Statement and accompanying papers be accepted and referred to the several Standing Committees to whom the subjects appropriately belong.

The appointed hour having come for the meeting of the Society, the Board took a recess, and at 12.15 o'clock resumed its session.

The report of Dr. James Hall, as Agent of the Society for the ship Golconda, was read.

When, on motion, it was

Resolved, That the report and accompanying financial statement of Dr. Hall be accepted and referred to the Standing Committee on Accounts.

The following amendment to the Constitution was proposed, unanimously approved, and laid over for the action of the Board at its next Annual Meeting, viz :

Resolved, That it is hereby proposed that article Fifth of the Constitution of the Society be amended by striking out the words "previous to," and inserting in their stead "ending on the day of."

On motion, it was

Resolved, That when the Board adjourn, it adjourns to meet to-morrow morning at 10 o'clock.

On motion, it was

Resolved, That a Committee be appointed to nominate officers of the Society for the ensuing year.

President Maclean, Mr. Pettit, and the Rev. Dr. Labaree were appointed the Committee; who subsequently reported, through their Chairman, recommending the re-election of the present officers, as follows :

Financial Secretary and Treasurer—Rev. William McLain,
D. D.

Travelling Secretary—Rev. John Orcutt, D. D.

Corresponding and Recording Secretary—William Copinger.

Executive Committee—Harvey Lindsly, M. D., Joseph H. Bradley, Esq., William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

On motion, it was

Resolved, That the Board confirm the nominations by the Committee, and elect the persons named in their report.

On motion, adjourned.

WASHINGTON, D. C., *January 23, 1868.*

The Board met at 10 o'clock this morning, pursuant to adjournment, the Hon. Mr. Warren in the chair.

The Divine blessing was invoked by the Rev. John K. Converse, of Vermont.

The minutes of yesterday were read and approved.

The Rev. Dr. Tracy, as Chairman of the Standing Committee on Finance, presented and read the following report, which was, on motion, accepted, viz:

The Committee feel deeply the necessity of improving the financial condition of the Society, so as to meet the demands which are already pressing upon it, and the still greater demands which are evidently coming upon it. But the principal means come within the province of other committees, such as the employment of agents, of such ability and weight of character that they can command the respectful attention of all whom they desire to address. Another is, bring all the Auxiliaries into harmonious and energetic co-operation with the Parent Society. In this would be included the revival of some that have for some time been inactive, especially at the West, and, as soon as practicable, at the South.

Various projects are sometimes discussed by persons who are friendly but not familiar with our affairs in their details.

It has been said that emigrants may go at their own expense, as Irish and German emigrants come to the United States, and we may guide and facilitate their emigration. Of this, it

is enough to say, that there are no such emigrants now, nor can we expect them within any period for which we can judiciously make calculations. When they present themselves it will be easy to make the necessary arrangements for their assistance.

We must rely on the donations and bequests of those who appreciate our labors and are willing to sustain them. They must be furnished with the means of knowing their duty, and we believe they may be trusted to do it.

The Rev. Dr. Orcutt, as Chairman of the Standing Committee on Auxiliary Societies, presented and read the following report, which was, on motion, accepted, and the accompanying resolution was adopted:

The Committee on Auxiliary Societies would respectfully report:

That in considering, at this juncture of the history of African Colonization, the influence which Auxiliary Societies have exerted and are yet to exert in the prosecution of the great work of this Society, they feel impressed with this conviction: While the main movement of the body must emanate from the centre of the Parent organization, the Auxiliary Societies are as limbs, no one of which is unimportant; and that the efficiency of the whole will depend on these two characteristics, to wit: The living *energy* and the united *harmony* of action pervading the one body in all its parts.

The Parent Society's chief, not to say only object, is to colonize colored people of the United States in Liberia, and, in the judgment of your Committee, this should be the one single object of each and all its branches.

With such unity of purpose and action, the still existing Auxiliaries of the Northern sea-board States might of themselves enable this Society to carry on its operations without interruption or embarrassment. At the same time, your Committee, looking over the many States whence aid may at length be expected, are impressed with the conviction that the Western States should at once renew their efforts to help forward the good cause we are aiming to promote. In some of those States there are Auxiliary Societies which only need reani-

mating to be made efficient. Besides, the Western States are receiving an immigration and are enjoying a prosperity which prepares them to appreciate the value to the black man of an independent home, and gives them the means of furnishing material aid to assist him in his praiseworthy endeavor.

The Southern States cannot be expected, at present, to render us much pecuniary assistance; and yet it is desirable, as soon as practicable, to have Auxiliary Societies in those States, in order to have them represented in the meetings of this Board.

In view of these considerations, your Committee recommend for adoption the following resolution:

Resolved, That we earnestly appeal to all the existing Auxiliaries of this Society to use their speedy and utmost endeavors to make their several Societies more active and efficient, and thereby secure more fully the confidence and support of the Christian public, and their own increased ability, to help meet the claims now pressing upon the Executive Committee.

Mr. Wedgwood, from the Standing Committee on Agencies, presented and read the following report, which was, on motion, accepted:

The Standing Committee on Agencies beg leave to make the following report:

The demand for aid on the part of emigrants wishing to go to Liberia is without a precedent in the history of this Society. Where, a few years ago, applications were made to this Society by single individuals, or by companies of eight or ten, now applications are made by hundreds, and even by thousands, and this Society have now more than two thousand applicants ready to leave as soon as funds can be raised to defray their expenses.

These facts seem to require a corresponding degree of activity and energy on the part of the Society to meet this demand. The Society is justified in making a more pressing appeal to the public for funds than they have ever made before.

The United States Government is rapidly absorbing this continent, and our people, through the aid of this Society, are rapidly taking possession of the continent of Africa. We

have planted American civilization in the Republic of Liberia, which, it is hoped, is destined to spread over that entire continent. The Liberians are already dreaming of a republican empire on that continent, embracing millions of enlightened and Christianized citizens. This system of aiding our colored people to take possession of the continent of Africa is one of the noblest of American enterprises.

Barnaby, in his "Travels in North America," published in 1775, says: "A strange but visionary idea has entered into the minds of the generality of mankind, that empire is travelling Westward, and every one is looking forward with eager and impatient expectation to that destined moment when America is to give the law to the rest of the world."

Through our system of civilization, America is to-day giving her law, her language, and her religion to the continent of Africa. It is the duty of every American citizen to cherish the warmest sympathy and friendship for our brethren in Africa who are there establishing another great empire.

Your Committee would therefore recommend that efficient Agents be employed by the Executive Committee in all parts of the United States, who are competent to present this subject before the American people in its true light, as one of the most important enterprises of America, in giving her law, her language, and her religion to Africa.

Mr. Ropes, as Chairman of the Standing Committee on Accounts, presented and read the following report, which was, on motion, accepted:

The Standing Committee on Accounts report that they have found the books of the Society and the accounts of Dr. Hall, Agent of the ship Golconda, correctly kept and properly vouched, and they recommend that the same be approved.

Mr. Pettit, as Chairman of the Standing Committee on Emigration, presented and read the following report, which was, on motion, accepted, and the accompanying resolution was adopted:

The Committee on Emigration respectfully report: That they find the duties devolved upon them essentially changed from what they have hitherto been. In previous years your

Committee have had their attention called to the difficulty of procuring emigrants to secure the ground that had been provided for their home in Africa, and they have urged the adoption of the means necessary to that end. Now, however, the pressure upon the Society is from another quarter, and instead of having to solicit emigrants to strengthen Liberia, the large number offering and begging for a passage to that Republic, in Africa, devolves upon us the duty simply of sending all such as shall be found suitable and calculated to aid in rendering Liberia a prosperous, free, and religious State. The Annual Report exhibits the gratifying fact that, of the thirteen hundred sent out by the last three voyages of the *Golconda*, a large number were members of the churches of the different denominations, and, at the same time, of the varied and most important industrial pursuits. This the Committee regard as of the highest importance and of the most gratifying character.

As the matter now stands, the Committee recommend that this work shall be carried on; that such emigrants shall be selected from the number applying as will be a valuable acquisition to Liberia and sent forward; that every effort shall be made in this direction. This is the great work of the Society. It is the fundamental work to colonize people of color, residing in this country, in Africa, and all the means we possess we regard as belonging to this object, and that all we have shall be devoted to it. They, therefore, recommend the adoption of the following:

Resolved, That the Executive Committee be recommended to use the means at their command to carry on the work of sending all proper emigrants that shall offer during the present year.

The Rev. Mr. Malcom, from the Standing Committee on Foreign Relations, presented and read the following report, which was, on motion, accepted, and the accompanying resolutions were adopted:

The Committee on Foreign Relations respectfully report: We have considered the subjects referred to us, in reference to securing from the Government "the establishment of a line of mail steamers between the United States and Liberia," and also "the restoration of the African Squadron."

The subject of "the establishment of a line of mail steamers between the United States and Liberia" is one of great importance. The commerce of Liberia is already large for a young nation, and is increasing yearly. Great Britain, to secure the valuable trade of West Africa, has established a line of steamers touching regularly at Monrovia and Cape Palmas. Our republican institutions have been established in Africa by those who have voluntarily gone forth from our midst, and we owe it to these hardy pioneers to give them facilities for communicating with their friends in the United States. We learn with pleasure that the Legislature of Vermont has adopted resolutions asking Congress to establish a line of mail steamers between the United States and the Republic of Liberia.

The treaty between the United States and Great Britain provides for maintaining a squadron upon the West coast of Africa, carrying eighty guns. Great good has resulted in past years from this treaty.

We recommend the adoption of the following resolutions:

Resolved, That our Government be requested to furnish facilities for mail communication between the United States and the West coast of Africa.

Resolved, That such measures be adopted by the Executive Committee as may be deemed by them most expedient, in regard to the renewal of the African Squadron on the West coast of Africa.

On motion, it was

Resolved, That the Annual Report be referred to the Executive Committee for publication.

The minutes of to-day's meeting were read and approved.

The Board united in prayer, offered by the Rev. Dr. Labaree, of Massachusetts, and then adjourned.

G. WASHINGTON WARREN,
Chairman.

WM. COPPINGER,
Secretary of the Board.

From the New Jersey Journal.

THE NEW JERSEY COLONIZATION SOCIETY

Held its annual meeting in Newark a few days ago. The Managers are happy to report that the churches and their pastors, and the friends of the Society in general, express a very kind feeling for the cause of African colonization; but they

regret that there is not a corresponding interest manifest to supply the "material aid" for the carrying out of the enterprise. It is one thing to wish the Golconda, with her six hundred emigrants, a prosperous passage and a favorable settlement in Liberia, and a different thing to furnish \$100 per head to each emigrant to meet the needful expenses of a free passage, and the aid necessary for a few months after landing.

It is enough to say there is no lack of applicants to be sent to Liberia. More than two thousand are waiting for passage in the Golconda on her next voyage. Help now is therefore most timely, and will be very gratefully received.

The address given at our late meeting was by the Rev. Dr. Crane, of Hackettstown. It was an excellent address, convincingly presenting colonization as the most rational and hopeful solution of the great negro problem. One point he made deserves especial consideration. After fully conceding the right of the negro to remain in this country, and the interest perhaps of Americans that he should remain, he strongly urged it as their privilege and their interest to migrate to their fatherland, and this he argued principally from the felt necessity of every people for a nationality of their own. If they would rise and vindicate their claims to manhood, they must have the prestige of a national life of their own. And he could see no fair hope of their realizing this essential desideratum but in their fatherland.

An independent national life, a government, a history, a language and literature, seem the necessary conditions of the elevation and prosperity of any people. Nothing short of this furnishes the incentive to industry, thrift, and independence, which in turn are the necessary conditions of any nationality worthy of the name.

It is vain for the negro to expect such a nationality in this country. Theorize as we may, yet when we come to the practical question of an independent national existence of the sons of Ham within the bounds of our territory, we hesitate, doubt, demur; not from any wrong or injustice of the thing, but from its impracticability. A land that has proved too strait for the "poor Indian," is not likely to prove broad enough for the unobstructed development of the African.

He may live here, become a citizen, and in a subordinate capacity prosper. But would he grow and expand, and attain to the vigor of an independent national life, he must go to that sunny land, that easy and fertile soil, which seems to have been reserved for him, and peculiarly adapted to his instincts, capabilities, and wants, and which a remarkable series of providences seem to indicate can never be rescued from the devastations of Paganism, and enclosed in the fold of a Christian civilization and of a pure religion, except by her own exiled

sons and daughters returning, as it were, to the promised land, richly laden with treasures more precious than pearls, and prepared to work out the renovation of a long oppressed race.

Shall we not speed them on their way, and bring the workers to their work? Parties may wish to retain them here, not for their benefit, but for their own; but we believe the day hastens on when our colored population will feel that they can but poorly afford to sacrifice a permanent future good for so poor an equivalent.

H. R.

THE GRAND FUTURE.

The Congressional Review for January, thus notices the "Memorial of the Semi-Centennial Anniversary of the American Colonization Society:"

We have perused this elegant volume, of a hundred and ninety-two octavo pages, with the deepest interest. The formation of the American Colonization Society, and the founding of the free and independent Republic of Liberia will have a place among the most important events of modern times. The grand results, and that they will be grand we feel assured, belong to the future. It is something that there is a beautiful country to-day, of inexhaustible resources for commercial purposes, with a free government, Christian institutions, and schools for all, where the black man has all the privileges and immunities which belong to the truest manhood, where he is sovereign, and there is none to challenge his right. It is still more that the highest Christian civilization has planted itself on the shores of Africa, giving promise of a greater work for Christ on that beautiful continent within the next fifty years than could be accomplished in centuries by missionaries from the United States and England.

THE APPOINTED INSTRUMENTS.

For more than twenty years past I have been satisfied that in the mysterious orderings of Providence, it is destined that the colored race of these United States is to be the instrument by which the millions of Africans are to be brought within the pale of civilization. Liberia already amounts to twelve thousand emigrants and their children from this country, with about two hundred thousand natives of Africa partaking of its wholesome influences. Probably another half century will not pass before the whole equatorial regions of Africa will be divided into republican States and school districts after the pattern of the United States of America. This work must be done by the colored race itself, as it is a well established fact that no white man can live within the tropics in Africa, although the climate is healthy for the blacks.

THOMAS R. HAZARD.

"WITHOUT REGARD TO COLOR."

The following is a copy of a petition which has reached us from Liberia, praying for the modification of that feature of the Constitution which declares that "none but persons of color shall be admitted to citizenship in that Republic:"

To the Honorable Senate and the House of Representatives of the Republic of Liberia :

Your humble petitioners most respectfully represent that, whereas the colored man is now acknowledged by civilized people and nations to be susceptible of as high degree of culture and improvement as other people ;

And whereas he is now also admitted to citizenship in all civilized countries on the same condition that the white man is, and in order to sustain our membership in the great family of nationality with respect and dignity, we should allow others the same advantage in our country as they give us in theirs ;

And whereas our forefathers, in forming our Constitution, made it to suit the condition of things at that time, but now needs an amendment, so that it may better answer the purpose of present and future generations :

Therefore your humble petitioners most respectfully pray your honorable body to consider and submit to the citizens of Liberia the amendment of our Constitution—that is to say, that the two last words in the third line and the whole of the fourth line of the 13th section of the 5th article of the Constitution of the Republic of Liberia be so altered and amended as to read: "Notwithstanding any person, without regard to color, may be admitted to citizenship in this Republic."

For which your petitioners will ever pray.

CAPE PALMAS, MARYLAND COUNTY, *November 9, 1867.*

STUDYING ARABIC AT MONROVIA.

The following, from a (colored) minister at Monrovia, shows the wide door which Liberia opens to the regions beyond:

"With a view of extending my labors still further among the aborigines of the country, I am, with the assistance of my friend, Prof. E. W. Blyden, pursuing the study of the Arabic language. With a knowledge of this, I hope to gain access to the great body of Mandingoes, who are coming down in large numbers, and forming settlements near us. By being able to communicate with them in this, their sacred language, we may reasonably hope for glorious results in favor of the spread of the gospel in this region. I visited one of their towns some time ago, and found a school open, in which a venerable-looking Mohammedan was engaged in teaching boys to read and write the Arabic."

IMPRESSIONS OF LIBERIA.

In a business letter from a merchant of New York who visited the West Coast of Africa, going and returning by the English mail steam-packet line from Liverpool, occurs the following:

"The writer returned to this city on the 18th November, after a most interesting and gratifying visit to Liberia, in which he was strongly impressed with the natural resources of the country, and found reason to hope that the African Republic would yet surmount the difficulties in the way of its prosperity, and justify the efforts and expectations of its friends."

THE FOURTH PRESIDENT OF LIBERIA.

No choice having been made for President at the biennial election held last May, the Legislature, at its session in December, elected the Rev. James S. Payne, and he was inaugurated President of Liberia, January 6, 1868.

Mr. Payne removed to Africa from Kentucky when young, was educated at Monrovia Academy, and entering the ministry of the Methodist Church, soon became a prominent member of the Liberia Conference, serving as Presiding Elder for several years. He is a man of marked ability, a successful writer on the science of political economy, and well knows the condition and prospects of the African Republic.

The Lexington (Kentucky) Statesman gives the following sketch of the fourth President of Liberia :

James S. Payne was born within four miles of this city, at the place now owned by Mr. William Bradley. Payne's father was the slave of the late Edward Payne, of this county, and his mother the slave of a rich widow named Mukes. She was an indulgent, kind mistress. About 1840, Mrs. Mukes sent young James S. and his brothers and sisters to Liberia. In 1844 Mr. Edward Payne died, and left James Priest Payne, the father, free. About that time James S. returned to Kentucky, and took with him back to Liberia his father. On his mother's side he was a pure negro. His father's mother was about a half-breed Indian. The President of Liberia has an uncle living within four miles of this city, named Abner. He is quite an old man. Twenty-seven years ago the slave boy left Kentucky for the then colony of Liberia. He to-day rules a young Republic with over 200,000 inhabitants.

THE GOLCONDA.

Letters have reached this office by way of Liverpool announcing the arrival of this fine ship at Monrovia, December 24, after a pleasant passage of thirty-six days from Charleston, South Carolina. The emigrants were well, and pleased with their adopted country.

The Golconda was to leave the coast about the 20th of January, and may be expected soon to arrive at Baltimore. She will have quick dispatch from that port, and call at Savannah early in May for intending emigrants. Those only can be taken who have or may receive early notice of acceptance.

NATIONAL EXPANSION.

The tendency toward national expansion suggests the thought whether our Government cannot, without the acquisition of any portion of Africa, easily obtain paramount influence in and secure a large part of the valuable trade of that rich continent.

This might be secured by the commission of three or four small and swift steamers of our Navy, for service on the West Coast of Africa, and by an appropriation of five hundred thousand dollars annually for the carriage of the mails between the United States and Liberia, to aid the settlement in that Republic of such of our people of color as desire to remove thither, in the construction of harbors along the African seaboard, and in an interior work of civilization by the means of roads, settlements, model farms, and manual-labor schools.

Such agencies would soon enable the Liberians to enter upon a career of growth, prosperity, and beneficence parallel to the successful progress of many of the new-born States of modern times.

THE INCREASING WORK.

From various parts of the country come up cries for help. These voices are plain, distinct, definite. A letter which came to hand this morning from Mississippi, written by a colored Minister, reads: "I am glad to inform you that there are many of my people getting ready for honor and usefulness in Liberia. In the name of the Lord, make known to me how many

can be taken in the Golconda on her next trip." Two from Georgia, received a few days ago, ask that we do all in our power for them, "as numbers are camping out in tents and living in huts until the time comes to embark for Liberia."

Over two thousand names are enrolled for passage and settlement in the land which God gave to their fathers. These movements originated with the colored people, and are prosecuted by them. We have no adequate means of meeting the pressing and growing demand. Will the friends of the freedmen and of Africa hear? Will they answer promptly, and with liberality? The appeal is to every patriot, every philanthropist, and, above all, to every Christian.

The Society has sent to Liberia within the last fifteen months twelve hundred and fifty-one of the better class of the people of color, nearly one-fourth of whom were members of the different Evangelical Churches. "Behold then, on that dark coast, the representatives and missionaries of the civilization and Christianity of our country—missionaries without expense to the Church, as the missionaries in other heathen lands are, after they reach their homes. The climate of Africa, so fatal to the white man, is not uncongenial to the *southern* negro; and may it not be that God, in His providence, permitted him for a time to be a *bondman* here that he might be prepared to go forth as Christ's *freedman*, to bear to his benighted race at home the 'good tidings of salvation.'"

THE REPORT AND PROCEEDINGS.

The Fifty-first Annual Report, and extracts from the Proceedings of the Annual Meeting of the Board of Directors of the American Colonization Society, occupy much space in this number of the Repository. These will be found to repay a careful perusal.

Events are rapidly confirming the wisdom of the "fathers" in this grand enterprise for Africa and her children. The rising tide of emigration, now setting strongly toward Africa, must needs be met by corresponding efforts of the wise and good, to provide a way for them to the land of their choice. Great are the responsibilities of the hour, and great the benevolence required. A loud call is presented for an onward movement in this noble philanthropy.

STEAMSHIP LINE TO LIBERIA.

The importance and necessity of frequent, quick, and regular communication between the United States and Liberia are recognized and enforced by the following reported recent action of the Legislatures of Vermont and Pennsylvania:

VERMONT.

Whereas, The Legislature of Vermont did, at its session of 1850, adopt a Joint Resolution in favor of a line of mail steamships between the United States and Africa;

Whereas, From the growth of Liberia since that period, facilities for regular and frequent communication with this country have become more necessary than at any former time, and the American Colonization Society, which has furnished these facilities thus far, is no longer able, unaided, to meet the demands made upon its resources; and

Whereas, As an act of justice and good faith to a large number of colonists from our shores in a distant land, as a means of extending our commerce in the tropical productions of the South, and for the relief of such of the colored population of the United States as may desire to emigrate to said country:

Be it resolved by the Senate and House of Representatives, That our delegation in Congress be requested to urge upon the attention of the Federal Government the speedy establishment of the said line of steamships.

PENNSYLVANIA.

Whereas, By the benevolent and humane efforts of citizens of the United States, acting through the agency of the American Colonization Society, and in which the people of this State have largely participated, settlements of our colored population have become permanently established on the Western coast of Africa; and

Whereas, The growth of those settlements, and the prospect of their rapid increase in the future, call for the exercise of greater power than is possessed by the said Society; and

Whereas, The philanthropic efforts of the Society are worthy of, and ought to receive, aid and assistance from the Federal Government; therefore,

Resolved, That our Senators in Congress be instructed, and our Representatives be requested, to urge upon the attention of the Government of the United States the propriety and necessity of establishing, at an early day, a line of mail steamships between some one of our national ports and the Republic of Liberia, in Africa, for the regular transmission of the mails, and for affording such facilities of intercourse between the two countries as commerce, the civilization of the age, and the existence of large settlements of our former population on the shores of a barbarous land, imperatively demand.

Receipts of the American Colonization Society,

From the 20th of January to the 20th of February, 1868.

MAINE.			
<i>Hallowell</i> —"A Friend".....	\$9 00	<i>Franklin</i> —Church Collection, \$5. 55; Sunday School, \$10.....	15 55
NEW HAMPSHIRE.		<i>Schraalenburg</i> —Church Coll.	34 11
<i>Manchester</i> —Mrs. Wm. Richard- son, \$2; Mrs. Mace Moulton, Mrs. Geo. W. Morrison, each, \$1, by Mrs. Mace Moulton.....	4 00	<i>Newark</i> —Rev. W. H. Steele, \$100; Westminster Church, \$100, viz, E. J. Owen, \$20; M. Mulford, De Witts, R. T. Haines, G. Good- year, Amos Clark, each \$10; Dr. Cross, A. C. Kellogg, Mr. White- head, each \$5; Jacob Davis, \$3; Sundries, \$12.....	200 00
<i>Plainfield</i> —Mrs. S. P. Scales.....	1 00		
RHODE ISLAND.			
By Rev. J. R. Miller, (\$3.)	3 00	MARYLAND.	
<i>Providence</i> —B. White.....	3 00	<i>Baltimore</i> —Estate of late Chris- tian Keefer, on account of legacy of Samuel Keener, de- ceased, by Wm. A. Dunnington, Surviving Trustee.....	130 67
CONNECTICUT.			
By Rev. J. R. Miller, (\$253.)		DISTRICT OF COLUMBIA.	
<i>Hartford</i> —W. P. Burrell, Hon. Isaac Toucey, Chas. Seymour, each, \$10; Samuel J. Tuttle, H. B. Beach, Judge Loren P. Wal- do, each, \$5; Judge H. H. Bar- bour, \$3; A. J. Butler, Charles Benton, each, \$2.....	52 00	<i>Washington</i> —Miscellaneous.....	192 13
<i>New Haven</i> —President Woolsey, W. S. Charnley, C. M. Inger- soll, Samuel Brace, N. Peck, each, \$5; Mrs. C. A. Ingersoll, Dr. E. H. Bishop, each, \$3; C. A. Whittlesey, Mrs. A. S. Stephens, Mrs. Henry Ives, H. N. Whittlesey, M. G. Elliot, E. B. Bowdich, Samuel Noyes, each, \$2; Morris Tyler, Dea. Isaac Thompson, Mrs. J. B. Bowdich, each, \$1.....	48 00	GEORGIA.	
<i>Norwich</i> —Gen. Wm. Williams, \$20; Dea. B. W. Tompkins, Wm. P. Green, Gardner Green, each, \$15; Dr. Charles Osgood, L. W. Carroll, each, \$10; Geo. Perkins, Charles Spaulding, Jedediah Huntington, each, \$2; Frank Johnson, \$1.....	92 00	<i>Augusta</i> —Robert Campbell, do- nation, \$25; for "Memorial" volume, \$5.....	30 00
<i>Norwich Town</i> —D. W. Colt.....	10 00	OHIO.	
<i>New London</i> —W. C. Crump, Mrs. Lockwood, each, \$10; Mrs. Colby Chew, \$7; Miss J. S. Richards, \$6; Mrs. F. Allyn, Mrs. N. Billings, each, \$5; Mrs. Jonathan Starr Miss E. E. Law, each, \$3; Mrs. Sarah Gar- rett, Miss C. E. Rainey, each, \$1.....	51 00	<i>Cleveland</i> —Estate of late Samuel Tyler, additional, \$1,500; less sundry expenses, \$200.....	1,300 00
NEW YORK.			
By Rev. Dr. Orcutt, (\$86.)	253 00	ILLINOIS.	
<i>New York</i> —T. C. M. Paton, \$50; Gen. E. S. Molineaux, \$5; "Four Friends in the Thirty-Fourth Street Reformed Church," \$30, to constitute their pastor, Rev. Peter Stryker, D. D., a Life Member.....	85 00	<i>Pittsfield</i> —Rev. W. Carter, to con- stitute himself a Life Member.	30 00
<i>North Litchfield</i> —A lady.....	1 00	FOR REPOSITORY.	
NEW JERSEY.			
By Rev. H. Read, (\$345.52.)	86 00	MAINE — <i>Hallowell</i> —Mrs. T. P. Flagg, for 1868, \$1; <i>Bath</i> —Mrs. Sarah G. Clark, in full, 50 cts....	1 50
<i>Jersey City</i> —Union Collection... 28 50		NEW HAMPSHIRE — <i>Chester</i> —Miss E. J. Haseltine, for 1868, \$1; <i>East Lempster</i> —Reuben Round- y, for 1868, \$1; by Rev. F. But- ler.....	2 00
<i>Baskingridge</i> —Church Collection, 33 00		MASSACHUSETTS — <i>Boston</i> —Miss Anna Arthur, to Oct., 1868, by Rev. Dr. Tracy.....	1 00
<i>New Vernon</i> —Church Collection, 10 56		NEW JERSEY — <i>Hackettstown</i> —A. R. Day, for 1868.....	1 00
<i>St. Mile Run</i> —Church Collection, 23 80		MARYLAND — <i>Baltimore</i> —Mrs. H. Patterson, for 1868.....	1 00
		NORTH CAROLINA — <i>Centre Hill</i> — S. A. Purdie, for 1868.....	1 00
		TENNESSEE — <i>Strawberry Plains</i> — James Douglass, Daniel Meek, for 1868, each \$1; <i>Nashville</i> — John R. Henry, for 1868, \$1; <i>Philadelphia</i> —James Nelson, for 1868, \$1.....	4 00
		OHIO — <i>Springfield</i> —W. W. Rice, for 1868.....	1 00
		ILLINOIS — <i>Abington</i> —John Craw- ford, to Jan., 1, 1869.....	6 00
		MICHIGAN — <i>Farmington</i> —David Cudworth, for 1868.....	1 00
		<i>Repository</i>	19 50
		<i>Legacies</i>	1,430 67
		<i>Donations</i>	756 52
		<i>Miscellaneous</i>	192 13
		Total	\$2,398 82

THE

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WASHINGTON, APRIL, 1868.

[No. 4.

ADDRESS OF REV. THOMAS HILL, D. D.,*

PRESIDENT OF HARVARD COLLEGE.

I count myself fortunate, members and friends of the American Colonization Society, in the opportunity of addressing you at this opening of your second half century of usefulness. When an individual man enters on his second half century he usually counts himself to have attained his highest measure of efficiency. Not so with an organization like this. Great as has been the work of the past fifty years, it is probably nothing in comparison with what shall be accomplished in the fifty years to come.

I do not undervalue the work of the fifty years just past, unless it be from mere inability to conceive its greatness. Who can measure the effects already produced? About fourteen thousand persons have been sent from America as colonists to Liberia, and six thousand recaptured slaves have been added by the Government of the United States. These colonists have brought about an equal number of heathen to a full participation in the blessings of Christian faith and of republican government, and have acquired partial sway and dominion over twenty times that number with beneficent effect. The new nation thus created has shown its sturdiness and vigor by successfully defending itself against the attacks of hostile savages in war. It has also shown its industry and diligence in the arts of peace. It has delivered a vast extent of coast from the curse of the slave trade; and has won recognition and respect from the leading nations of the earth. Surely the establishment of such a Republic is a great work to have been accomplished by the efforts of a voluntary association in fifty years.

The second half century is opening favorably for the cause. The members of the Society may well thank God and take courage. The full effect of that mighty change which has set free the African population of this country cannot yet be even

*Delivered at the Fifty-First Anniversary of the American Colonization Society, held at Washington, D. C., January 22, 1868.

predicted; but this one thing is certain, that the Colonization Society can no longer be accused of rendering slavery more secure. Our claims can now be judged fairly upon their own merits. The lurid glare of that dark cloud which so long hung over the United States no longer blinds the eyes of those who would examine the question of African colonization and judge of the greatness of the work which we have undertaken.

As I think of the magnitude of this work, and of the greatness of the issues which may arise from this transplantation of American civilization and politics, and the Christian faith, into the Continent of Africa, I feel deeply sensible of my own inability to give an adequate discussion of any part of the subject. I find myself chiefly drawn to a consideration of the simple fundamental principles which explain the cause of the success or failure of colonization schemes—which show why some colonies perish with the original colonists and others grow into independent and flourishing States.

Let us endeavor to unfold one or two of these principles and see what auguries we may draw thence for the future of the Republic of Liberia.

The first impulse, in the settling of a colony, has usually been the desire of trade—of foreign commerce. This led to the planting of the colonies of ancient times; and this led to the more extensive colonization in the seventeenth and eighteenth centuries. The native products of the virgin soil, mineral or vegetable, are coveted, and are procured in exchange for the finished products of the mother country. When this instinctive desire, which leads to the settlement of a new country, is left to its free and natural action it acts beneficially, and soon gives way to the normal infinitude of human wishes. The colonists cease to make trade with the mother country the prominent and absorbing end of their activities; they begin to supply each other's needs, and in intercourse with each other develop each other's faculties, and call out each other's manhood. But when the cupidity of the mother country endeavors to restrain the colonists from any other occupation than gathering up the raw material of the new country and exchanging it for the finished products of the old, then mischief begins. Man cannot be restrained and circumscribed in his action without becoming crippled and dwarfed in his powers. The colony which is compelled by legislative or other restraints to confine itself thus to one kind of trade or employment must become impoverished and finally perish. The first necessity for social order and social progress in any community is freedom—perfect freedom—of trade and commerce; perfect liberty in giving mutual assistance; liberty in co-operating for common ends; liberty in the exchange of labor and of the fruits of labor.

Would you be convinced of the reality of this necessity you have only to glance at the history of English colonies and of English provinces. Ireland once contained a happy and prosperous people, who had brought sundry branches of manufacture to the highest perfection. Forced by English legislation and institutions to limited lines of action, the Irish people have become so impoverished as to fly by millions to other lands, to escape famine and fevers in their own.

The history of India can be told in almost the same words. That terribly oppressed peninsula once contained a happy, prosperous, wealthy population, carrying many manufactures to an unexampled degree of success. English merchants gained immense wealth by trading there, and by the aid of the English Parliament, and the English army and navy, compelled the natives to depend upon foreign trade, and principally English trade. They have thus killed the goose that laid the golden eggs. No man brings home an immense fortune from trade with India now. The whole country has been drained, its manufactures destroyed, its people reduced to a lower level than that of English operatives themselves, and thousands are perishing for want of food.

Our mother country has always endeavored to keep her colonies on these Western Atlantic shores confined as much as possible to the same fatal course of making trade with Europe the chief end of life; happily with but partial success. As far, however, as she did succeed, she succeeded in bringing upon us poverty and woe. Our legislation, especially upon the question of a protective tariff, has fluctuated—many generous and clear-headed men have been deceived, and have thought protective duties were a fetter upon commerce, not perceiving that in the existing state of other nations they are only protections of freedom—our legislation has fluctuated, and with it our prosperity. When home manufactures have been protected, we have steadily moved forward toward prosperity and political purity and freedom. When the protection has been removed, and foreign trade thus unnaturally fostered, we have had fluctuating prices, financial crises, political corruption, the strengthening of slavery, and suffering among all laborers.

Unfortunately for us, as we import much of our literature and many of our ideas from England, and lean a great deal upon English opinions, we endeavor to explain our success or our reverses on entirely false principles. The aristocratic forms of English society, and the persistent working of her legislators in one direction for so many generations, have rendered it almost impossible for an Englishman of the present day to understand political economy, although in the earlier stages of the science English writers were its brightest lights.

This inability is shown in the prevalence, even now, among English thinkers, of the doctrine of overpopulation, and the ascription of the prosperity of America to her abundant room to expand. The absurdity of these views is shown by the comparison of the various States of Europe with each other, and with other communities in the world. This comparison will show that a most densely populated country, like Belgium, may be happy and prosperous; a sparsely inhabited one, like Ireland, miserable.

As I was reading last evening the remarks of our distinguished naturalist, Agassiz, upon Brazil, I was struck by a fact which he mentions: that the dwellers in the valley of the Amazon, with boundless pastures suited for sheep and oxen, and on the banks of rivers inexhaustible as the ocean in the abundance and variety of their delicious fish, suffer with hunger, and appease its pangs by eating salt codfish from the North Atlantic—to such destitution are the inhabitants of the richest valley in the world reduced by the attempt to live on trading, exchanging the natural productions of the soil for manufactured articles of foreign nations. How could any doctrine of overpopulation possibly be applied to that part of the Empire of Brazil? Yet this doctrine of overpopulation affects not only the political economy and legislation of England, but even infects her science, and has given form to her theories of the natural selection of species.

The American Colonization Society had the good sense, twenty years ago, to put the government of its colony entirely in the hands of the colonists, and to this measure is the present prosperity of Liberia pre-eminently due. We should never forget, however, and the people of that Republic should never forget, the circumstances which led the Society to remove itself finally from all interference with the government of the colony or control over it—that it arose from a deliberate attempt, on the part of English merchants, supported for a time by the English Government, to force a foreign trade upon the people of Liberia in disregard of the customs regulations made by the Commonwealth.

The Liberians resisted the attempt, and resisted it successfully; but the danger from that quarter has not yet past; the whole force of English opinion will be brought to bear upon them to induce them to foster foreign trade, to induce them to confine their domestic industry to agricultural operations, and to the gathering of native products, while they depend upon English factories and workshops for all their clothing and cutlery. The Liberians themselves will be tempted by the apparent cheapness of foreign manufactured articles, and the ease of agricultural work, to yield to English persuasion and



allow the free admission of foreign goods. If they yield to this temptation, ruin must follow. It cannot be, while the structure of English society is so false, and freedom of trade in land and labor is so restricted in Great Britain itself—it cannot be that the free admission of English goods into Liberia can be aught else than ruinous, tending to drag the inhabitants of Liberia down to a level with the English operative.

But I augur from sundry indications a better destiny for that Republic, and trust the time will soon come when we shall see a variety of occupations introduced among the Liberians, and the growth of the useful arts and manufactures wisely fostered, until Liberia shall produce in herself, by the labor of her own citizens, all that her climate and natural productions and the native capacities of her citizens render it possible for her to furnish.

There is sufficient natural diversity in the fruits of various climates in the world to insure a certain amount of foreign trade. Tin must come from Cornwall, tea from China, ice from the north, oranges and figs from the south. This natural amount of foreign trade is of course highly beneficial; God has provided these diversities for wise ends. But when we carry in our ships coals to Newcastle, or fish to the Amazon, there must be something wrong in our trade; it is a waste of human power. When a colony sends raw material to the mother country to be manufactured and brought back in a finished state, the whole transportation is a pure waste of power, which might be saved by establishing the manufactories in the colony; and men are lured into this enormous waste by the fallacy of judging of a bargain by price alone. The only just method of judging whether it is better for the consumers of finished products to have home manufactures protected is to ask whether that protection will not increase the price of the consumer's products more than it raises the price of the articles he consumes.

Every laborer in a country is a benefit to the whole population of the country. Civilized society is a system of mutual co-operation, by which each man helps his neighbor; and the mode in which this mutual service is rendered is by purchase and sale. The more densely populated the country, the more neighbors I have who are working for me, preparing the articles I need; and the more diversified the occupation of the people about me, the more likely it is that every want and wish of my life shall be gratified.

It may, therefore, not be desirable for the United States to send the freedmen from the country; we need their labor here. Yet there will naturally be a certain percentage of them who will long to go to Africa. Even were our country prosper-

ous, even were it easy for the freedmen to find work here at good wages, many of them would remember that Africa is the land of their forefathers, yet that it is a new country; that its climate is suited to the negro, and unsuited to the white man; that in Liberia the negro is the ruling race; and that white men are disfranchised. Many of them, remembering these things, would have a desire to go thither, even were the United States in the most flourishing condition; much more will they desire to go when they see that our legislation is still fluctuating, our prosperity checkered, that the white man is still full of injustice and prejudice towards the colored man, and the way of ascent and progress for the negro is still difficult in America.

A certain number of freedmen will, therefore, be desirous of going to Liberia, and the percentage which can be aided in their emigration by this Society will be too small to affect seriously the strength and resources of the United States. But to Liberia it is a very different thing. One thousand emigrants a year will not be a serious drain upon this country; but one thousand emigrants a year will be a great gain to the sister Republic. To us it would be a loss of the three-hundredth part of one per cent., to them a gain of seven per cent. of their population. It would, therefore, in the end be a gain even to us. The foreign trade of Liberia is but small, (one-quarter of a million per annum,) but it will increase with her growing wealth; and if it be a natural and unforced trade, it is a benefit to both parties. Thus, in the natural course of events, we should reap finally large pecuniary returns to our country for the colonization of Liberia. Whatever is for the real interest of any one human being is ultimately for the interest of all; antagonism of interests is only transient, and usually only seeming, while the unity of interests is real and eternal. The errors of political economy have largely arisen from the assumption that the interests of buyers and sellers, of producers and consumers, of labor and capital, are, or can be antagonistic. This is indeed itself a great error, as well as the prolific parent of many others. All true commerce is for the mutual advantage of both parties; if we can demonstrate that it is for the real, permanent benefit of one, then it is for the benefit of the other also; and if we can demonstrate that it is to the injury of one, then it cannot be to the real advantage of the other. In other words, the profits of injustice and wrong are delusive. The periods of greatest apparent prosperity arising from a foreign trade carried on to the disadvantage of the colonies or less civilized partners in the trade, have always been followed by bankruptcy and ruin in the apparently prosperous country, and the magnificence of the princes has proved but empty gilding.

It was thus with the age of Pericles, and with the age of

Louis the Fourteenth; it was thus in our own land, most notably in 1837, but also whenever the legislation of the country has fostered for a time foreign trade to the injury of home production. Liberia will be really valuable to us and to Europe as a market wherein to buy and sell, just in proportion as she most fully develops her own resources, and in particular as she develops her main resource, the industry and skill of her people. If she remains a simple agricultural nation, exporting palm-oil and coffee and cotton and dye-woods; importing her soap and cloths and works of mechanical ingenuity, then she must grow poorer, and the trade with her, remunerative at first, will presently become worthless. But if she fosters and develops the manhood of her own people, encouraging their manufacturing and inventive skill, and teaching them to supply themselves with whatever can possibly be manufactured by their own hands, then she will grow more and more wealthy, as well as more powerful, and trade with her will assume more and more importance. The more perfectly and evenly distributed in any country are the various workmen and manufactories which supply the wants of the people, the more able will that people be to import from abroad the articles which, from natural or artificial causes, cannot be produced among themselves.

The Colonization Society, therefore, in aiding the settlement and civilization of the young Republic of Liberia, are doing a work which shall bless not only the freedmen of the United States and the freemen of Africa, but all those nations which shall in the limitless future hold commercial and social intercourse with the nation which this Society has founded.

ADDRESS OF HON. F. T. FRELINGHUYSEN,*

SENATOR FROM NEW JERSEY.

Mr. President: I am requested to follow with a few remarks the interesting address to which we have listened. I think, sir, no reflecting man can look at the past history of the African race, and at the movements now transpiring, and not believe that God is about doing some great thing for that people.

That vast expanse between the tropics has for centuries been shut out from the benign influences, resulting from the intercourse of nations, which have renovated the other portions of the world. The Caucasian, when led by enterprise and the hope of honest gain to stand under its vertical sun, has paid a life-forfeit for his temerity. The man of God, with the love of souls in his heart and the gospel in his hand, has, on reaching its pestiferous shores, as a reward to his self-sacrificing pur-

* Delivered at the Fifty-First Anniversary of the American Colonization Society, held at Washington, D. C., January 22, 1868.

pose, been soon called to a more genial clime; while the Church has thus been advised that it is not so that Africa is to be redeemed.

The intercourse of civilization with this region has deepened its degradation. The heartless cupidity that would traffic in men, enlisting the barbarity there existing as its agent, has for ages, through the slave trade, added the most extreme human wretchedness to their otherwise deplorable condition. And, as we have looked upon the swarthy children of Africa here, in the isles of the sea, and on the southern continent of this hemisphere—poor, oppressed, and friendless—have we not said in our hearts, "God has forgotten them," "Heaven has forsaken them?" "It is true the promise is that the millennium shall come, but are they within the promise? It is true that Ethiopia shall stretch forth her hands unto God, but is it to be in hope, or in despair?" Have not some in their thoughtlessness, and others, to cover the wrong they have done, in defiance of the declaration of Heaven, that "God has made of one blood all nations of men for to dwell upon the face of the whole earth," said "the black man is not my brother," and thus logically shut him out from the parentage of God and from the benefits of the expiatory sufferings of Calvary? Sir, God has neither forgotten them, nor the sparrows that are sold two for a farthing.

God never makes haste. With the "I am" there is an eternal now. And during that, which to us is delay, all are under the omnipotent control of Him who is as merciful as just. We look at the barren fields and stripped trees, and wait for the coming harvest and fruitage, the edict having gone forth that, "seed time and harvest, summer and winter, shall not fail;" in the hidden processes of nature God sees that what He has spoken is already done. We beguile a weary hour by the prattle of a child, and wonder as to his future; God sees him, now the champion of the cross in a heathen land, from the platform swaying the multitude, or directing the councils of a nation. We live in the passing present, while the Disposer of events sees the end from the beginning. But even our limited vision can now begin to see the developments of providences hitherto inscrutable.

On the opposite shores of the far-extended Atlantic were planted two colonies, the one three centuries, and the other half a century, since. Each is a little speck on a continental expanse. Each, though scarce visible, contained the germ of a nation. The one, in three centuries, has so developed that to-day, with all its temporary embarrassments, it is the grandest, freest Christian nation of the world. The other, in half a century, under far less fostering care, has a growth greater

than that of the former when at the same period of youth. During two centuries and a half the colony, and afterwards the nation, on this shore received and purchased as slaves the inhabitants of the continent beyond the sea. One of the first ships that sailed up the James river, in 1621, was freighted with African slaves. After that, for weary centuries, millions were hurried across the thirsty sands to the dismal barracks on the seaboard, there to be imprisoned until, amid the untold tortures of the middle passage, they and their descendants were here introduced to perpetual slavery. The Constitution of this nation did not forbid this traffic, but did forbid that any law should be passed prohibiting it before 1808, and authorized an impost duty of ten dollars a head upon the trade. That same instrument, in a phraseology studied in order that the enormity of the provision might not be patent, did recognize this servitude. I do not say who for this was guilty; British avarice, northern cupidity, southern pride, are all responsible. But, sir, there it was, and no man could see how the nation was to be delivered from this wrong. Finally deliverance came; but it came by an anguish more fearful than that which overwhelmed the home of the Pharaohs when the Angel of Death waved his dark wing over that devoted land, for more than the first-born of every household North and South has been stricken. This deliverance having come, I think we can discern the Providence in the concurring events, that just when the colored man here has obtained the right and the ability to choose his own home, on yonder shore a Republic (having passed through the perils and vicissitudes of infancy, with its schools and college and churches, its residences and stores, its trade and commerce, its established representative government, and social elevation, its twelve thousand colored Americans and two hundred thousand natives) invites him to come and share its fortunes and enjoy its privileges.

Sir, permit me here to say, that no black man with my consent should ever leave this country without his intelligent desire to do so. I consider he has as good a right to live here as I have. His ancestors came from a foreign land, and so did mine. I have here my attachments, and so he may have his. Our boundless wealth and illimitable territory can accommodate me and mine, and it can accommodate him and his.

They have been subordinate to law, patient under suffering, and, from a certain gentleness of nature, they have been submissive under exactions which would have converted us into fiends. They have not been drones, living on the charity of their superiors. No! father and mother, and son and daughter have worked as no other people ever labored. Their toil has subdued the luxuriant soil and converted the morass into the

productive meadow. Independent of the productions of rice, corn, sugar, and tobacco, after earning their own bread and clothing, after enabling the white man to accumulate wealth and live in luxury, after enabling him to educate generation after generation his children, after supplying the cotton market of this country, they have by their labor supplied a quantity of the article last named for exportation amounting yearly to the average sum of a hundred and eighty millions in gold, and this when in slavery. This is a sum equal to two-thirds of the whole amount estimated to be requisite for the annual expenses of this nation, including the interest on our vast debt. The black man, in my opinion, has a right here to remain and enjoy the blessings and privileges of our free land. And further, if called upon to part company with him this year, the nation would suffer great financial embarrassments; for with only ninety millions of gold in the Treasury, what would be our condition if we were deprived of the one hundred and forty-four millions in gold which the exportation of cotton last year brought into the country? This, I admit, is a selfish view of the subject. I want the black man to have the right to stay or to go, as he pleases; and if his departure should create a vacuum of labor, it will be supplied. That civilization which travelled from the north of Africa to Greece and Rome, then over Europe, and so to America still moves west, and will bring us into intimate relations and intercourse with the multitudes of Asia. I think I can see how all labor vacuum in this country can be filled.

Sir, the black man has a right to stay here; so, too, the Celtic race of Great Britain have a right to remain in their native land; (I trust we shall never imitate the example of that boastingly philanthropic nation towards those whom their pride assumes to be an inferior race;) but I can see how each race may find benefit from having another land to which they may, if so they please, resort.

Things here may not be as they would have them and as I would have them. They may not be content with political equality. You or I would not be content with anything short of that social equality which no enactment can exact. Some, from the inspirations of a new freedom, may be animated by a pride that will be restive under even the suspicion that they are thought to be essentially the inferiors of the dominant race. These considerations may prompt many to seek a home in the fertile plains beyond the great waters. It may be that, having here for some years gathered the rewards of an industry which is no longer to be unrequited, they, as the immigrants here from Germany, may carry to Liberia a moneyed capital there much required, and, borrowing from a nation that

has held them in bondage the golden jewel of Christianity and the silver jewel of education, they may carry there treasures that are priceless.

But, sir, the grand and overshadowing benefit arising from this nation being planted on the shores of Africa, is that it is the only feasible instrumentality for Christianizing the hundred millions there living and every generation there dying. The insatiate javelins of the pale rider who courses along that coast, bringing death to the white man on his errand of mercy, is comparatively powerless against the man who is born for the tropics. It is left to the man of swarthy skin to enjoy the honor, on earth and in heaven, of having, in that weary land, pointed to the shadow of the Great Rock. It is left for him, in those thirsty deserts, to cry, "Ho, every one that thirsteth, come ye to the waters." It is left for him, in the land of the luxuriant palm, to scatter the leaves that are for the healing of the nation.

Who can estimate the value to the colored man here of the progress of the nation of Liberia? Their swarthy complexion ever marks them as members of a family different from ours. And if you can elevate that family, make its nationality respected, you honor them. Let the nation of Liberia extend its commerce, advance in learning and social refinement. Let her ships visit our harbors, and her merchants our markets. Let her men of science make discoveries, and her men of learning address us. Let her people exhibit social elegance as they make here their tours of pleasure and of business, and how greatly the weak and sinful prejudice against the tawny skin, which does exist, would be mitigated.

The Christianizing of a continent, teeming with undying life, is an object for philanthropy and charity second in sublimity only to the redemption of a world. And if the horizontal power (to borrow the expression of another) of our virtue, attracted by so grand a magnet, is not strong enough to reach to that object, it is because the vertical power of our religion, aided by all the allurements of Heaven, does not ascend to that living fountain from which we draw all that in us is worthy.

It is possible, I know, so to muffle the heart that not a single sympathy will vibrate in response to the cry of a hundred millions for knowledge, for civilization, and for eternal life. The prejudice that thus stupifies our charity is easily invoked. The greatest pride of an American is freedom, and we unconsciously look with disrespect on a complexion which, by our wrong, is associated with slavery. History, too, has lent itself to the promotion of this prejudice, by representing the inhabitants of Africa as a multitude of hideous, ignorant barbarians, leading lives of indolence and crime, while, in truth,

in many parts of that continent, they are men of fine physical development, following the pursuits of agriculture, working in iron, making cotton cloth and jewelry, and where they have come in contact with the Mohammedan, reading the Arabic. Empirics in philosophy, too, with all the assumption of science, have catered to this prejudice. They take the sable casket, out of which the jewel of immortality has been rescued, and laying it on the dissecting-table, measure the skull, weigh the brain, examine the teeth, saw the bones, try the articulations of the jaw, and express sapient doubts as to the grade in humanity of their subject. And thus these charlatans, while profaning the workmanship of God, illustrate their own inhumanity. Let them read the learned and eloquent vindication of the unity of the human race by the great Humboldt in his *Cosmos*, and learn at once their injustice and their ignorance. We also see that the perverted wit and satire of years has been taxed, and itinerant minstrels having gathered together ribald couplets and vulgar caricatures, travel the country, holding up to the amusement and ridicule of crowded audiences their fellow-men of sensibilities as keen, of fidelity as true, of moral traits as sterling, as we possess. "Whatever ye would that men should do to you, do ye even so to them." And on the streets of every town and city of this land you can see the graven image used as an advertisement of the product of the black man's industry. With slouched hat and tattered coat and arms a-kimbo, it stands, giving the first impression to children and confirming the bent and bias of the adult. Some there are who can never speak of the colored man without the adjective lazy, saucy, or other opprobrious qualification to a word now passed from genteel use.

It is by these and many such like influences that prejudice stupifies the soul as to the claims of Africa. But a better day now dawns, God has made bare His arm for its deliverance. The whispered supplication for his descendants of the venerable father, whose gray hair bears witness how many have been his years of disrespect and toil, has been heard. The cry of the sable mother from the pallet of straw has reached the ears of the God of Sabaoth. The children of Africa are free, and the stain of slavery will not linger! Their prowess on the field and their fidelity at their homes, during the recent struggle, have gained them respect with all. They, as if by inspiration, crave and acquire learning. As to their future political status, I forbear here to speak. Suffice it to say, their elevation here will greatly promote the welfare of their race across the Atlantic, and their advanced nationality there, honor them here. Is it not true, sir, that it seems as if God was about to do some great thing for Africa?

ADDRESS OF REV. BENJAMIN LABAREE, D. D.,*

LATE PRESIDENT OF MIDDLEBURY COLLEGE, VT.

Mr. President: I do not rise to make a speech, for I should shrink from such an endeavor after having listened to the eloquent and able address of the gentleman who has just taken his seat; but I have been requested, should time permit this evening, to make a brief statement respecting one of the professors in the College at Liberia, who pursued his collegiate studies under my care a few years ago. I comply with the request the more readily because the case of Professor Freeman, aside from personal considerations, may illustrate the natural process through which the mind of many an intelligent negro has passed, or will pass, before coming to the conclusion that Liberia presents a most natural and desirable home for the colored man.

Young Freeman entered College with a strong desire for an education, but without any definite idea of the purpose to which it should be applied when acquired. He came with evident distrust of his own abilities, for he had had no opportunity to compare himself with that race which is so prone to disparage the natural talents of the African. He labored under the trembling apprehension, too, that he should receive from his fellow-students indications of displeasure at his presence, or of contempt for his race. All this was natural—the almost necessary result of the social and intellectual condition of colored men among us, and of the views entertained respecting them by a large portion of the community.

They need to be inspired with self-respect; it must, in some way, be revealed to their consciousness that they *are somebody*; that their manhood is not extinguished, only degraded; and that by suitable measures and exertions it can be elevated and burnished. College is an admirable place for this reconstruction of character. It gives a man credit for what he does; it allows him to pass for what he is really worth.

Freeman brought with him the habit of self-depreciation; and when this was manifested in some of his actions, he was reminded by his instructors that he had been admitted to the institution as a student in full standing, and that, so long as his deportment was correct and his progress in study satisfactory, the authorities of the College would regard him as entitled to all the rights and privileges that were allowed to other students. By the kind treatment of his teachers, and by the process of measuring himself in the class-room with his Anglo-Saxon associates, he gradually acquired confidence in himself. Then his deportment was so unexceptionable, and his success

* Delivered at the Fifty-First Anniversary of the American Colonization Society, held at Washington, D. C., January 22, 1868.

in study so highly respectable, that he won the regards of all his fellow-students; and in no instance, I believe, was he mollsted in word or action during his whole collegiate course.

As the time for his graduation approached and arrangements were to be made for the public exercises of commencement, his classmates, with united voice, requested the faculty to give Freeman the honor of delivering the salutatory address in Latin. As his standing as a scholar entitled him to distinction, this request was very cheerfully complied with; but lest the public might suppose that he was required to speak in Latin because he could not speak well in English, an oration in that language was also assigned him; and both were performed to his credit, and to the satisfaction of his friends and instructors. This is probably the only instance in a New-England College in which a colored man has been honored with the appointment of salutatorian on commencement day.

Having accomplished his education and acquired some confidence in himself, it became a question of great practical importance, and one in which the young graduate felt a deep personal interest, viz, in what pursuit shall he be employed. Most young men at this stage of their education devote themselves to one of the learned professions; but here is a sensitive, aspiring, well-educated youth, to whom those professions are virtually closed. Shall he, then, become a teacher? Whom shall he teach? He had learned in College that while his fellow-students were sought for and employed as instructors in winter schools, his services were never in demand. He had found, even, that some who were the declared friends of the colored man were not disposed to place their children under his instruction, however worthy or well qualified he might be.

Shall he devote himself to the elevation of the colored race, and employ his mental discipline and his acquisitions in toiling to instruct the negro? This seemed to be the only path of usefulness open to him, and he entered upon it with cheerful hope. But he soon found that many of those who came under his influence had but feeble desire for elevation. They had been so long depressed and degraded that aspirations for a higher social state had become almost extinct. He saw, too, that instead of elevating the masses around him to his own standard, he should gradually but certainly gravitate towards their level, unless he could be admitted to the society of his equals or superiors. Here came his trials. Custom and prejudice have barred the door of social life against him, even though his superior claims to intellectual and moral worth are admitted. Not only so, but men of low degree, indefinitely his inferiors in all respects, feel at liberty to insult him in the streets, sneer at him in public conveyances, degrade him to

the side table at hotels, and remind him by nameless annoyances that he bears upon him marks that neither education nor moral excellence, neither civility of language nor courtesy of manner, can ever remove.

By such treatment his keen sensibilities became deeply wounded, his heart depressed, and he sighed for emancipation from this social bondage. Early in life his mind, for want of correct information, had become strongly prejudiced against the Colonization Society. He thought he saw in it a purpose to deprive the black man of his natural and national rights, and to expatriate him to a distant and desolate wilderness. To his excited vision there seemed to be lurking under this outward pretence of pure benevolence another specimen of Anglo Saxon selfishness, which for its own advantage would sacrifice the dearest rights and interests of the colored man. But now circumstances induced him to reconsider this judgment of condemnation, and to examine candidly the character and claims of the Colonization Society. The result was a reversal of his former judgment, and the conclusion that for him and his posterity the native home of his ancestors presented hopes and attractions that neither America nor any other land could furnish. And who will say that his judgment in this particular was erroneous? Notice the elements out of which that opinion was formed.

There is on the West coast of Africa the young Republic of Liberia, composed of colored men exclusively—its President, its Legislature, its judiciary, its military officers, its diplomatic agents, all are men of color. There is a well-arranged system of education, embracing the several gradations, from the common school to the college, and all those instructors, from the college president to the district schoolmaster, are men of color. Here, then, is a land where a colored face is a recommendation rather than an obstacle to one's advancement. Here men are estimated according to their true worth. Here the colored man has an admirable opportunity to develop his real character—to prove to the world that he has capacity for business, for education, for self-government, and for an elevated civilization. Here is the national flag of the African Republic waving over the capital, the forts, the shipping in the harbor, and commanding the respect of the nations of the earth.

Then there is a most productive soil, yielding to manual industry ample returns of tropical fruits, of cotton, of sugar, and other commodities which command a ready market in distant nations; and a wide field also is presented for the exercise of mechanical, manufacturing, and commercial industry.

Then, if a desire to be useful to his race animates the heart

of the colored man in this country, where can he find an opportunity more hopeful and inviting than the Republic of Liberia offers? The benign influence of that Government is felt for a thousand miles on the coast and for more than two hundred miles in the interior. "More than three hundred thousand aborigines reside within the territory of Liberia, and are brought more or less directly under the influence and control of her civilized institutions." Not hostile tribes seeking to annoy or to annihilate this new Christian Republic, but mostly Pagans, allied to it by compacts or treaties, and kindly disposed towards its citizens and its government. Never was there a more hopeful field to the Christian man of color for missionary enterprise.

Is it strange, then, that a colored man of reflection, of education, of refinement, with a strong desire to benefit his family and his race, and to escape from the embarrassments and disabilities under which he labored in this land, should deliberately determine that Liberia must be the home of himself and of his posterity?

And I congratulate your Society, Mr. President, on this valuable acquisition to the educational force in the College in Liberia. They could not have made a better choice. Professor Freeman is a gentleman and a scholar; his character and acquisitions would entitle him to a college professorship in this country. He is now in America on a brief visit. Strong temptations have been laid before him to induce him to abandon Africa and remain in this land. A large salary was offered him to take the direction of an important colored school, which he promptly declined. "Tell me, then," said the trustee of the school, "tell me what sum of money would be sufficient to persuade you to accept the office." "*Such a sum,*" promptly replied the Professor, "*as would induce you, sir, to take the social position of the negro in this country.*" The attempt to withdraw him from Liberia was abandoned.

I congratulate you, Mr. President, on the present favorable prospects of the Colonization Society. I now and then hear a word of discouragement, but to my view the future is full of hope. The dealings of Providence towards the colored race in this country are indeed mysterious. Into the depths of those solemn mysteries we will not attempt to penetrate. God is His own interpreter, and in His own way and time He will make them plain. But our duty is to be governed by what we can see and understand.

What are the facts now before us? More than two thousand colored persons of the South are presenting their urgent requests to be settled in Liberia. The government of that Republic are anxious to receive accessions to their population

from this country. Houses of reception, fertile lands for cultivation, await the emigrants. This Society has a substantial ship ready, at suitable times, to take them to their African home. What, then, is wanting? Nothing but money to pay the expenses of their passage across the water and to support them a few months, during the process of acclimation.

Let these facts be spread widely through the country; let the philanthropist and the Christian be informed that a large number of colored people have made application for passage to Liberia, and are now waiting the response of this Society to determine whether they may go, or whether they must remain, and I cannot doubt that funds will be speedily furnished, and these anxious people will be cheered by this answer from your Society: "Make yourselves ready, and we will send you to the Republic of Liberia."

ADDRESS OF HON. JOHN H. B. LATROBE,*
PRESIDENT OF THE AMERICAN COLONIZATION SOCIETY.

Ladies and Gentlemen:

It had not been the purpose of the Chair to make any remarks this evening; and, certainly, it is not to supply any deficiency of eloquence or argument that it is deemed proper, perhaps, to say a few words in connection with the topics that have been already so fully and so admirably discussed.

Some doubt has been expressed in regard to the temper of those in charge of the Society's affairs—some apprehension that there exists among them a feeling of discouragement. Never was there a greater mistake. The Directors of the American Colonization Society, now assembled in Washington, the Executive Committee, which directs the operations of the Society during the recess of the Board of Directors, the President of the Society, whose knowledge of it dates from its organization, were never in better heart than at present; never more thoroughly convinced of the wisdom of the scheme of African Colonization, and of its perfect adaptation to the circumstances of the times upon which we have fallen.

And why should it be otherwise, when there is at this time more than two thousand applicants for transportation to Liberia, a greater number than have ever before been on the rolls of the Society?—a number, not gathered together by its agents but furnished by the voluntary action of those who desire to make Africa their home.

If ever a prediction was falsified by the event, it has been the prediction that, with the general emancipation of the ne-

* Delivered at the Fifty-first Anniversary of the American Colonization Society, held at Washington, D. C., January 21, 1868.

gro, colonization would become extinct; and that Liberia, in place of being a success, would be a lamentable failure, dwindling from a negro Republic on the coast of Africa to a missionary station, to be maintained by pious contributions. The experience, recorded in the Report which has been read this evening, proves the contrary. Would that our purses were as full as our hearts are in this connection. During the uncertainties of the late unhappy contest emigration ebbed, and few and far between were the expeditions to Liberia; but the war was no sooner over than the flood tide commenced; and, now, the means of the Society, accumulated in the interval, have been exhausted in the transportation of emigrants: and still they come, still ask for aid, and, in greater numbers than ever, make the wants of the Society greater than they have been at any time since its organization in 1816. With no reason, then, for discouragement, of one thing this audience may be assured—no discouragement exists.

The remarks of the speakers that have preceded me suggest that I should state here, what has often been told before on these occasions, the object of the American Colonization Society. Why has it existed for so many years? Why has it included in its active membership the leading spirits of the North and South, the East and West, among whom none was more honored, none did more service, than the kinsman of the Senator from New Jersey, who has addressed us this evening? I mean the late Theodore Frelinghuysen. Why has the Society survived the war? Why does it still boast a constituency irrespective of the sectional divisions of our country? The reason is a plain one. It has never mixed with its deliberations the question of slavery. It has existed only to remove those who desired to better their condition by emigration to Africa. It has attempted no proselytism in America. It has aimed but at the prosperity of Liberia. If its advice was asked about emigration, it said to the applicant, "if you can be satisfied where you are, remain here; if you are dissatisfied, you will find aid in removing at our hands. Your residence here is due to no act of your own. You and your ancestors have served us and our ancestors faithfully. You have aided in the development of our common country. No one has a right to force you to remove. Stay where you are, then, if you can be happy where you are. This Society exists only to help you to remove, when your own convictions shall be in favor of removal."

There are those who believe that the white man and the negro will ultimately establish here such relations as shall enable them to live in happiness together. If so, well. Colonizationists will be the last to interfere with such a state of things, or to regret, should such expectations be realized. In

that event, Liberia's blessings will be confined to Africa, whose great missionary station, for civilization and the Gospel, she will then be, and not a dollar will have been spent in building up the negro Republic that will not bring a rich return.

But it is due to frankness to say, that this has not been the expectation, generally, of colonizationists. They have anticipated the time when the negro and the white man must part company; when the two families of the same race, as they are called by the Senator from New Jersey in his remarks this evening, or, as others style them, the two races, must separate; and when the negro must be the one to seek another home. The fault of American politicians, of American statesmen, of Americanism indeed, is, that the legislation and action of to-day are most commonly for to-day only. It is not recollected that the population of the year 1900 is to be one hundred million; and that, at the present rate of increase, the population of 1950 will be about two hundred million. This is no mere speculation. The past decades prove it. The teaching of seven census cannot be ignored. With this population the negro will have to contend on very different terms from those which might influence him to-day, with a population of, say forty million. Colonizationists have looked forward to these times. They have sought to provide for them. Liberia is the means they have prepared to meet what they think it is not improbable may be the fearful exigencies of the future. They have anticipated an emigration to Liberia as active as the emigration from Ireland to America. They have believed that a homogenous population of white men will one day prevail in America. Should the coming days prove them to have been right in these anticipations, what evils will they not have averted? To what thanks and blessings will they not, then, be acknowledged by all men to be entitled?

Still, this great question is one that the negro must solve for himself; and now, as in the past, to him colonizationists leave the solution of it *exclusively*. On this point, they must never be misunderstood; and to prevent even the shadow of misunderstanding, the Chair, on behalf of the Society, has deemed it proper to explain once more the principles of the cause which the Society exists to promote, and its action practically in regard to it.

What is wanting now is aid—active aid; not the gathering of a crowd to listen to such oratory as has fascinated us this evening only, but the aid which comes from the purse, as well as from the heart and the voices, of the listeners. Two thousand would-be emigrants are asking the means of emigration. Will you give it to them?

THE CAUSE IN NEW YORK.

[It is gratifying to witness such evidences of life and hope as animate our friends in New York. They are resolved to respond, as early and generously as possible, to the numerous applications of colored people for the aid necessary to their transfer to Liberia.]

On the evening of March 3, 1868, a meeting of gentlemen was held at the Lecture Room of the Collegiate Reformed Dutch Church, corner of Twenty-ninth Street and Fifth Avenue, in the city of New York, in pursuance of a call, of which the following is a copy :

“The subscribers, believing that the time has arrived when efforts should be resumed to aid the colonization of the people of color who desire to remove to the Republic of Liberia, request your attendance at a meeting for consultation upon the subject, to be held in the Lecture Room of the Collegiate Reformed Dutch Church, Fifth Avenue, corner of Twenty-ninth Street, on Tuesday, March 3, 1868, at 7½ o'clock, P. M.

THOMAS DE WITT,	GARDINER SPRING,
HAMILTON FISH,	STEPHEN H. TYNG,
ALEX. H. VINTON,	WM. J. R. TAYLOR,
WM. C. ALEXANDER,	J. P. DURBIN,
WM. G. T. SHEDD,	JOHN C. SMITH,
HIRAM KETCHUM,	M. S. HUTTON,
WM. E. DODGE,	MOSES ALLEN,
D. S. GREGORY,	S. IRENIUS PRIME,
BENJ. I. HAIGHT,	JAMES W. BEEKMAN,
WILLIAM TRACY,	SAMUEL D. DENISON,
ROSWELL D. HITCHCOCK,	CALEB SWAN,
S. D. ALEXANDER,	J. R. KENDRICK,
J. FISHER SHEAFE,	G. P. DISOSWAY,
DAVID TERRY,	CYRUS D. FOSS,
HENRY FISHER,	JOSEPH HOLDICH,

DAVID B. COE.”

Rev. Dr. Benjamin I. Haight was called to the chair, and Rev. Dr. S. D. Alexander appointed Secretary.

After hearing statements of the operations of the American and New York State Colonization Societies, and the calls upon the friends of the colored race for aid to assist emigrants desirous to remove to Liberia, and the inability of the Societies to furnish adequate means, the meeting resolved that the New York State Colonization Society be advised to renew its operations, and adopted for circulation the following address :

TO THE FRIENDS OF THE NEGRO RACE.

Your attention is requested to the following facts: The colonization of free people of color, with their own consent, in Africa, had, prior to the commencement of the civil war, been prosecuted by the American Colonization Society and its Auxiliaries for more than forty years. Many friends of the negro race had been opposed to it from doubts as to the propriety of encouraging the emigration of our colored population, and as to the success of attempts to establish a Christian State in Africa. But until the commencement of the civil war, there were constant applications to the Society from persons desirous to remove to Liberia for aid to enable them to go, and the contributions received were found sufficient, in all cases, to furnish it. The colonies planted by different Societies had formed a union and become an independent Republic, with a population consisting of some twelve thousand emigrants and their descendants, and exercising jurisdiction over a territory extending about six hundred miles along the coast, inhabited by several hundred thousand natives. This Republic is now recognized by all the leading nations of Europe, and the United States are represented at its Government by a diplomatic agent.

During the civil war the various questions and speculations touching the condition and prospects of our colored population, in a great measure diverted their minds from a consideration of the inducements to emigrate, and caused almost a total suspension of application for assistance to remove to Liberia. The New York State Colonization Society, in view of the fact, discharged its agents and ceased soliciting donations, except such as were to aid in educational purposes. The contributions of a few friends, who were acquainted with and approved the views of the Managers, defrayed its current expenses. In the meantime it administered the trust funds committed to it in materially promoting education in the Republic. A Professor in the College of Liberia and some five and twenty pupils in that Institution have been sustained, and it has means to continue this support. None of these means, however, can be diverted from these educational purposes.

Since the termination of the civil war, a new movement has taken place in the minds of our colored population. In several localities in the former slave States numbers are again looking to Liberia with the double purpose of improving their own condition and aiding in the spread of civilization and Christianity among the native tribes of Africa. With the ceasing of slavery the negro no longer regards the colonization enterprise as standing between his race and freedom. The inducements to emigrate to Liberia are divorced from any apprehen-

sion that a hidden scheme of mischief lies at the bottom of the colonization plan. The first indications of this change appeared in the autumn of 1865, when one hundred and seventy-two freedmen in the vicinity of Lynchburg, Virginia, asked the assistance of the American Colonization Society, and by it were enabled to become citizens of Liberia. Since then, similar movements have originated in Georgia, North Carolina, South Carolina, and Tennessee. Several companies have been sent to Liberia within two years, comprising one thousand two hundred and fifty-four emigrants. In each case the movement was not the result of any agency on the part of the Colonization Societies, but spontaneous, the result of a growing belief among people of color that Liberia furnishes a more desirable home for them than America. This belief is becoming more common every day. There are now about three thousand applications before the Society for aid to remove to Liberia, and new ones are coming forward continually. A glance at Liberia warrants the conclusion that the applicants are not judging unwisely.

After a colonial probation of a quarter of a century, it became an independent Republic twenty years ago. It has ever since maintained a stable, just, and well-ordered government over all the tribes within its territories. It has extirpated slavery and the slave trade from its six hundred miles of coast, which in the early part of the century was the favorite haunt of the slave dealer. Its citizens are producers of coffee, sugar, and cotton, to a considerable extent, and have built up a commerce with Europe and this country amounting to about two million dollars per annum. It has common schools, and a College with facilities for classical and scientific instruction of equal grade with many American colleges. It has churches of various Protestant denominations in its settlements, and it is communicating civilizing and Christian influences to the aboriginal tribes within its borders. A productive soil, and a climate healthful and genial to the negro, although fatal to the white man, mark it out as the country of the black man.

Under these circumstances the friends of the cause believe the New York State Colonization Society warranted in a renewal of efforts to obtain funds to aid emigration. The present demand requires all the means that can be obtained. The American Colonization Society has nearly exhausted all the funds within its control, and must refuse applications from persons desiring to emigrate, unless liberal contributions are made. The Republic needs emigrants to strengthen it. It offers a rich reward to those who may become its citizens—the true home of the black man. It has already proved itself a blessing to the African race; has demonstrated, if demonstra-

tion were necessary, that the negro is capable of elevation, and of becoming a statesman, a scholar, and an apostle of Christianity. It is believed that what it has already done is but an earnest of the large things it will hereafter do.

We desire to expel no black man from America. If he choose to remain, we would throw no obstacle in the way to his advancement. But we confidently believe that by the agency of Christian States, to be planted by negroes, the whole continent of Africa is to be redeemed from barbarism, and its sons and daughters to become the intelligent and educated freemen of the Lord. We, therefore, desire to furnish aid to all whose inclinations, or whose views of Christian duty to their children or their barbarian brethren, lead them to emigrate, but who are unable to bear the expense—the means to go.

BENJAMIN I. HAIGHT,
Chairman.

S. D. ALEXANDER, *Secretary.*

NEW YORK, *March 3, 1868.*

The Office of the New York State Colonization Society is Room No. 22, Bible House, in the city of New York. Contributions may be sent, addressed to "CALEB SWAN, Esq., Treasurer," or to the subscriber.

G. D. DISOSWAY, *Secretary.*

[To meet the obligations which Providence has manifestly cast upon the AMERICAN COLONIZATION SOCIETY, it has been found needful to issue the following Appeal, a copy of which has been sent, among others, to the Ministers who are in the receipt of the "Repository." If these and the Life Members and friends of the Society, and the subscribers to the "Repository," a large number of whom have not for years contributed to our treasury, would each give or secure and remit an average of five dollars, it would greatly aid in meeting the pressing demands upon us. We are sure that our Appeal will not be in vain to those who deliberately measure the work and wants of our Institution:]

TWO THOUSAND FREEDMEN

Are pleading for the means of emigrating to the land from which their ancestors were brought by violence and fraud to be slaves of strangers. Their applications for an early passage, with the names of such as are heads of families, and of many

others, are now before the American Colonization Society. The Society has done nothing to procure these applications. The freedmen themselves have made them, self-moved, because, after satisfactory inquiry and deliberate consideration, they prefer that country to this as a permanent home for themselves and their posterity. They know, by correspondence with relatives and friends who have preceded them, and by other means, that there is the Republic of Liberia, of which only persons of African descent are citizens; well and peacefully governed, for twenty years past, by elected rulers of their own race; acknowledged as a free, sovereign, and independent nation by all the leading Powers of Europe and America, and having treaties of peace, amity, and commerce with many of them; with a prolific soil, and a climate pleasant and salubrious to persons of African descent, native or acclimated; with its churches, schools, and College, its ablest men having been educated there; and with fertile land enough for their support awaiting their gratuitous acceptance on their arrival.*

This current of emigration commenced almost immediately on the termination of the civil war, and has been gaining strength and extent as time has given the freedmen opportunity to collect information and consider it. Powerful influences have been constantly employed to arrest it by those who wish to avail themselves of their presence in this country; yet the desire spreads and increases to go to the land whence their fathers were brought to serve white men; the land where they can live and develop all their faculties, and educate their children, free from the overshadowing presence of a more numerous, more wealthy, and more highly educated race.

An unusual proportion of these applicants are persons of established Christian character, who hope, while improving their own condition and that of their posterity, to promote Christianity and civilization in the land of their ancestors. For this work they are better fitted, by their physical organization and consanguinity with the natives, than men of any other race can be, and better fitted, morally and intellectually, than any other class of men of their own race now are or ever have been. And the experience of centuries has shown that there is little hope of doing this work at all except by colonizing Africa with civilized Christian men of African descent.

* Liberia has an extent of 520 miles along the sea-coast, by about 45, on an average, inland, comprising, therefore, some 23,400 square miles, or 14,976,000 acres, enough to give farms of 25 acres each to 599,040 families, which, at five each, would contain 2,995,200 individuals. For more than forty years past ten acres have proved sufficient to support such a family, and enable it to buy more land.

For proof that these applicants are considerably and understandingly in earnest, we give their own words:

AIKEN, S. C., *December 17, 1867.*

DEAR SIR: I write to inform you that I have received about one hundred and seventy-five names wishing passage to Liberia, without fail, on the first voyage of the ship. These are from Edgefield District. They are sorry that they could not go on the last trip. They are very anxious to learn if they can have passage. The people wish they could start for Liberia to-morrow, as they are all out of employment, and don't want to contract; for if they do they will not be able to go this trip.

Yours, respectfully,

CHARLES D. HAYNE.

EUFULA, ALA., *December 25, 1867.*

We, the undersigned, colored people, take this method to inform you that we would like to embark in May, 1868, for Liberia, if we can be accommodated. We request that you furnish us with free transportation from this place to Liberia. We are all poor, and have not any money.

A. E. WILLIAMS,
and two hundred others, with their families.

COLUMBUS, GA., *January 7, 1868.*

DEAR SIR: You will see that I have received and now forward to you four hundred and twenty names, and, as near as I can come at it, there will be about three hundred more who desire to go to Liberia in May, 1868. I wish that you would write me how many more names I may be privileged to enrol from our city. There are a great many of our good people who are saying that they are going to Africa, but they are waiting to hear from the company who went from here last fall. But, if these have not soul enough in them to believe without seeing, why they must do like I have done—stay in the United States until they get sick of their condition, and then they will want to get away faster than the means can be provided. For myself, I had much rather go honorably and from pure principles, and a sense of duty to myself and fellow-man, and I might say to God, than to go only when I found it expedient to do so.

Mr. Willis Fort, of Eufaula, Ala., has been to see me, and I am very much interested in him and his company, which numbers one hundred exactly. He desires to join his party with ours. He represents them to be good people. If the whole number cannot procure passage now, he must go if there is a possible chance, as he is a very useful man and master mechanic. He can make almost anything, from a saw-mill up to a steamboat. There are some splendid workmen in his company. All are anxious to leave in May, and, furthermore, are camping out in tents until the time comes to embark for Liberia.

I remain, yours truly,

PHILIP L. MONROE.

NASHVILLE, TENN., *January 7, 1868.*

DEAR SIR: The enclosed list of names of colored people desiring to go to Liberia in May is sent by their request. They are poor, but are as reliable as any of the Freedmen. Colonization is not popular among them here, and only the more thinking ones will go; which is the best for the present. I think there will be a rush after a while. Yours truly,

(Rev.) O. O. KNIGHT.

COLUMBUS, MISS., *January 7, 1868.*

DEAR SIR: We had a meeting here on the 6th instant, and all present said they would go to Liberia. We have called a meeting, on the 19th instant, of the colored people of Lowndes County, so we can take the names of all those who want to go. Please to answer this letter, so as it can be submitted at that time, as we want to know when and where we are to take ship, and how we are to get to the ship. It is said this is a white-man Government. If so, we are willing to leave it to him, and seek a government of our own. In the name of the Lord, make known to me how many you can take on a voyage, as there seems to be many who wish to sail as soon as possible.

Yours, respectfully,

(Rev.) H. RYAN.

HALIFAX, N. C., *January 9, 1868.*

DEAR SIR: I have seen all the people, and they have pledged themselves that nothing shall stop them from going but sickness or death. They are making every effort to get ready in season to go to the land of the free and the home of the black man. I have in my party, as will be seen by my list of one hundred and fifty one names, which I send you, railroad-men and engineers, and men that worked in car-shops. I am so afraid that you will not take me next spring that I cannot sleep much.

Please take us, is the request of your humble servant,

CHARLES SNYDER.

HILTON HEAD, S. C., *January 16, 1868.*

DEAR SIR: Miss Mary De Lyon, first cousin to Dr. Samuel De Lyon, and to Mrs. Dr. Roberts, of Liberia, is a young woman of superior intelligence, who has been residing at Hilton Head since the fall of Savannah, which effected her emancipation. She deserves a better fate, and desires to take the highest step in life attainable. I have promised her that I would obtain for her a free passage on the next voyage of the Golconda to Liberia, whither she wishes to go and join her relatives. Will you be so kind as to send her, through me, the assurance of such a passage out and the time and place of sailing? I believe that her going will be but the precursor of many more leaving the South for Africa, my beloved fatherland, who ought to leave for their own good and that of posterity. Most sincerely,

M. R. DELANY.

MARION, GEORGIA, *February 3, 1868.*

DEAR SIR: We are all anxious to go to Liberia in May, and forty are leading camp-life so as to be ready to start at any time. Please do all that you can for us. We will be ruined if you cannot take us.

Yours, truly,

SEABORN ASHLEY.

Shall the desire of these men be granted? If so, the Society must receive pecuniary aid to a liberal amount, and without delay. Its reserved funds, accumulated while the war suspended emigration, are nearly exhausted. Not enough remains to send out our ship another voyage with a full complement of emigrants. The applicants cannot pay the expense of their own emigration. While slaves, they had only their living for their labor; and as freemen, they have been barely able to procure the necessaries of life for themselves and their families. If they can provide themselves with the smallest outfits that

prudence would allow, it is all that can be expected of them. They must have help to emigrate, or remain in their present condition, which they regard as eminently disadvantageous, and from which they desire to escape.

We solicit, therefore, the prompt and liberal assistance of all who think that these applicants should be enabled to reach the country which they have deliberately chosen as their home and that of their posterity. From those who would keep them here against their will, because white men need their labor, we expect nothing. But from those who fully recognize their rights as freemen, including the right of choosing the country of which they will be citizens, we expect such aid as God has put it in their power to render. There are those among them who should give their thousands, and tens of thousands, and there is a special call for them to do it soon. But the smallest donations will aid in proportion to their amount.

Donations may be remitted to Rev. WILLIAM McLAIN, D. D., Financial Secretary of the American Colonization Society, Washington, D. C.

HARVEY LINDSLY,
JOSEPH H. BRADLEY,
WILLIAM GUNTON,
GEORGE W. SAMSON,

PETER PARKER,
SAMUEL H. HUNTINGTON,
JOHN B. KERR,

Executive Committee.

WILLIAM McLAIN,

Financial Secretary.

WILLIAM COPPINGER,

Corresponding Secretary.

OUR SPRING EXPEDITION.

The packet Golconda will sail from Baltimore on Wednesday, April 15, and from Savannah, on Saturday, May 2, for Liberia. About six hundred and fifty of the best and most industrious of the colored people of the South, who ask the Society to send them to the land of their fathers, have been promised passage and settlement, and are expected to embark on her.

Letters for Liberia will be forwarded, if received at this Office in season, accompanied by ten cents for postage, as required by the laws of the United States.

INTELLIGENCE FROM LIBERIA.

By the ship Golconda, which left Monrovia January 26th, and arrived at Baltimore March 10th, and the West African mail steamer to Liverpool, intelligence has reached this office from Liberia to the middle of February.

The Legislature had adjourned after a laborious session, and a new administration had commenced. Hon. Joseph T. Gibson, of Cape Palmas, had been declared elected by the people, at the vote in May, as Vice President; and Hon. C. L. Parsons, of Sinoe, had been confirmed as Chief Justice of the Supreme Court. President Payne had appointed, as the members of his Cabinet, Hon. John N. Lewis, Secretary of State; Mr. Daniel J. Beams, Secretary of the Treasury, and William M. Davis, Esq., Attorney General.

Rev. R. R. Gurley and son, Mr. John McD. Gurley, returned on the Golconda in improved health, and gratified with the condition and prospects of Liberia.

The emigrants from Columbus, Georgia, had settled at Edina, Buchanan, and Bexley, in Bassa County, and, it is stated, "are delighted with the country, and say that they have come to the 'promised land.'"

Rev. Fleming Crump, leader of the company of emigrants from Dover, Tenn., wrote as follows:

"GRAND CAPE MOUNT, LIBERIA, *January 21, 1868.*

"Dear Sir: I have arrived at Grand Cape Mount, and am very much pleased with the country. I will write to you when I get better settled, and let you know how I am getting along. We are all well and in good spirits, and very much pleased."

HON. JOSEPH R. INGERSOLL.

It becomes our duty to record the death, at Philadelphia, February 20, of the Hon. Joseph Reed Ingersoll, an earnest friend of the African race, and, for the last fifteen years, a Vice President of the American Colonization Society. His long life has been an honor to the country; and his character, as a consistent follower of the Redeemer, was universally associated with his public reputation.

FEMALE EDUCATION IN LIBERIA COLLEGE.

At a meeting of the Trustees of the College of Liberia, held at Monrovia on the 14th of January last, it was resolved that, with the concurrence of the Trustees of Donations at Boston, female students may be admitted into the College under such regulations as may, from time to time, be adopted for their

government and instruction. The measure was recommended at the Annual Meeting of the American Colonization Society, in 1866, and has been under consideration since then. In view of the fact that, at present, there is no female school of high grade in the Republic, it is deemed a measure of great promise. The experiment of admitting females to college instruction is not an untried one in this country. There are several colleges, and a large number of State normal schools, where males and females are taught in the same classes without any practical difficulty.

THE ARABIC LANGUAGE IN LIBERIA.

[Extract from a letter from Professor Blyden, of Liberia College.]

MONROVIA, *January 23, 1868.*

"I have sent Mr. Schieffelin a plan of the temple of Mecca, with a description, in Arabic, drawn by a learned Mandingo priest just from the interior, whom I met at Vansua, (a native town, five miles north of the St. Paul's river,) during a second visit I made there about the 16th inst.

I am more and more convinced of the importance of the cultivation of the Arabic language in Liberia. Futah, the city where the priest I met was educated, is one of the principal towns in the Mohammedan kingdom, embracing the broad belt of territory west of Lake Tchad. Park, Caillee, and the Landers, hastily passed through the northern part of this territory on their way to the Niger. In this country there are learning and letters—every body can, at least, read the Arabic.

The people of the Futah country are without doubt a superior race, and are easily accessible to us. The Arabic language must be the medium of communicating sound Christian knowledge to them. This language will also be the means of improving some of the vernaculars, the Mandingo for instance, which already contains a good many Arabic words, so as to render them competent to convey European science and literature to the great mass of pagans; while the Arabic, possessing a rich literature of its own, will always be the standard and common medium of communication for all. I look forward to these results with deep and peculiar interest, and, if I could, I would supply the place of Latin as a means of mental discipline in the College, by Arabic, as having a more direct and practical bearing upon our work here."

ORIGIN OF AFRICAN COLONIZATION.

To the Editors of the African Repository:

I have read Dr. Tracy's Historical Discourse before the Colonization Society at their Anniversary in January, 1867, and I wish to add a note about the origin of colonization in Africa.

In the year 1775, a society of persons who were admirers of the writings of Emanuel Swedenbourg, met at Norkjoping, in Sweden, in consequence of reflecting on the favorable accounts given by Swedenbourg of the Africans, as seen in the spiritual world, as contained in his work called "Continuation of the Last Judgment." It will seem quite absurd to some that men should have been so actuated. That was the incentive, and being ignorant then, as all the world was, that the black races in Africa were as numerous and distinct as the white races are known to be, they were led to act on the belief, for a time, that the Africans of the Coast—the general subjects of negro slavery—were all capable of receiving the doctrines which they themselves had received.

The principal object of the conference was to devise a plan for forming a settlement among the nations in Africa, which might serve as a basis for a new and free community. Charles Berns Wadstrom was present at the meeting, and he states that the more the subject came to be considered the more they were persuaded that the Coasts of Africa would scarcely admit of being peopled by a body of true and earnest Christians, unless the slave-trade, so firmly rooted and the only object of commerce in those regions, could be abolished.

Mr. U. Nordenskjold, a Swedish traveller, and one of the persons present, afterwards published a plan for the colony, in which he designated Sierra Leone as the place for it; and this was before it was adopted by the English.

In 1787, Dr. Sparrman and Wadstrom proceeded on a voyage to Africa, and in this examination Wadstrom designated Cape Mesurado as the fittest place for a colony. His zeal for that enterprise is shown by his publishing an Essay on Colonization in 1794, which makes a quarto volume of nearly 600 pages.

Mere missionary enterprises had existence long before, and chiefly by the Portuguese; but the notion of a colony in Africa, for improving the natives and rooting out the slave trade, was purely Swedish, and all of this was before the charter granted to the Sierra Leone Company, which was in 1796. Yours,

JOHN H. JAMES.

URBANA, OHIO, *March 2, 1868.*

HON. NORMAN WILLIAMS.—We regret to hear that another of the active friends of our cause, Hon. Norman Williams, of Woodstock, Vermont, died on Sabbath, January 12; a good man and true, widely known and greatly respected, whose loss will be deeply felt by every worthy cause.

ITEMS OF INTELLIGENCE.

REV. CHARLES A. PITMAN is a member of the Liberia Methodist Conference. His present field is among the Veys, a people among whom he was born. While yet a child he was taken into Mrs. Wilkins' school, where he experienced the new birth. Charles subsequently spent some time in America attending the public schools. Returning again to his native country, he engaged in school teaching; but, yielding to a persuasion he had from the time of his conversion, he entered the ministry; and now, by late advices, we learn he is a member of the Legislature of the Republic of Liberia.

LOVE OF COUNTRY.—Among the passengers on the *Moro Castle*, which arrived lately at New York, were three colored men. Their story is a curious one. When but of tender years, they were brought from Africa and sold as slaves in Cuba. Thirty years of dreary and apparently interminable drudgery had been their lot, when they suddenly came in possession of \$30,000. They at once purchased their freedom; and, impelled by an irresistible longing to return to their home, took passage to New York, and started for Africa, via Liverpool, in the English mail steamer.

THE LIBERIA EPISCOPAL MISSION calls for a larger appropriation of funds. Mr. Ware and Miss Savery have been added, and Bishop and Mrs. Payne and the Rev. Mr. Auer have returned to the mission. From many years constant use the mission buildings, churches, and school-houses, are greatly in need of repairs. New churches are needed in promising fields. The Rev. Mr. Wilcox, a most faithful missionary, has been laboring under great disadvantage at Bassa for the want of a church. His people, though poor, pledge the lot and one thousand dollars. Three thousand in addition will give them a neat and comfortable church in that important metropolis of Liberia. Although the number of white missionaries is small, yet there is a large force of native missionaries, teachers, and catechists, who are also doing a noble work. It is desired that their number shall be increased many fold, and to this end the Training School, under the charge of Mr. Auer, is to be provided for. This enterprise, so warmly commended by all, is as yet only upon paper, except that Mr. Auer has gone to make a beginning as best he can, It will cost \$10,000 to establish this institution upon the plan proposed.

WEST AFRICAN MAILS.—The mail steamer *Calabar*, Capt. Corbett, arrived at Liverpool on the 3d January, with the mails from the West Coast of Africa, and a large cargo, including 3,233 ounces of gold. On the Gold Coast trade was brisk. The health of the Coast during the month previous to the *Calabar's* sailing had been excellent, not a single case of sickness being reported. The *Athenian*, with the bi-monthly mail, from the West Coast of Africa, arrived at Liverpool on the 16th January. At Cameroons and Fernando Po trade was healthy.

EXPORT OF GUM.—1,663,000 kilogrammes, or 1,663 tons, of gum were received from the river Senegal, St. Louis, during the first seven months of the past year. This exceeds all former quantity in a similar period.

Receipts of the American Colonization Society,
From the 20th of February, to the 20th of March, 1868.

MAINE.		J. D. WILSON, a Life Member;	
<i>Mtnot</i> —James E. Washburn.....	\$50 00	"A Poor Woman," \$1.....	331 00
<i>Fryeburg</i> .—Isaiah Warren.....	10 00		
<i>Waterville</i> .—S. Appleton, \$7; Professor G. W. Keely, \$5.....	12 00	NEW JERSEY.	
<i>Augusta</i> .—John Dorr, \$5; Daniel Williams, \$2.....	7 00	<i>Bridgeton</i> .—L. Q. C. Elmer.....	426 00
<i>Auburn</i> .—Nahum Morrill.....	5 00	<i>Jersey City</i> .—Rev. Wm. R. Duryée.....	50 00
<i>Bangor</i> .—A Friend.....	3 00	<i>Camden</i> .—Geo. H. Van Gelder.....	20 00
			10 00
NEW HAMPSHIRE.		PENNSYLVANIA.	
	87 00	<i>Brownsville</i> .—Legacy of Mrs. M. Bowman, \$500, less collateral inheritance, tax \$28 35, and U. S. tax \$28 57.....	80 00
<i>Meriden</i> .—Con. Church, Rev. A. Wood, pastor.....	21 50	<i>Philadelphia</i> .—John T. Lewis.....	447 58
<i>Plainfield</i> .—J. K. Johnson, by Rev. J. Scales.....	10 00	<i>Pittsburg</i> .—W. H. Lowrie.....	100 00
		<i>Carlisle</i> .—James Hamilton.....	25 00
VERMONT.		<i>Easton</i> .—Rev. L. Coleman, D. D.....	20 00
<i>Weatherstfeld</i> .—Mrs. S. Bowen....	31 50		5 00
<i>Hartland</i> .—Dea. E. Bates, by Rev. Franklin Butler.....	3 00	DISTRICT OF COLUMBIA.	
	2 00	<i>Washington</i> .—Miscellaneous.....	597 58
			265 84
MASSACHUSETTS.		VIRGINIA.	
<i>Granby</i> .—Legacy of Benoni Preston, by Rt. Rev. M. Eastburn, D. D., executor.....	5 00	<i>Theological Seminary</i> .—Rt. Rev. J. Johns, D. D.....	25 00
<i>Newburyport</i> .—Micaiah Lunt.....	204 00	<i>Lynchburg</i> .—From a Friend of the Cause of Colonization in Africa.....	5 00
<i>West Medway</i> .—Mrs. C. Slocomb.....	100 00		
<i>Brentham</i> .—Miss Julia Hewes....	15 00	TENNESSEE.	
<i>Haverhill, East Parish</i> .—Rev. M. Kimball.....	10 00	<i>Maury County</i> .—Legacy of W. E. Kennedy, by J. W. S. and J. B. Frierson, executors.....	80 00
<i>Centreville</i> .—Rev. G. H. Moore....	5 00		1,000 00
	1 00	OHIO.	
		<i>Dayton</i> .—Legacy of T. Parrott, additional, by E. A. Parrott, executor.....	100 00
RHODE ISLAND.			
By Rev. J. R. Miller, (\$1.)	335 00	ILLINOIS.	
<i>Warren</i> .—S. P. Child.....	1 00	<i>Lewistown</i> .—Myron Phelps.....	100 00
		<i>Upper Alton</i> .—Rev. W. Leverett, Prof. Warren Leverett, each \$10, toward a Life Membership.....	20 00
CONNECTICUT.			
<i>New Haven</i> .—Richard C. Morse, \$20; Henry White, \$10.....	-2 00	ENGLAND.	
<i>Lebanon</i> .—Eleazer Huntington..	30 00	<i>Leves</i> .—John Hodgkin, Ann. Sub. for 1868.....	120 00
By Rev. J. R. Miller, (\$17 80.)	5 00		10 00
<i>Norwich</i> .—J. L. Hubbard, \$25; Hon. J. Halsey, \$5.....	30 00	FOR REPOSITORY.	
<i>New London</i> .—Rev. Dr. Hallam..	5 00	MAINE .— <i>Waterville</i> .—S. Appleton, to July 1, 1870.....	3 00
<i>Mystic</i> .—J. O. Cottrell, C. H. Denison, Geo. Greenman, each \$3; Thos. Greenman, \$2; James Gallup, Palmer Gallup, John Gallup, A. C. Tift, each \$1; Cash, \$1 25.....	16 25	NEW HAMPSHIRE .— <i>Bedford</i> .—S. McQueston, to Jan. 1, 1868.....	8 00
<i>Clinton</i> .—H. A. Elliot, \$2; Geo. E. Elliot, \$1.....	3 00	VERMONT .— <i>Woodstock</i> .—Lyndon A. Marsh, for 1868.....	1 00
<i>Old Lyme</i> .—Mrs. H. S. Griswold, \$5; H. S. Sill, \$2; cash 55 cents.....	7 55	MASSACHUSETTS .— <i>Frammingham</i> .—Miss Mary A. Hastings, for 1868.....	1 00
<i>Middletown</i> .—Mrs. W. Huntington, \$35; Mrs. S. Russell, Miss C. P. Alsop, each \$10; Mrs. S. L. Whittlessey, \$5; Dr. C. Woodward, \$2; Mrs. J. Barns, Miss E. A. Sheldon, T. C. Canfield, C. M. Bacon, each \$1.....	56 00	MISSISSIPPI .— <i>Oxford</i> .—Rev. F. Tatton, for 1868.....	1 00
		OHIO .— <i>Cedarville</i> .—Mrs. Martha Dallas, to April 1, 1863, by H. I. McMillan.....	1 00
NEW YORK.		INDIANA .— <i>Rockville</i> .—Rev. W. Y. Allen, for 1868.....	1 00
<i>New York City</i> .—John P. Crosby, Yagoback, W. P. Smith.....	152 80	WISCONSIN .— <i>Tenerville</i> .—Wm. D. Hastings, for 1868, by Miss M. A. Hastings.....	1 00
By Rev. Dr. Orcutt, (\$33.)	75 00		
<i>New York City</i> .—James Saydam, Henry Young, each \$10; Mrs. F. F. Chrystie, Gay Richards, each \$30; Edwin Wygant \$30, to constitute his Pastor, Rev.	20 00	<i>Repository</i>	17 00
		<i>Legacies</i>	1,751 58
		<i>Donations</i>	1,225 39
		<i>Miscellaneous</i>	265 84
		Total	\$3,279 72

THE

African Repository.

Vol. XLV.]

WASHINGTON, MAY, 1868:

[No. 5.

[The Hon. D. B. Warner, the late President of Liberia, and whose last Annual Message we have the pleasure of presenting to the readers of the Repository, has acquitted himself with much ability during his term of office, and to the general acceptance of the people.]

ANNUAL MESSAGE OF PRESIDENT WARNER.

Gentlemen of the Senate and House of Representatives :

Contrary to the predictions of the majority of our communities, based on their experience of last year, in reference to the scarcity of breadstuffs brought on at that time by disturbances in the rice-growing districts, our rice crops of this year have been very abundant. For this blessing, and for all others that have marked the year, and of which we have been the happy recipients, our unfeigned thanks are due, and I here record an expression of them to Him, the Father of all our mercies, who dispenses His blessings bounteously to all His creatures.

FOREIGN RELATIONS.—Relations of the most gratifying character subsist between the Republic and foreign countries.

In the month of January last, I had the pleasure formally to receive near this Government His Excellency, the Rev. John Seys, Minister Resident and Consul General of the United States of America.

By the last mail, the Government received from C. Goedelt, Esq., Liberian Consul at Hamburg, the Treaty of Friendship, Commerce and Navigation, which has just been concluded between the Republic and His Majesty the King of Prussia, acting on behalf of the North German Confederacy. This treaty, which is the fifteenth we have with Foreign Powers, will, in a few days, be laid before the Senate for ratification. By the same conveyance the Government received information from our Consul General in Spain, that a similar treaty is being negotiated between the Republic and that country, and will

likely be concluded in time to reach here next month for formal ratification.

In a day or two I will transmit to you for your consideration and the adoption of such portions of them as may be found applicable to the institutions and needs of the country, six volumes of laws, &c., sent out by Wm. Tracy, Esq., of New York, and by him recommended to the Legislature for the purposes just stated. These volumes comprise copies of the civil, political, and criminal codes reported to the New York State Legislature by the Commissioners appointed by that body, and contain much that might be turned to good account in the revision of our own laws.

PRINCE BOYER.—The requirements of the 'Acts' passed by the Legislature of December and January last, in reference to Prince Boyer of Tradetown, have been by that chief met in every particular, and that point of the coast is again open to traders privileged by law to visit it. To the people of the portions of country known as the Five Kroos, interdicted by order of the Legislature, a Commissioner was sent in the month of April last, to make another formal demand of them for the apprehension and delivery to the legal authorities of the murderer of James Douglass. But neither the interdict nor the demand of the Commissioner has had the effect intended. It remains now, therefore, for the Government to take such other steps for the arrest of the murderer and the vindication of the authority of the laws of the Republic as the Legislature may designate.

REVENUE.—The revenue for the fiscal year ending 30th September last, was more than one-third in excess of the revenue for 1863, and greater than that for any one year since the organization of the Republic; and it will go on augmenting yearly, if some untoward contingency does not arise to prevent it. There are also owned by the mercantile community of the Republic larger, and a greater number of vessels than were ever owned by it before, at any one time. This undoubtedly shows progress in that branch, at least, of the industry of the country.

INCREASE OF DUTIES.—As a measure for the further improvement of the paper currency of the country, I would recommend the raising of the duties on imports and exports a little higher, that the receipts of the treasury shall exceed a few hundred dollars, at least, its disbursements. This would in a short time enable the Treasury to begin to redeem its notes in specie. For the protection especially of foreigners having money transactions with the Republic, it will be necessary to render, by legislative enactment, the notes not receivable

for duties, signed and issued by the Secretary of the Treasury and the Treasurer in 1865, receivable at the Custom House. Being, as they now are, *legal tender* for all debts, dues, &c., in the Republic, (the Custom House dues excepted,) they are being forced upon foreigners having debts in the country, to their detriment and to our discredit. Such a system of money transactions should not obtain in the Republic. A continuance of it will sooner or later bring upon it very serious difficulties.

IMMIGRATION.—During the year there have come to the country from the United States of America nine hundred and forty-two immigrants in four ships. They have been apportioned among the several counties. These occasional accessions to the Republic are duly appreciated, but they fall far short of satisfying its urgent and immediate needs for a numerous and productive civilized population. This, doubtless, suggests the necessity there is on our part for a greater devotion of our endeavors to civilize and incorporate the native tribes. These can and will furnish the Republic with an element more enduring physically, and which will, in time, become as efficient, morally and intellectually, as that which we are receiving from abroad. The incorporation of these people with ourselves will be the commingling of no antagonistic elements. Being of the same race, and in some instances of the same tribal origin as ourselves, with all the natural affinities, they will easily assimilate. It will be but engrafting the wild plant upon the improved plant of the same common stock. It will be the righteous carrying out of what was originally, and is yet, one of the great designs of the Almighty in planting us here. May we not believe, then, that in proportion as we fulfill that design will be the rapidity of our growth, the increase of our strength, the abundance of our prosperity, and the degree of our productiveness, as a people? On this, and a kindred subject, I have, on similar occasions, spoken before, and it only remains for me to complete this supplement by inviting your careful attention once more, and for the last time, to the system of the education and training of these native tribes proposed and communicated to the Legislature in my Message of December 6, 1866. The female portion of our population is considerably in excess of the male portion. This disproportion between the two sexes should be as far and as soon as possible rectified, that the evils flowing from such an abnormal state of society may be somewhat modified or measurably prevented. One way to effect this will be to train and elevate to our own level both the recaptured

Africans—the males of whom are in excess of the females—and the children and youth of the aborigines.

CONTINUED PEACE.—It should be a matter of profound satisfaction to the country to know that it has enjoyed for four consecutive years a happy immunity from war. There indeed were times when war with some of the native tribes seemed inevitable, but by the timely and persistent use of pacific measures for allaying the irritation on both sides, it was averted. With the exception of the Settra Kroo murder case, and the obstinate refusal by the Half Cavalla natives to fulfill a solemn promise made to the Government in April, 1866, to demolish certain towns built on or near the River Cavalla to the annoyance and detriment of the River Cavalla and Cape Palmas natives, the best understanding subsists between us and the aborigines throughout our territories. It will be of infinite advantage to the country to have as few wars with its aboriginal people as possible, and there should be none with them when the points of difference can be settled by means less severe. The superiority of our implements of warfare and our mode of waging war may allow us to conquer and even subdue them, but this will only alienate them in mind and produce in them feelings of revenge, which they will ever be seeking an opportunity to gratify. Conduct contrary to this we must observe and maintain towards them, if we would conquer their minds and secure their good will, love, and affection.

ELEVATION OF THE RACE.—The period of the world's history through which we are now passing is one full of events pregnant with interest to the whole human family. In it we see more numerous, if not more efficient agencies at work for the further improvement of depraved humanity. They are effecting the destruction of that unnatural partition which for ages has stood up between man and man, interrupting and degrading that universal fraternity which should bind together the great human family. They are powerfully aiding the great enterprise in which our Republic is engaged—the civilization of the heathen and the regeneration of the negro race. It is very important, then, that we use our best endeavors to keep pace with their workings, recognizing and prosecuting with energy the part we are to act in the great onward movement.

Never before has there been in foreign countries so great an interest in the Republic as seems at present to prevail; nor has there ever been so intense a desire on the part of those countries to enter into commercial relations with us. And this desire would be properly guided and take the form of some tangible and useful expression, were this country to cause to be published quarterly, at least, statistical accounts of its ex-

ports and imports, its revenue, agricultural improvements and productiveness.

REVIEW OF THE ADMINISTRATION.—A few days more and my administration will close. I feel unwilling to bring this, my last communication to you to a conclusion without a few parting words. During the four years that I have borne the responsibilities with which by the suffrage of my fellow-citizens I was twice invested, I beg so assure you that I have endeavored earnestly, to the best of my ability, to discharge the duties which have devolved upon me. I have always striven to keep before my mind the welfare of our little Republic, the honor of the negro race to which we all belong, and, above all, the interests of civilization and Christianity on this continent.

On assuming the government, I found our monetary affairs in a very depressed condition. The American war, exercising a paralyzing influence upon the trade of the country, and consequently upon the national revenues, tended to perpetuate our pecuniary embarrassments. My first attempt, therefore, was to bring about general retrenchment in the expenditures of Government; thus, if possible, to bring our disbursements down to the level of our income. You know with what success this effort was attended. My next plan was to inaugurate some system to effect a more immediate political fraternization with our aboriginal brethren, and, as fast as they advance in civilization, their social incorporation among us—a policy which I regard as essential to our prosperity and to our respectable and permanent national existence. You know, also, how, though repeatedly urged upon your attention, this measure has been entertained. Other measures of importance, also, I have brought before you; in some our views harmonized, and we have co-operated; in others I have failed to secure your sympathy.

If during my administration nothing dazzling has been done, it has been because my work has been the quiet and unobtrusive, but not the less important—one of financial reconstruction. It has been my lot, and that of the officers associated with me, to labor and suffer to rid the Government of cramping liabilities. In the performance of this work I have never consulted my own ease. I have evaded no toil, and shrunk from no self-denial. I cheerfully leave my labors to the consideration of my candid fellow-citizens, and to the verdict of an unbiased posterity. I do not claim to have been free from errors in administering the Government; but I beg my fellow-citizens to believe that no motive foreign from the highest interests of the country and the elevation of our race have ever influenced any course I have at any time thought proper to pursue.

CONCLUSION.—A glance at my protracted life of forty-five years in Liberia, discovers to me incidents in that life which to-day I look upon with no dissatisfaction. Beginning with the termination of the agency of the self-sacrificed Jehudi Ashmun, and at the commencement of that of the Rev. Lott Cary, one of "nature's noblemen," you ceased not to keep me gratefully sensible of the signal favor with which you regarded me, until you honored me with the highest position in the gift of this people. For this, I feel deeply grateful to you.

It only remains for me to assure you of my earnest desire to co-operate with you in any measures you may adopt for the public good during the few remaining days in which I shall have the honor to be the servant of the country, and an immediate and official co-laborer with you.

D. B. WARNER.

MONROVIA, *December 16, 1867.*

INAUGURAL ADDRESS OF PRESIDENT PAYNE.

Delivered at Monrovia, January 6, 1868.

Fellow-Citizens of the Republic of Liberia:

Succeeding in the Executive office a patriotic son of the country, it has become my duty to appear before you—the Senate and House of Representatives of the people—to take the oath which the Constitution of the State prescribes. To this reasonable and necessary custom I could have no objection, since the voice of my constituents calls me to this service of the public.

No language at my command can sufficiently describe the solemn emotions which, under the circumstances, impress me. The office to which I am called, the high and great duties, the solemn responsibilities to which the fundamental law of the land obligates me by an oath upon the Holy Bible, the word of that Sovereign to whom all must give account, each of these is sufficient to impress most sensibly, while, unitedly, they are calculated to thrill a sensitive mind, conscious of its necessities yet anxious to promote the good of the country, with the deepest feelings. Under the pressure of these feelings I am sustained by a confidence in the God of our fathers, which is justified by the marked providence which He has shown toward Liberia from the commencement of her career. And I have no small amount of comfort in the fact that you, Senators and Representatives, are called to share with me the administration of the Government, and in the confidence that you will heartily co-operate for the prosperity of our country, the elevation of our race, and the support of the honor of our civil

institutions. With these inspiring considerations, it would be highly unbecoming in me to shrink from a position, although the most eminent in the gift of a republican people, after having accepted their nomination and had their suffrages. It would evince not only a want of patriotism, but a want of appreciation of the confidence thus manifested. So far from entertaining such a feeling as this, I frankly confess that I do most highly value their consideration, and trust that my attention to the duties of the office may demonstrate the motive and desire which actuate me to accept it—the welfare of the entire Republic, the happiness and prosperity of the citizens.

It is in vain to attempt to flatter ourselves with the hope that the Republic of Liberia will form an exception among such governments. Its Executive may not escape the latitude indulged by the press and the forum at times. The privilege of any citizen to aspire to official positions, conjoined to a natural desire for elevation, awakens an ambition which may not be altogether without benefit, and should not be altogether condemned. By this freedom to all to canvass, the successful individual is exposed to the effusions of party feelings, and when people are not very intelligent and lofty in sentiment, no restraint is imposed upon the disposition to detraction of even the Executive who represents them. No one will deny their right to inquire into the operations of the Government which exists for them, or question their privilege to discuss its policy and measures; but an enlightened citizen, of proper feeling, would do this respectfully.

It is but recently that the world was astounded by the awful tidings of the fate of one of the best of men, who had committed no fault but that of being President of the Great Republic. That so good, so able a man, so efficient to an adequate discharge of the duties of his administration, as was the late and ever to be lamented President Lincoln, could become the victim of a culmination of the bitter feelings so common to ultra party spirit, shows the length to which they may lead when they are not under the restraining influences of intelligence and good morals. And, as such feelings are not the legitimate emanations of the republican form of government, we should discountenance them with a view to secure the country from the painful consequences which may possibly result from them, or the demolishing of the few great characters which the circumstances of the country develop from time to time.

In the belief of the fact that we have on this earth no other home—no government where our children can as citizens employ the intelligence which begins to manifest itself so praiseworthy and hopefully—let us ask ourselves what effect, what consequences will probably follow a biennial repetition of the

scenes and doings in the last election? Let political parties exist. They are capable of exerting a fine effect upon the country and the government; but they should be restrained from unlawful excesses. The violation of the law to achieve success should be regarded by all good citizens as a dangerous expedient, if not an omen of a future career. Besides, we have as a nation a character to form under the eye of the most enlightened age. We are not independent of the estimation in which the civilized world may hold us. In the full exercise of our prerogatives as an independent government, we should covet their friendship and good opinion, and therefore discourage an abuse of the liberty with which we are blessed.

The position we occupy as a Christian government on this coast imposes a system of duty upon us in relation to that section of our population which is in a heathen condition. Holding the opinion that it is time that the Republic should more directly extend its influence, its immunities, and responsibilities to them; the impressions made upon our aboriginal population should teach them obedience, order, and respect for the authority of the Republic, thus preparing them for a full participation in the rights of citizenship.

It might have a wholesome effect, in the way of preventing excesses and an improper use of our free institutions, to accustom ourselves to think of the fact that the Republic of Liberia occupies a position remote from any Christian and civilized nation, and can be but indirectly effected by their influence. She is separated by thousands of miles from the Government and nation from whom her citizens received their first impressions of civilization, Christianity, and civil government. Were hers a juxtaposition wherein she could witness the progress and prosperity of any one of these nations, she would be continually subject to the inspiration of its example, its culture, its industries, which would greatly tend to strengthen her. But for our preservation from declension, we have to depend upon ourselves, without the encouragement which a proximity would afford; and we should exert ourselves to exhibit to the world the sublime spectacle of an infant State, illuminated with the light of a Christian civilization, thriving in the midst of many heathen empires without danger of being influenced by their heathenism and heathen practices.

Our situation demands the utmost care and patriotic determination to insure the preservation of our institutions in the purity and vigor contemplated by the Constitution of the State. The causes of danger, the precedents which only remotely threaten their perpetuity, should be removed so soon as they are discovered. Indifference toward those who perpetrate acts or inculcate doctrines or precedents subversive of

them, is an error injurious to ourselves and our children. The history of every government considered stable and prosperous gives us reason to believe that these elements arose, not from laxity in its administration, but, on the contrary, from the firmness and vigor with which it was administered.

This indifference is one of the worst elements that could be allowed to enter into a State. It is a soothing poison to the body politic. Evinced towards the actions of one, it gives strength and encouragement to others; and from one act of defiance to lawful authority, or from one adroit attempt to get possession of the government, the poison spreads till it shows itself in overt attempts to break up and subvert the government.

The brief existence of the Republic of Liberia is not without an experience which should awaken the utmost vigilance of the country. Governments are not indissoluble; their citizens are mortal. We possess a government at present; let us take care that indifference to its operations or to the acts of intriguing ambition does not allow it to pass away. With all admiration for humanity, mercy, and goodness, we should not forget that the table of virtues, as received from the hand of inspiration, includes justice and obedience, and that it is *righteousness* which exalteth a nation.

It is the duty of every citizen who considers Liberia his home to contribute to the perpetuation of her institutions by the exhibition of the elevating sentiments peculiar to a Christian civilization. And the manifestation by the intelligent classes of a decided disapprobation of the irregularities which some persons commit from erroneous ideas of political freedom, would not fail to impose a restraint upon and teach moderation to the less informed.

If we would have the future generations of Liberia inherit our institutions—if the fruit of the toil of the fathers is to be enjoyed by their children—we should maintain inexorably the spirit of liberty, union, and lawful resistance to assumption, usurpation, and tyranny. If we passively acquiesce in the deprivation of the humblest citizen of the rights guaranteed by the law, we do but pave the way for an invasion of the rights of other citizens.

The manhood of the citizens should be promoted, and the proper use of liberty cultivated by a strict prohibition of the influences and intrigues employed by politicians incompatible with the laws of the land. In a word, the laws should be such as would secure the suffrages of the citizens in a manner creditable to our institutions and honorable to themselves. All countries whose citizens, in whole or in part, enjoy the elective franchise, find it difficult to secure a free exercise of the right

from election frauds, nevertheless, they continue their efforts by improving their laws to meet the increasing disposition to distort this great privilege of her citizens. The Republic of Liberia, composed of elements highly susceptible of elevated manhood and discreet citizenship, yet in a state of formation, requires the strong arm of positive law to prevent practices the effect of which is not merely the triumph of a party, but an impediment to the growth of the manhood of the citizens. When the citizens cease to be men, or when they are prevented from the formation of a manly character, they become the facile victims of an ambitious leader. In this way the republican form of government, now so congenial to the wishes and ideas of Liberians, may change to one in which the tyrant's will becomes law.

The consolidation of the union of the members of the State is a subject of vast and unsurpassable importance, and cannot have too much vigilant attention. Any means which may be effectual in perfecting this should not be neglected. We have great cause to be thankful that the hydra of national discord has not appeared among us, and that the integral parts of the Republic subsist relatively, with no disposition to separate. We are one, despite our individual rivalries or our local predilections. If we eliminate, as we should, from these sectional feelings of emulation and preference, individual prejudices and animosities, the spirit of rivalry among the citizens can be made productive of no small degree of prosperity, and it should not, therefore, disturb the unity of the State.

Into this union, it should be our constant aim to incorporate our aboriginal population with a view to their enjoyment of all the immunities of enlightened citizens. There is every reason that an intelligent and Christian people should require for a course of action which would attract and identify these people with us. The legislation of the country should interest them. They should feel that to our institutions they have as free access as any other citizens. Justice should be given them without unlawful exactions. The methods and advantages of enlightened justice should be made manifest to them. And the Government should exercise its authority directly in seeking their elevation and ready entrance into this union. In nothing could the wisdom, patriotism, and prudent forecast of the country be more brilliantly and usefully manifested than in a determined opposition to every thing which tends to weaken the union of the small communities that have sought security from oppression among a heathen population greatly outnumbering them. Determined to discountenance every expression and doctrine seditious in its character and divisive in its tendency, I earnestly request your co-operation and sup-

port in the noble work of promoting the unity of the counties and the fraternity of the citizens.

This session of the National Legislature has been looked forward to by the people with great anxiety. They are anticipating, at the hands of the incoming administration, the adoption of some measures by which the general condition may be improved. Various plans are proposed to do this; yet the undivided opinion of the public is, that the state of the country requires the *active* and bold interposition of the Legislature, and the persistent enforcement of their acts by the Executive. As I concur in the opinion, that the condition of the people requires the relief which a judicious legislation alone can give, I trust this administration may have wisdom and ability to meet the general expectation.

Important changes in some of the recent Acts of the Legislature are necessary in order that enterprising and industrious merchants may avail themselves of the great advantages which the commerce of the coast is ready to confer. The laws which cramp their enterprise and confine their activity should be repealed. The impositions which attracted aliens are disposed to practice in easily placing their crafts, surreptitiously, under Liberian colors, should be checked.

We are anxious for immigration. We readily admit any persons of African extraction, however deep the dye, however slight the tinge. Notwithstanding, the administration of the oath of allegiance should be so guarded by law that these advantages of the government may be continued with wonted facility.

Great advantage is taken of the money of the country and the masses suffer in consequence. The demand of the people is for a legislation which will improve the condition of the currency and check, if it does not prevent, its depreciation. It is a delicate subject. There is always a difficulty in adjusting a par value of a paper medium relatively with coin of the precious metals. But when there is no difference in the value—when a given amount in paper currency is equal to the same amount in coin at the Treasury Department—the difficulty vanishes, and justice requires that the paper medium should not be depreciated. This being the case in Liberia, it is speculation of an injurious character to take advantage of the necessities of the people and demand their dollar in currency for half its value, when he who does so must have currency to meet the demands of government and can use it as a dollar. If persons trading in Liberia do not require the legal money of the country, no one can demand that they shall receive it for their commodities. If it becomes, however, a necessity, and can be employed at the Treasury Department for the same

amount of coin, they should not be permitted to depreciate it in the hands of the citizens. The legislation of the country should prevent, as far as possible, the practice of imposition within its limits. And the laborers' dollar, which will be paid to the government for a dollar, should be worth a dollar when he effects a purchase for it.

The subject of the finances of the country is justly entitled to the maturest consideration of the Nation's Representatives, and shall have, as it requires, the most assiduous attention of the Government. The suggestions of the citizens will be cheerfully entertained on any of the questions bearing upon the condition and advancement of the country, and particularly on this, which is admitted by the best regulated and most successful governments to be one of the most difficult that can engage the attention of statesmen.

To keep clear of a careless legislation, at any time a serious error, but especially so on the subject of the finances of the country, to forbid negligence in the managers of the revenue, to enable the Executive to be exact and particular toward the revenue and other officers, it is desirable that the *people* should show continually a deep interest in the subject. The Government is theirs, and the various interests upon which its prosperity depends should have their vigilance and support. Should the time come for the Republic to seek a loan, it would be no small item, in favorably considering her application, if it could be shown that the finances of the Government had not been impaired by careless legislation or a loose administration of the laws. I am anxious for the future, which, I trust, will have the union of the minds of all classes.

Under the influence of a conviction that the improvement of the finances of the government is in its power, I am not disposed to resort to the measure of seeking aid from abroad in any other manner than that energetic stimulation by which capital is most certainly and safely invoked. The increase of commerce will ensure a corresponding increase of revenue; and an increase of commerce is most certainly to be effected by the introduction of capital, or that supply which the country demands.

There is, I confess, a necessity that besets us at every step which I am very anxious should be met by wise legislation. It is the want of a more available money than the Liberian currency. What amount of this and debentures is in the hands of citizens I am unable to say. Enough, I believe, however, to baffle all attempts at legislation on the subject, unless the Representatives of the people, from the consideration of the circumstances of the country, should apply such a remedy as necessity dictates and would justify. I do not favor extreme measures likely to

oppress or embarrass the people; but I am of the opinion that a country whose commodities and products sell at such satisfactory prices in other countries, should have a better medium. While the wealth of the country is enriching other lands something more substantial should be contributed to ours.

I am impressed with the belief that a more liberal policy on the part of the Government toward the subjects of foreign nations would be advantageous to us. Committed to the support of the Constitution and laws, I would not waive the restriction therein, and made necessary by the peculiar circumstances of the people of Liberia; nevertheless, for the sake of the strengthening effect of the higher types of civilization and the most improved methods of skilled industry, no less than for the capital which would be introduced, I favor the encouragement of the residence in Liberia of subjects of any of the governments which have entered into treaty stipulations with the Republic, by leases of portions of the public domain and the privilege to establish banking institutions, wholly disconnected from the Government, but most amply protected and endowed with all freedom of action compatible with the laws of the State. In this way Government might achieve the utilization of vast tracts of its lands which not even immigration will reclaim for years to come, and many salutary and pecuniary advantages would accrue to both parties. We should come to the conclusion that an illiberal policy on the part of a nation, not dictated by the first law of nature, is contrary to the policy of all enlightened nations and is contrary to the light of the age in which we live.

I am equally strong in the conviction that it would be proper for the Government to extend its aid and interposition to the promotion of the agricultural and commercial interests of the entire Republic. It happens, at times, in the mutations of this ever changing world, that individual or associate efforts are paralyzed, and the direction and aid of the Government become necessary to their support and animation. At such a time there would be no impropriety in the interposition of the Government—provided it took care not to complicate itself.

It is my opinion that the interposition of the Government in favor of these interests would be justified at this time. In giving this aid, I think all that Government could do at present, would be the authorization in each county of an agricultural and commercial company, on the celebrated principle of limited liability, subject in all its operations to the approval of the Government—for the guarantee of its credit in foreign markets, for which guarantee the Government should be secured by good mortgages or otherwise from each member to the extent of his shares. Such companies would have a most important effect

upon the condition of the country. Aside from the commercial advantages which industry, enterprise and economy could not fail to realize, they would engage in business many young men ready to enter on some pursuit, but without employment for the want of capital. They would stimulate and rapidly increase the agricultural and commercial operations of the country. They would facilitate a more frequent association of the Liberians and the citizens of foreign countries. And they would enable the Republic, through its citizens, to give a larger supply to its aboriginal population.

On the subject of the expansion of commerce and agriculture by the Government, the increase of its revenue being the inevitable resultant, I venture the assertion that an improvement in the character of Liberian products would have a very important effect. The loss which the country sustains by the inferior character of many of the articles shipped from or sold on, the coast is known to all mercantile men too well to require calculation. I am satisfied that it would be a great benefit to improve their quality and I propose to do this by subjecting them, at ports of entry, to strict inspection by officers sworn to perform this duty faithfully.

The important subject of education shall not fail to have the attention of this administration. And I trust you will see the propriety of so increasing the authority of the Government that an interest so intimately connected with the existence of the Republic may no longer be left to the option of individuals. If the law of the land imposes certain obligations upon them which they may not neglect without incurring a penalty, they can be required by law, without any impropriety, to attend to the education of their children and wards.

There are certain operations essential to a nation's elevation, and none is more vitally important to Liberia than the education of the people. The solicitude of the friends of Liberia for her welfare and success has, up to the present, nearly entirely relieved the country of that attention to this subject which it deserves and of the expense which must have been incurred, but a subject of this importance should not devolve entirely upon foreign philanthropy were there ever so much efficiency and faithfulness in its employees. It should have the support and supervision of the Government to the extent, at least, of giving good common education, and thereby preparing its citizens for the duties and responsibilities of life. The presence of the authority of Government is necessary to secure an efficient and faithful attention to this interest. That the philanthropists of the United States especially should participate in the educational interest of Liberia, their earnest interposition so far has proven, as well as a sincere wish to promote an interest

which they know is essential to the prosperity of a country; but if their efforts were in connection with the Government's, without doubt there would be a measure of success surpassing anything we have witnessed in the country.

Reflection upon the sources of our revenue has brought me to the conclusion that an internal revenue is highly important and should be initiated without further delay. I am not in favor of introducing such a system as I consider necessary upon too broad a basis. It is preferable that the citizen should by degrees be brought to bear a direct taxation from a conviction that an external revenue from duties on imports and exports is dependent upon exigencies which, at times, may become too precarious to meet the demands and emergencies of Government. If the National Legislature should concur to guarantee the credit of commercial and agricultural companies, and thus increase the revenue, still I would entertain the opinion that an internal revenue is necessary. The maintenance of such a system of education as the country requires, the improvement of the towns and the suburbs and public grounds, the opening of roads and streets, require that Government should possess other resources; and a judicious internal revenue would to a great extent supply them. Our aboriginal citizens should be required to bear a part of this obligation. Having access to many of our privileges, they should be accustomed also to the responsibilities of the civilized citizens. They should be awakened to the propriety or duty of contributing to the support of Government. And to acknowledge and commission the most important chiefs, especially if the commission were accompanied with a subsidy, would secure their co-operation in the collection of taxes, the facilitation of commerce, and the preservation of peace in their precincts.

As citizens of a government, we should not close our eyes to the fact that its numerous operations must be supported by our service. If it should be thought that an internal revenue would subject to double taxation—municipal and governmental—the municipal tax should yield to the general government, which alone has the adequate authority to sustain the interest in question and the interests for which city charters were granted.

The acts incorporating certain cities have failed to accomplish the objects contemplated. Good within themselves, they have become a dead letter for the want of an active interest in them by the citizens. The towns and their precincts are less attractive than they were under the old law. It is so apparent to the citizens of the Leeward counties that the majority prefer the old law. And I see no reason why all the towns and cities of the Republic may not be placed under a general

law enforced by Government. By an arrangement of this character a double tax would be averted, and the Government enabled to supervise the townships, and the high interest of education on a plan adopted by the National Legislature, securing the election of qualified commissioners without a dangerous centralization, whose management and oversight of the towns and cities would be rendered efficient by the authority of the general Government.

The importance of the friendly consideration and comity of the civilized world to Liberia impresses me so strongly, that no effort of the Government will be spared to maintain the existing relations and to cultivate their consideration by all means not incompatible with the interests and honor of the Republic.

The citizens of foreign governments coming into Liberia for purposes of legitimate trade, works of charity, or the furtherance of science, shall have the benefit of the influence of the Government and a just administration of the laws. In connection with this, I cannot but express a wish that it may be found convenient to the governments having treaties with Liberia, in consideration of her distance from the rest of the civilized world and of the importance of the maintenance of an elevated Christian civilization, to represent themselves by citizens of their respective nationalities.

In conclusion, I cannot refrain from expressing my heartfelt conviction that the necessities of the country and the preservation of the constitution and laws from wilful violations or unwarrantable assumptions, require the vigilance and co-operation of the three departments of the State. Nor can I repress the expression of a hope that a Legislature so favorably constituted as this is will not fail to avail themselves of the opportunity which now presents itself, to improve the condition of things within the entire limits of the Republic, and to make those corrections which experience has demonstrated to be needed, as also to secure the harmony essential to efficiency and success in the movements of the machinery of government.

LIBERIAN STEAMSHIPS.

Very recently a bill was introduced into the lower House of the State Legislature desiring that body to unite with the Senate in requesting Congress to establish a line of subsidized steamships between this country and Liberia. The House passed the measure as desired, and the Senate joined, on the 27th February, by a *viva voce* vote. Mr. Edward S. Morris, of **is city, stated in a letter that was read to the upper branch of ure, a number of facts that may be novel to general**

readers, though not to commercial men. He says in his communication that Liberia has an ocean front of about six hundred miles, and has 200,000 people. The English language is well and freely spoken. The country produces rare timber and dyewoods, gum arabic, copal, pepper, ginger, indigo, ivory, gold dust, coffee, rice, palm oil, and other valuable products, besides the best and cheapest soap in the world. The principal river has seven feet of water over its bar at low tide. For thirty miles from the coast the land is flat. Then it begins to roll. The hills are covered with valuable forests, and the valleys are fat. The climate demands acclimation, like that of many of our own gulf States. Iron and copper ore have been found. Cotton, sugar cane, and coffee are easily cultivated, with all of the American garden vegetables, and many peculiar to this region. American colored emigrants constitute the ruling class. There is a good republican government, accompanied with numerous schools and churches. Palm oil, rice, skins, camwood, &c., are bought by the merchants with articles imported chiefly from the United States. The elections are by ballot, and the government is substantially a reproduction of that existing here—the President's term being limited to two years. Liberia was declared independent in 1847.

With this general foundation, a company was proposed some years ago in this country to promote steam communication between the United States and Liberia. The arguments relied upon to defend the undertaking were the general growth of the country, its special relations to the United States, the necessity of maintaining correspondence between domestic ports and this virtual American colony in Africa, that has already done so much and promises to do infinitely more, and the danger lest, in case of inaction here, France and England, ever solicitous to secure future commercial points, might seize and improve the moment.

It is now proposed to the Congress of the United States by the Legislature of Pennsylvania—and the recommendation will be readily endorsed by other States—to subsidize a line of regular steam ocean communication with Liberia. That country lies in longitude six to eight north, and the United States extend from about twenty-four degrees to forty-eight degrees north. A direct route of transit running by the Bermudas and Cape de Verde Islands makes the distance between Philadelphia and Monrovia almost precisely equal to that between Philadelphia and Liverpool. We have several steamship lines now plying to Europe, though far fewer than are needed, but we have not a single ship plying regularly from our coast to any of all the ports lying between the Straits and the Cape of Good Hope. England has several, some of which do a highly

valuable business, and all are remunerative enough to support themselves.

One British company has a capital of \$1,250,000; another of \$2,500,000. About four-fifths of all Liberian trade goes to England on account of superior facilities for communication. With the tri-monthly service now existing between England and Liberia, not one-half of the African freight offered can be taken. The dividends have always been large, and have lately increased.

In view, therefore, of the fact that Liberia is essentially an American plantation, and has preferences for exchange with us; in view of the fact that all our commerce needs to be fostered at this moment to ensure the future; that subsidies have just been granted to Chinese and to South American lines by our Government; that we must act now in the case of Liberia or lose great advantages, and that any subsidy granted here would more than repay itself by creating a market for our manufactures, and giving us a new source for purchases, while an opportunity would be given for thousands to emigrate as they wish, we think that the request made of the General Government by the Legislature of Pennsylvania demands early and favorable action. We are committed to the policy of encouraging foreign steam communication. With all reasonable respect for the profits secured by triremes and caravals, and feluccas and brigs and clippers, it is obvious that their day has gone. Steam rules the seas as well as the dry land, and if we would hold what we have—certainly if we would increase our gains—we must improve and increase the number of our steamship lines and the ports to which they ply. If Congress acts as it may be expected to, and as it certainly will if not alarmed, our commerce with Western Africa is just at its beginning, and will soon pour a rich stream of values to assist kindred enterprises.—*North American*.

AFRICAN COLONIZATION.

One of the remarkable movements of the day is the growing desire on the part of the freedmen of the South to emigrate to Liberia. Two thousand names are now on the rolls of the American Colonization Society, and these the names of the very best and most industrious of the colored men of the South, who ask the Society to send them to the land of their fathers. Some have petitioned Congress to send them over the sea, and some are striving to gather together sufficient funds to transport themselves and their families to Africa. Every week swells the number of those who want to go, and who would be *accessions of value to the population of Liberia*. And we must

expect this movement to take larger proportions continually, just as the emigration from European lands to our own has swollen in the course of the last thirty years. Whether we think it wise in the black men to leave this country or not, we must expect to see every year increasing numbers depart, and a tide of emigration set eastward, not as large, but just as constant as the great tide which runs westward with such wonderful volume and force.

It would not, perhaps, be wise to venture at present upon any interpretation of the purpose of God in permitting the African to be brought to this country to be here enslaved for a long period of time, and then fully and wonderfully emancipated; but we think that we cannot be wrong in believing that this purpose, so far as the black race is concerned, terminates not upon this country, but on Africa. He has been fitted, we believe, for a work to be done there, and to that land he will go. The Lord hath need of him there, and a field for him to work in there, in which no one but him can labor. And we believe that God will move more and more on the hearts of Christian people, so that they will help these freedmen in their return to their land, and to the field where they may do much for the cause and kingdom of Christ. Of course, we do not mean that all will go, or that it would be desirable for Liberia that all should go. But He who directs this and every movement of the people of this earth, will sift out those best fitted for His service, and for the work of extending civilization in Africa. Those who love the extension of Christ's kingdom, or desire the extension of the blessings of modern civilization in that great continent, must be ready to give aid in carrying back these people to the land of their fathers, and for this help the American Colonization Society is now earnestly appealing. We hope the appeal will not be made in vain.—*Presbyterian*.

PHILANTHROPY WILL AID THEM.

One of the daily papers says, on the subject of negroes emigrating to Africa: "It is a pity that while hundreds of thousands are thronging yearly into this country from so many others, any of those who belong to it should think of emigrating from it to better themselves. We certainly see no necessity for aiding any class of people to leave the country."

But it is one of our principles that a *man* may renounce his citizenship and go where he likes to go. If they are convinced that Africa is a better place for them than America, by all means let them go. And philanthropy will aid them, and say "God be with you."—*New York Observer*.

REPORT OF REV. R. R. GURLEY.

In the hope of restoring health to a beloved son, and to gratify a long-cherished desire to again visit Liberia, we sailed from Charleston, November 18, in the Society's ship Golconda. This is a well-built and commodious vessel of 1,016 tons burthen, capable of accommodating conveniently six hundred and sixty emigrants. Those (three hundred and thirteen) who accompanied us were mostly from Columbus, Georgia, and represented the trades and occupations common to the freedmen of the South. There were several clergymen, accompanied by many of their congregations, who were induced to remove to Liberia, not only in the hope of improving their own condition, but by the higher and holier motive of aiding, in some degree, in civilizing and Christianizing that benighted Continent.

Prompted by such motives, these men of God daily assembled on deck this little company and invoked the Divine blessing upon their enterprise. On the Sabbath we usually had two services, sometimes three, which were listened to with respectful attention. The only incidents of the voyage worthy of special mention were the death of two of the emigrants—one a young woman, the wife of Cudjoe Johnson, of Columbus, Georgia, who was in feeble health before embarking; the other a child of fifteen months. Their remains were committed to the deep after impressive services, in which all participated.

After a pleasant voyage of thirty-six days, we anchored off Monrovia, the capital and principal town of the Republic. It is beautifully situated on Cape Mesurado, a high point of land extending into a bay of the same name, which, for capacity and natural advantages, is surpassed by but few harbors in the world. But, owing to the want of means of this infant nation, it has remained unimproved, and hence we were compelled to anchor several miles from shore. Here we were boarded by the Society's Agent, Mr. Dennis, who accompanied us to Cape Mount, forty-five miles distant, where we landed forty-nine emigrants from Tennessee, with their stores for six months. The landing was effected in the ship's boats, manned by Kroomen, fourteen of whom were taken on board for this purpose at Monrovia.

These people are large, stalwart men, who are employed as watermen, and perform all the labor of lading and unlading vessels. This tribe, numbering several thousands, came from the interior about two hundred years since. They inhabit several towns on the coast near together, and by constant association with the colonists and English and American vessels have acquired considerable knowledge of our language, habits, and business shrewdness. They voluntarily separate themselves into classes, and willingly obey their leader who bargains for them, directs their movements, and receives and distributes their pay.

This settlement (Robertsport) occupies a high and commanding position. Here we spent the Sabbath, and heard an excellent sermon from the Rev. Daniel Ware, a Methodist clergyman, born and educated in Liberia. The Presbyterians and Baptists also have churches at this point.

Having completed the landing of the emigrants and stores for this place, we sailed (December 31) for Grand Bassa, stopping over New Year's at Monrovia, which we spent with Mr. Dennis, the obliging and hospitable Agent of the Society. Resuming our voyage the morning following, we reached Grand Bassa the same day, (January 2,) and landed the remainder of the emigrants with their stores. This is one of the principal shipping points on the coast, there being here at this time five vessels, including our own, from foreign ports.

In this vicinity are several prosperous settlements, among them Buchanan, Edina, and Bexley. At the last named place is located a commodious receptacle, in charge of Dr. James S. Smith, an experienced physician, provided by the liberality of the Society. Here the emigrants are kindly cared for during the acclimating process, working at such times as their health will permit on the land apportioned to them shortly after their arrival.

The Marshall settlement, near the mouth of the Junk river, is favorably spoken of as a healthful and fine farming region; and also as the location of mission stations, where the natives are taught the religion of Christ by the settlers. Here the various Christian denominations have increased the number of their members by the ingathering of the natives. This settle-

ment was founded in 1836 by Dr. Ezekiel Skinner, the then Governor of the colony. We have been solicited to encourage emigration to this point; but, as we did not visit it, we do not feel that we can do more than give the above statement from a trustworthy correspondent.

On our return to Monrovia, we passed a very pleasant week, receiving the kindest and most hospitable attentions. We spent a day with Hon. J. J. Roberts, the first President of the Republic, and now the presiding officer of Liberia College. During the day the interests and prospects of this important institution were freely spoken of, and the need of more ample endowments from its friends in this country suggested. This College, founded mainly through the philanthropic efforts of Rev. Dr. Tracy of Boston, and sustained by his fostering care, is ably conducted by President Roberts, assisted by Professors Simeon Freeman, and Johnson. The course of instruction embraces the usual branches taught in our best Colleges, and affords facilities for the acquisition of a liberal education. The first commencement, at which these young men were graduated, was held shortly before our arrival. This event excited much interest, and attracted a large assemblage. We would like to have had the opportunity to visit this interesting institution, and to have seen the students, and we would assure our friends that it is a most judicious and successful mode of promoting the civilization and Christianization of Africa, and of forwarding the progress of the country through this channel.

We were also very much interested in our General, Hon. J. J. Roberts, who has so long and so ably managed the affairs and distinguished the name of the Republic. — President Tracy, Ex-President Simeon Freeman, and others, who when we were in the country, were all very kind and hospitable to our party, and we were very much interested in their conversation, and in their views on the various subjects of the day. We were also very much interested in the vast changes which had taken place in the country since the time of our first visit, and we were very much interested in the humble efforts of the Republic to promote the civilization and Christianization

At the request of the Hon. J. J. Roberts, also
 when we were in the country, we were very much interested

bers of the Cabinet, of Congress, and eminent citizens, who also kindly and feelingly alluded to our early and constant efforts to found and sustain this infant Republic. These complimentary allusions were thankfully acknowledged by us, and the Divine blessing invoked upon the interests of the Republic.

We were here shown treaties with thirteen of the principal Governments of the world recognizing the independence of Liberia, and admitting her to the great brotherhood of nations. We could not forbear contrasting this event with the condition of things when, with Mr. Ashmun, we landed here in 1824. Then the colony consisted of about one hundred persons who had gained a lodgment at this point, cleared a few acres of ground, and erected several small shanties. Its existence was threatened by hordes of warlike natives, and by their own dissatisfaction and dissensions. Then no churches raised their spires heavenward, no commerce visited these shores, save in the nefarious traffic of human beings; the missionary sickened and died, and the hope of Africa, under God, seemed to be in this feeble settlement. It prospered, as we believe, in accordance with the divine plan for the regeneration of Africa. He has preserved and prospered it in His wisdom.

Since then, well nigh half a century has passed away. That little settlement has grown into a nation, recognized by the principal Powers of the earth. Its Government, modelled after our own, with its Congress, President, and Judiciary, extends its beneficent sway over six hundred miles of sea coast, its commerce, in the legitimate productions of the earth, has supplanted the iniquitous slave-trade, its settlements have increased, its school-houses have multiplied, its churches, representing the several denominations of Christians, zealously invite the heathen from his idol to the Cross, from his superstitions to the Word which giveth life.

To our colored friends we would say, Liberia offers you the full stature of manhood. The Government is *wholly* in the control of your own race and kindred, the soil is productive almost beyond comparison, and the climate well adapted to your natures. The *utmost* you can expect here is an equal

participation in the government, but this must prove more theoretical than practical, since the *white* must, owing to greater numbers, ever remain the controlling one in this country.

To all our friends, to the friends of the human race, to the statesman, to the man of science and letters, to the ministers of our holy religion we appeal: Would you render this long-benighted continent subservient to the commerce of the world; would you aid the cause of education, virtue, and religion; would you break the chains of idolatry and superstition, and plant the Cross high above the crescent, then give of your abundance to this infant Republic—this very hope of Africa—and she shall yet march up to a higher civilization in the great brotherhood of nations, in fulfillment of prophecy, “Ethiopia shall stretch out her hands unto God.”

R. R. GURLEY.

WASHINGTON CITY, *April*, 1868.

LETTER FROM EX-PRESIDENT WARNER.

MONROVIA, *January 25*, 1868.

DEAR SIR: We were all much pleased at the arrival here of another company of emigrants, and we were equally so at the third visit, at the same time, to Liberia of the venerable and Rev. R. R. Gurley, one of Liberia's early, tried, and best friends. I saw him, for the first time, in 1824, a little more than a year after my parents had brought me to Liberia. I saw and talked with him here in 1849, during his second visit to Liberia, and to the great surprise of all the old citizens here, we have seen and talked with him this and last month whilst on his third visit to a country which has shared so largely and freely his most earnest solicitations for its welfare, and his labors and prayers for its elevation, prosperity, and perpetuation.

I have received and read with a great deal of interest the Society's excellent “Memorial.” I am glad now that I accepted your invitation to take a part in the celebration of the “Semi-Centennial Anniversary” of the Society, and became a contributor to a volume which, for many reasons, must ever reflect honor upon the Society. Who that took a part in the

celebration of the anniversary will be living fifty years hence? Probably no one.

The great desire of the blacks to remain in America, and that of the whites to keep them there, can only be temporary, and will give way to a better judgment when the blacks themselves are fully prepared to leave that country, and the whites find it to their interest to let them do so. I do not think we should expect such a general and simultaneous exodus of the Africans now in America to Africa as that witnessed in the case of the Jews when they went from Egypt to Canaan; but a gradual moving away of the people as they become sufficiently educated to justly appreciate and to enter intelligently upon the work of making a new home for themselves in their own country.

I am again on the waterside, engaged in my last battles with the cares, perplexities, and anxieties of a trader's life.

Very truly and respectfully, yours,

D. B. WARNER.

A MOHAMMEDAN PRIEST AT LIBERIA COLLEGE.

On the 29th of January, a distinguished native Mohammedan priest, a resident of Futa, about eighteen days walk from Monrovia, having come into Vonsuá, a Mohammedan village a few hour's journey from Monrovia to spend the feast of Ramadhan, was induced to visit Monrovia. He arrived in town with about a dozen of his pupils, all respectably dressed in fine flowing robes of native manufacture, and all of intelligent looks. Among the first places visited by the priest, after paying his respects to President Payne, was Liberia College. He was kindly received and shown over the building. He appeared delighted with all he saw, especially the library, which seemed to him a wonderful collection of books. The President of the College gave him from the shelves of the library an Arabic Bible; and, through an interpreter, earnestly and solemnly requested him to read it. He promised that he would. Several other Arabic works, printed at the American press at Beirut, were presented to him. He was asked whether his people would allow the Liberians to establish Christian schools

among them, and whether they would send their children? He replied, by all means. He seemed remarkably tolerant and anxious for information. He spent three days in town enjoying the hospitality of Professors Johnson and Blyden. This was his first visit to a Liberian settlement, and the kind treatment he received from all the leading citizens, especially the merchants, who made him large presents, has produced a favorable impression upon himself and his followers which will, doubtless, induce other distinguished men from the distant interior to visit Liberian settlements, and open an intercourse that will be fraught with advantages to both parties.

THE REPUBLIC OF LIBERIA.*

There appeared in the Repository for July, 1867, a notice of the scope of this interesting volume, with an extract from the early sheets, showing the small beginnings from which the African Republic has sprung. We have not space at this time to more than announce the issue of the work, and to express the hope that it may have an extensive circulation. Especially should those who are earnestly considering the question of removal to Africa procure and read so instructive and entertaining a view of the history, progress, and prospects of Liberia.

GIFT FROM FREEDMEN.

The Treasurer of the American Colonization Society lately received a contribution of EIGHT DOLLARS from the colored congregation of Due West, South Carolina—a handsome gift from so feeble and poor a people. It was contributed upon the principle “that every dollar given to send a Christian man to Africa was a dollar to the mission cause in Africa.” Were the white congregations of the country to “do likewise,” the Society would soon have the means to establish a nation in Africa, which might lead to the regeneration of the whole continent.

*The REPUBLIC OF LIBERIA, its Geography, Climate, Soil, and Productions. With a History of its Early Settlement. Compiled by G. S. Stockwell. New York: A. S. Barnes & Co.

PRODUCTIVENESS OF LIBERIA.

A correspondent at Monrovia sends us the following: For several successive years a fact has come under my own observation with regard to the productiveness of our soil which may, perhaps, be interesting to you as showing what a little industry will do. Mrs. Charlotte A. Herring, wife of Rev. Amos Herring, devotes her leisure moments to her small garden, which comprises only the sixteenth part of an acre of somewhat stony soil. In 1865, she made from this garden, \$24 82; in 1866, \$28 11; in 1867, she made in seven months, \$31, *all in specie*, which is very high here. Can a single woman in any other country, on the same amount of land, do any more?

For the African Repository.

THE AFRICAN RACE—A DREAM.

I stood on the bank of one of Afric's sunny rivers. The birds, the breezes, and the sweet sunlight of early day, had just broken the slumbers of an African-village. Some were still enjoying the morning's repast; some were going to work in their gardens; some to the chase; some were launching the light canoe from the bank; others were gathering in groups to talk over the news or business of the day; and on every hand bands of happy children shouted, laughed, and made the welkin ring with merriment and glee. The scene suddenly changes. A dark band of fierce warriors, armed, naked, and hideous, glide, serpent like, from the neighboring woods. They rush with savage yells upon the peaceful village. The aged, the infirm, the tender infant, and the playful child, are all murdered. The young men and maidens, all who seem to have strength and vigor of body, are bound in fetters and driven away towards the sea shore. They approach a noble ship, manned by Europeans, and that seems on this savage shore to be an emblem of Christianity and civilization. Armed Europeans come forth to meet the savage captors and their trembling captives. There is hope. The prisoners are purchased with rum and various trinkets. But what do these Europeans mean? They drive their purchased prisoners on board the ship with oaths and threats, and savage merriment. The vessel is soon floating away on the wide ocean. Some of the prisoners become frantic and leap out upon the devouring billows; some sit in sullen despair; some weep bitter and scalding tears as they think of home, friends, happiness lost forever. The breezes carry away sighs and groans that men have no ears to hear. The billows seem abashed; and, as they roll away, seem to murmur in hollow tones, "how long, O Lord, holy and true; dost Thou not judge and avenge these wrongs?" A voice said, this is a specimen of the slave trade. I awoke, and wondered why God

permitted such atrocities, while the tempest, the billows, and the lightning were in His hands.

I dreamed again. I saw a great navy floating in grandeur on the Atlantic. It approached the shores of Africa. The ocean smiled. The distant shore seemed to welcome the fleet. Songs of praise to God, loud, sweet, and transporting, rose from each ship, and from thousands of voices. And angel forms, dimly seen, hovered over the vessels. A voice seemed to whisper, no such fleet ever sailed on the ocean before. The voice of the Man of Nazareth has at last found hearers. The nations who hunted, murdered, tortured, and enslaved the poor sons of Ham, have at last repented. They have released the prisoners, and are sending the exiles home. But no blood-stained warriors ever bore from the field of victory such spoils as these returning exiles bring. They have borrowed of their oppressors, and made their own property, the English language with all its rich stores of science, literature, and religion. They have seized, as their booty, the arts of civilization. Above all, they have won, in a painful struggle, the English Bible and the Christian religion. They have gathered all these treasures in a conflict of suffering, and without wrong or violence to those they have spoiled. What conquerors ever gained such victories or carried home such spoils?

I stood again on the site of the village, whence fiendish slaughter and cruelty had sent a thrill of horror and shame throughout all Christendom. A magnificent city stood where once the peaceful village lay. I found myself in the centre of a great Ethiopic empire. The primeval forest was gone. Cities, cultivated plains, wide provinces, dotted with churches, schoolhouses, and all that a high, Christian civilization produces, had taken the place of woods and wilds. A great Ethiopic nation seemed to lift their hands to Heaven, and say, "Alleluia! Alleluia! the Lord God Omnipotent reigneth!" And then one like the Apostle Paul came and said, "O, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out." The slave trade, secession, war, and Christian philanthropy, have all worked together for the glory of God and the regeneration of Africa.

F. P.

For the African Repository.

COMMENCEMENT OF LIBERIA COLLEGE.

This event, long and anxiously looked for by all the friends of a liberal education in Liberia, came off on the 10th ultimo, and proved an era in the history of this country of momentous influence on its future interests and prosperity. The writer had been most kindly invited to attend the examination of the junior and lesser classes, but was ill at the time, and could not do so. On the occasion of the examination of the graduating class, which took place on the 6th ult., in the large library room of the College, it was his privilege to accept the invitation again extended to him by the President of the College, and to be present.

The occasion was one of deep interest. The examination was thorough and faithful, and would have compared well with one of similar character in any country. The three young gentlemen comprising the graduating class acquitted themselves well, and seemed perfectly at ease when passing through an ordeal so exciting to most of their age under similar circumstances.

On commencement day the commodious Methodist Episcopal Church, having been obtained for the purpose, was filled to its utmost capacity with the intelligent part of the community, including both branches of the National Legislature, they having adjourned for the purpose of attending. The President of Liberia, and his Cabinet were also present, and added, in no small degree, to the interest of the occasion.

President Roberts was most happy and lucid in his opening address. The history of Liberia College, the appropriate allusion to its noble founders and most generous benefactors in the United States, the advantages to the people of Liberia of a liberal education of their sons, was most timely, and produced a great effect on the large and deeply-attentive audience.

The addresses of Professors Blyden and Johnson were admirable. The former, by a most ingenious reference to statistics, showed that a large number of the Army of the United States in the late war, from the rank and file up through the various grades of military standing to the generals in command, were men of liberal education. Such an education made men the most efficient and thorough in whatever pursuits in life they might, in the Providence of God, be called to follow. Professor Johnson, in his usual terse, perspicuous, and logical style, gave evidence in his address how well fitted he was to fill the place he occupied in the Faculty of Liberia College. Could the spirit of the veteran pioneer, ELIJAH JOHNSON, have been permitted to review the scenes of that hour, he must have felt proud of such a son.

But the *theses* of the young graduates charmed us all. Mr. A. T. Ferguson in his Salutatory, full of thought, pathos, energy, and life, did honor to the memory of his noble grandsire, the Rev. A. D. Williams. Mr. J. Evans, in his oration on the Classics, lost nothing by comparison, and demonstrated that the seed sown by those devoted men Wilson and Williams, of the Alexander High School, have been well cultivated in Liberia College, and its fruit now made manifest. Mr. James E. Moore, grandson of David Moore, Esq., of cherished memory, and son of one of our merchant princes, G. Moore, Esq., was most excellent in his Valedictory. There were few dry eyes in that vast assembly when the word "farewell" came from his lips with peculiar, thrilling effect.

In conclusion, let me say that Liberia need not send her sons to any foreign country for education. The College established here by American philanthropy, and endowed as it is, has in its President and Faculty all the ability to send out into active life *alumni* who would not disgrace any seat of learning in the world.

We only wish that, instead of *three*, there had been *thirty* to graduate, as the first fruits of the first "Commencement of Liberia College."

MONROVIA, January 1, 1868.

S.

SAILING OF THE GOLCONDA.

The **GOLCONDA** sailed from Baltimore, Maryland, yesterday morning, the 21st April, 1868, for Savannah, Georgia, where she expects to arrive the 30th instant, to take in emigrants for Liberia, and sail again thence the 1st or 2d of May. We expect that about six hundred will be there when she arrives ready to embark.

ITEMS OF INTELLIGENCE.

REV. CHARLES BURROUGHS, D. D.—Rev. Dr. Burroughs, whose death at Portsmouth, N. H., is announced, was one of the leading divines of the Episcopalian denomination in New England. He was a scholar, whose fine tastes were universally recognized. His high character and attainments were shown to many distinguished gentlemen from all parts of the country in a home where he loved to dispense the most liberal and refined hospitality not less than by frequent visits to other cities. He enjoyed through a long life the highest standing as a divine, a gentleman, a connoisseur of art, and a scholar. Dr. Burroughs was an earnest friend of the colored race, being the President, at the time of his decease, of the New Hampshire Colonization Society.

LIBERIA PRESBYTERIAN MISSION.—Rev. Thomas H. Amos writes, Feb. 10, "The heathen are making loud calls to the church for assistance; they want their children taught." As an evidence of this the Rev. T. E. Dillon, of Marshall, writes, "King Tom, king of the Junk country, has built a house for a church and a school, and prays for a teacher." Interested in him, the Presbytery, at its recent sessions, went to his place, and were so much gratified with him that they recommended the Board to establish a school near his town. The new church at Marshall was lately dedicated. Five had united with the church by examination, and four by certificate. One of the young men in the school has been taken under the care of the Presbytery to study for the ministry. The Presbytery also licensed Mr. John M. Deputie to preach the gospel.

THE WEST AFRICAN MAILS.—The mail steamer *Mandigo* arrived at Liverpool on March 1. The *Mandigo* brought 1,880 ozs. gold dust, and 1,150 sovereigns in specie. Among the passengers was Governor Blackall, from Sierra Leone, who has been succeeded by Sir A. Kennedy, C. B.

DEATH OF AN AFRICAN TRAVELLER.—Intelligence has been received in England of the death of Mr. Charles J. Andersen, the South African explorer, in the wilds of Ondoga, near Ovamba Land. Mr. Andersen was the author of "Lake Ngami; or, Discoveries in South-west Africa," and also of "The Okavange River; a Narrative of Travel."

THE CHURCH MISSIONARY SOCIETY of England has three districts in West Africa: Sierra Leone, with the adjoining missionary posts, the Yoruba regions, and the Niger, with the African Bishop Crowther, who was educated

in England. The oldest West-African station was established in 1812; the youngest in 1865. The African mission is more than half a century old, numbers twenty stations, twenty-nine schools and seminaries, thirty-six ministers—among these seventeen natives, seventy-five male and female teachers—among whom are seventy-one natives, with two thousand two hundred and four communicants, and one thousand seven hundred and thirty-six scholars in the schools. All this has been accomplished amid many discouragements. The mortality among the missionaries has been very great. From 1816 to 1822 there were sent to Sierra Leone twenty-eight missionaries; of whom, during this time, the one-half died. Of those who were sent there up to 1836, Missionary Townsend is the only one yet living, who, after thirty years of labors, yet labors at Abeokuta. Last year the Society in Sierra Leone celebrated its semi-centennial jubilee. A jubilee fund was established, for which the churches there collected £830 sterling. One church, called Kissey Road, has at the Sunday morning service five hundred attendants; in the evening three hundred and fifty. Its annual contribution was over £62 for the church fund; for the school fund, £58; for Missionary Society, £72; for the native preachers, £79; for the British and Foreign Bible Society, £64. This is certainly doing well for an African native church.

NATIVE AFRICAN MEETINGS.—A Missionary meeting was held at Aleak-ampah, on the 20th November. The Rev. W. West addressed those present. About £40 was collected. A meeting was held at Winnebah on the 2d December, Mr. Shurley in the chair. The Rev. T. France, resident minister, assisted. About £25 was collected.

A WONDERFUL REGENERATION.—The accounts of the remarkable success that has lately attended the labors of the Wesleyan missionaries in South Africa call to mind apostolic revivals. After thirty years of discouragements, opposition and privation, the missionaries "reap in joy" in the turning of thousands to the Lord.

AFRICAN WOMEN.—Mr. Du Chaillu, in his work on the Gorilla, thus writes of the African women: "I shall never forget the kindness of those native women to me while I was sick. Poor souls! they are sadly abused by their taskmasters. They are the merest slaves. They have to do all the drudgery. They receive blows and ill usage. And yet, at the sight of suffering their hearts soften, just as women's hearts soften in our own more civilized lands. No sooner did sickness attack me than these kind souls came to nurse and take care of me. They sat by me to fan me; they brought more mats for my bed; they bathed my burning head with cold water; they got me refreshing fruits from the woods. At night, when I woke from a feverish dream, I used to hear their voices, as they sat around in the darkness, pitying me and contriving ways to cure me. When I think of these things, I cannot help thanking God for them; that wherever I have gone, He has made human hearts tender and kind to me; that even under the black skin of the benighted and savage African, He has implanted something of His own compassionate love."

T H E

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[No. 6.

HOW SHALL THE REGENERATION OF AFRICA BE EFFECTED?

A Discourse delivered at the Anniversary of the PENNSYLVANIA COLONIZATION SOCIETY, in October, 1865, at the Church of the Epiphany, Philadelphia, by REV. ALEXANDER CRUMMELL, B. A., of Liberia.*

"Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."—MATT. xxviii. 10.

These words form the basis of all the missionary zeal which characterizes the Christian era. They are the ground-work of all those labors, sufferings and sacrifices which have made the Christian religion the foremost of all faiths, and the Christian Church the most powerful of all agencies.

In obedience to this command of our Lord, the apostles lay themselves out at once, in most painful endeavors. The borders of the church are widened. The new faith straightway asserts its authority in every part of the Holy Land; soon it runs up into Asia Minor. The Apostle Paul, at an early period, carries the banner of the Cross into Greece; and Europe, for the first time, is brought under its influence. It runs with irresistible power along the banks of the Mediterranean to the farthest regions of the west—to the Provinces of Spain. It permeates all the dominions of Rome: and then, when lodged as the most vital principle in this the grandest of ancient nations, it marches thence in power, making conquest after conquest, until at length it destroys all the paganisms of Europe, and gains supremacy in all its nations, from Britain to the Ural mountains.

In the fifteenth century Columbus discovered this Western continent; and Christianity crosses the seas with him, and erects the standard of the Cross on the shores of the New World, and eventually secures supremacy in every quarter.

* Speaking of this discourse, at the time of its delivery, a leading journal of Philadelphia justly remarked: "We hazard nothing when we assert that the discourse of Mr. Crummell, whose father was recaptured from an African slave, would do great credit to any member of the House of Bishops. Forceful in its argument, and chaste and elegant in its language, graceful and dignified in its delivery, it was a scholarly production, worthy of the great school of learning, Cambridge University, which gave Mr. Crummell his education."

Just previous to the commencement of this century, the Christian Church, in Europe and in America, bent her energies to the conquest for Christ of the Pacific Isles. Grand results have been vouchsafed her evangelical endeavors. Idolatry, in some islands, has been entirely destroyed. Nations, there have been born in a day; and such is the influence of Christianity that the destruction of paganism is a certain event, and at no distant day. Thus, then, has the religion of Jesus, visited with saving power, Europe, America, large sections of Asia, and the isles of the sea. But one great, melancholy contrast presents itself: two thousand years have passed away, and yet Africa, with her hundreds of millions of souls is still heathen! The abominations of paganism still prevail through all her vast domains!

But, notwithstanding this melancholy fact, Ethiopia is yet to "stretch forth her hands unto God." Our Lord's command to "Go into all the world and preach his Gospel," is as well a prophecy as a mandate. When he enjoins this duty, the command expresses His will that His Church *shall* yet "Go into ALL the world," and preach the "glad tidings."

And now the question arises—"HOW SHALL THE REGENERATION OF AFRICA BE EFFECTED?"

1. I answer, first of all, that Africa cannot be redeemed by means of her own unaided energy and agency. If left thus to herself for regeneration, her pagan populations can never become spiritually enlightened. You cannot find one single instance where a rude, heathen people, have raised themselves by their own spontaneous energy from a state of paganism to one of spiritual superiority. In every instance that we know of, where men have been morally elevated, they have always had the missions, from superior people, of either letters or grace, as the origination of such elevation.

2. Again, I remark that the redemption of Africa cannot be effected through the influence of trade and commerce. That commerce is a beneficent auxiliary for African progress, may readily be granted; but we have no evidence of its regenerating power. So far as Africa is concerned, we know somewhat the nature of its influence. Commerce with Africa commenced prior to the discovery of America. The Portuguese traders voyaged along its coast as far as Guinea, fully sixty years previous to the adventures of Columbus.* And now three centuries of West African commerce have passed away; and where are the saving results which have proceeded from it? Where are the signs of its quickening influence? Where the proofs of its saving energy? Why, the history of West

* "Western Africa," &c., by Rev. J. L. Wilson, Chap. III.

African commerce is a history of rapine and murder, and wide-spread devastation, all along the coast to the far interior! The trader has, indeed, been there; but, alas, he has left behind him but exaggerated barbarism and a deeper depth of moral ruin!

3. I add still further, that the redemption of Africa cannot be brought about through the one single agency of foreign missionaries. Without their presence and primal agency, the Gospel is not likely to enter any land. They must, from necessity, first carry missions and letters to Africa; first plant the germs of churches all along that coast. The superior and more enlightened peoples are always the founders of a new faith, or the pioneers of a fresh civilization, in rude and pagan countries. But though the first beginnings, and the quickening start come from them, the *permanent* work is always completed by indigenous agencies.

Thus must it be in West Africa. All history proves this. Nothing can be more suggestive, and certainly nothing can be more distressful, than the history of European effort to plant the faith on the West Coast of Africa.

The Roman Catholics commenced their efforts in the fifteenth century. For near two hundred years, they had the kingdom of Congo almost entirely under their power; and yet they effected nothing!* They lacked the native agency. Just so it was with the efforts of the Moravians in the last century; of the Scotch Presbyterians; of the Church of England. Their missions were swept away as by a pestilence; the fields of their labor left unoccupied! and their stations had to be given up.†

The great principle which lies at the basis of all successful propagation of the Gospel is this, namely, the employment of all indigenous agency. Christianity never secures *thorough* entrance and complete authority in any land, save by the use of men and minds somewhat native to the soil. And from the very start of the Christian faith this idea has always been illustrated in the general facts of its conquest.

In the work of Jewish evangelization our Lord himself employed the agency of Jews. For the evangelization of Greeks, he employed, indeed, Jews, but Jews who had become *hellenized*. At an early period the Romans were to be brought under the influence of Christianity; and although the faith was introduced among them by an agency which was exotic, yet **Romans** themselves stamped the impress of the faith upon the Empire, and strangled nigh to death, in less than three centuries, its fierce and vulpine paganism. So, in like manner, it

* Grant's Bampton Lectures, p. 155.

† Colonization and Missions. By Rev. Joseph Tracy, D. D.

became rooted in the soil of Britain. So, likewise, at a later period, in Russia and Scandinavia. Hardly a generation passed away, in either of these cases, ere the zealous and adventurous pioneers of the new system resigned their work, and handed over their prerogatives to the hardy and convicted sons of the soil.

It seems clear, then, that for the evangelization of *any* country, the main instrumentality to be set to work is that of men of like sentiments, feelings, blood and ancestry, with the people whose evangelization is desired. The faith, so to speak, must needs become incorporated with a people's mental, moral, and even physical constitution—vitalize their being, and run along the channels of their blood.

Now this principle applies, in common with all other lands, to Africa. It is, under God, the condition of the success of the Cross throughout that vast continent.

All this, however, is but theory. The facts which more especially prove it, are the successful missions of the English in West Africa, both Episcopal and Wesleyan. Nothing can be more glorious than the heroic, almost god-like self-sacrifice of their missionaries, for nigh forty years, to introduce Christianity among the natives; nothing, on the other hand, more discouraging than the small results which at first followed their efforts. But by-and-by, one native and then another, and another was raised up, fitted and prepared to be preachers of the Gospel. The Christian faith had become engrafted upon the native stock. It swelled with the inspirations of their breath; it coursed along the channels of their veins. Then the truth began to spread; it had lodged itself in a new race, and began to assert its authority in a new land. The new soil was genial; and the Divine principle, although transplanted, put forth all its original vitality. As when a new plant or seed is brought from some distant country to a new land, akin in soil and climate to its parent bed, it shoots up and spreads abroad with all its former vigor and luxuriance; so Christianity, so soon as it became indigenous to Africa, commenced a successful career; and now mission stations are to be found two thousand miles along the coast; catechists, by scores, are employed; ministers are preaching the Gospel on the coast and in the interior. Missions conducted by native clergymen, are being carried into the strongholds of ancient, sanguinary kingdoms; and are advancing, with authority and power, up the great Niger, towards the very heart of the continent.

And in all this we see illustrated the great principle that, for the propagation of the faith, the main lever and agency must needs be indigenous. The faith, at first, is an exotic, in all new

lands; but, in order to make its roots strike deep into the new soil, men, native in blood, lineage, feelings, and sentiments, must needs be raised up and put to active effort.

Now, the Almighty, in a most marvellous manner, has been providing just this agency with almost every indigenous quality, for the propagation of the faith on the continent of Africa. Millions of the negro race have been stolen from the land of their fathers. They have been the serfs, for centuries, on the plantations and in households, in the West Indies and the United States, of civilized and Christian people. By contact with Anglo-Saxon culture and religion, they have, themselves, been somewhat permeated and vitalized by the civilization and the Christian principles of their superiors. Numbers of them have become emigrants, settlers, denizens of a free Republic, and of thriving colonies of the British on the West Coast of Africa; and numbers more of them ever and anon emigrate from the lands of their past thralldom back, not unfrequently to the very spots whence their parents were first stolen. And these emigrants almost invariably profess the faith of Jesus. They are *Christian* emigrants, journeying across the wide ocean, with Bibles, and Prayer Books, and Tracts, and Sermons, and family altars, seeking a new home amid the heathen population of Africa.

Now, I say, that when you send out such companies of people, you send Christianity to Africa; and I would fain emphasise this remark, and invite attention to it.

If you send a missionary to Africa, you send, indeed, a good, holy, faithful minister; but he is but an individual; he may, or he may not, plant Christianity in the field. The probability is that he will not; for the greatest of saints can only represent a partial Christianity. Hence the likelihood, the almost certainty is, that his work will have to be followed up by others. When, therefore, you send a single individual, as a missionary, you do not necessarily send Christianity to Africa; albeit you send a devoted Christian.

On the other hand, when you send out a *company of Christian emigrants*, you send a *church*. Planted on the coast of Africa, its rootlets burst forth on one side and another like the "little daughters" of the plantain in a tropical soil.

But facts are more powerful, more convincing than mere theories. I will, therefore, attempt briefly to illustrate this principle by facts:

1. The Presbyterians have a school in Pennsylvania called the "ASHMUN INSTITUTE," for the training of colored men for missionary duty in Africa. A few years ago, three of these students left the United States with their families, as emigrants to Liberia. Now, when the Presbyterians sent forth this little

company of Christians, they sent out organized Christianity to heathen Africa. In each of those little bands, there was "the church in the house," with the Bible and the preacher, and baptized children; the germs of a new outgrowth of Christianity in the future. Civilization, moreover, was allied to all their life, and work, and habits in their new homes.

And these men, settled in Liberia, take root there; increase is given to their families there as well as here. Native heathen also come into their families, work for them in their gardens, in their work-shops, and on their farms; are touched by their civilized habits, and moved by their family prayers and Sunday teachings. As their children grow up, they, in their turn, become the centres, to other heathen, of new and wider influences, both civilizing and Christian. Native converts become incorporated with them in the household of faith. By-and-by these native converts raise up Christian children; who, in some cases, are married to persons of the emigrant stock; and thus the native and the emigrant blood, at times, both Christianized, flow, mingled together, through the veins of a new race, thoroughly indigenous and native.*

Now, just *such* power, strength, and permanent influence cannot go forth from your foreign missionary; because he is an exotic. Beneath the burning sun of Africa he withers and pines away, and alas, too often dies! A glorious martyr for Christianity! And when he departs to paradise, his wife and children return to Europe or America, weak, enfeebled, bereaved; but they rarely have permanent influence in Africa!

The black Christian emigrant, on the other hand, is indigenous, in blood, constitution, and adaptability. Two centuries of absence from the continent of Africa, has not destroyed his physical adaptation to the land of his ancestors. There is a tropical fitness, which inheres in our constitution, whereby we are enabled, when we leave this country, to sit down under an African sun; and soon, and with comparative ease, feel ourselves at home, and move about in the land as though we had always lived there. Children, too, are born to us in our adopted country, who have as much strength and vitality as native children; and soon we find ourselves establishing families right beside those of our heathen kinsfolk.

Now you can easily see what a powerful influence that denomination of Christians—the Presbyterians—can wield by such an agency as I have described, to bless and save Africa. They send thither living, concrete, organic, indigenous Christianity in the young men and their families, trained at their

* One striking instance of this fact is the town of New Georgia, on the Stockton Creek, five miles from Monrovia. It was first settled by recaptured *Congoes* some twenty years ago, who have intermarried with colonists from America.

Institute; send it there to abide; to be reproduced in their children; to be spread out in their families; and not to be an evanescent and fugitive thing, without root in the soil, and void of bud, and fruit, and flower; nor yet a tender exotic, needing a hot-house carefulness and nurture; but a thing of life and robustness, mindless of sun and dews, and storms and tempests, fitted to every circumstance of life and nature!

Such is the great power which the Almighty has given our Presbyterian brethren for planting Christianity in Africa.

But here is another illustration of the same power, which, just at this time, is given the Baptists of this country, for the same blessed work for Christianity and Africa. Only two months ago, one hundred and fifty colored Baptists in Virginia applied for passage to Liberia for themselves and children. No inducements were held out to them; no persuasions used among them. It was a spontaneous movement of their own. I may add, here, that I am told by a student in the Episcopal "Divinity School," in this city, that he had seen in Virginia colored Baptist ministers, men moved, we may believe, by the Spirit of God, who were seeking opportunities to get to Africa to preach the Gospel. These ministers, these emigrants, wish to go to Africa to *remain* there. They are seeking a home for themselves and their children in that, the land of their sires. They desire to go back to their fatherland, and to root themselves and their offsprings in the ancestral soil, and to send down their blood and lineage, amid the scenes and the rights which were familiar to their unfortunate ancestors.

And now tell me what nobler plan could the great Baptist denomination fall upon, than just this providential movement, to effect that which is dear to their hearts, and to the hearts of all Christians—the redemption of Africa! And what a living thing would not their work be, if, perchance, they could plant some half dozen compact, intelligent, enterprising villages of such Christian people, amid the heathen populations of West Africa!

But now, even at the risk of wearying you, I will advert briefly to one more most distinct and providential illustration of this principle. There is the island of Barbados, a British colony; it contains a black population of 130,000 people. For years these people have had organizations among themselves, intending emigration to West Africa. Two years ago the President of Liberia extended an official invitation to the sons of Africa in the West Indies to come over to Liberia, and aid us in the great work of Christianity and civilization which God has imposed upon us. And the response from these our brethren was immediate. Just a week before I sailed from

Liberia, the brig "Cora," from Barbados, arrived in the "Roads of Monrovia," with 346 emigrants. The most of these persons were Episcopalians; well-trained handicraftsmen, skillful sugar-makers, intelligent, spirited, well-educated persons. Not merely hundreds, but *thousands* more of their kinsfolk and fellow-islanders, in Barbados, stand ready, nay, anxious, to colonize themselves in the Republic of Africa.

Whose work is this? Who has prompted this movement of Christian black men from Barbados, back to the land of their ancestors; laden with gifts, and talents; sanctified, as numbers of them are, by the spirit of grace? Who, but the Spirit of God is moving these Christian "remnants" of black society—this seed of civilization—from the West Indies and America, to the coast of Africa? Who but God himself has called and elected this germ of Christianity to a great work of duty in the land of their fathers? And what more facile and effectual means could the Episcopalians of this country use than this, that is, to seize upon this movement to plant their own phase of Christianity in villages and towns along the coast, and in the interior of Africa?

Does any man doubt this assertion of destinative providence? Come, then, with me for a moment to the West Coast of Africa—take your position, say at Sierra Leone; run your eye along the whole line of the coast, from Gambia to the Cameroons, and watch that steady, quiet, uninterrupted emigration of cultivated colored men, who are coming over from Jamaica, Antigua, Barbados, St. Kitts, St. Thomas and Demarara; many of them men who have "ate their terms" at the Inns of London; some graduates of Edinburg, St. Augustine's, Canterbury, Codrington College, and other great schools—coming over to the West Coast of Africa, and becoming merchants, planters, postmasters, government officials, lawyers, doctors, judges, and blessed be God, catechists and clergymen, at British settlements in Western Africa! Then go down two hundred miles to the Republic of Liberia, and see there 14,000 black emigrants from more than half of the States of America; and see there, too, how that God, after carrying on His work of preparation in the black race in America in dark, mysterious and distressful ways, has at length brought out a "remnant" of them and placed them in a free Republic, to achieve high nationality, to advance civilization and to subserve the highest interests of the Cross and the Church!

I have rested this matter, this evening, almost, if not quite, entirely upon the one single point, that is, **THE EVANGELIZATION OF AFRICA**. I can present and urge it upon no lower, no inferior consideration. I recognize the need of Trade, Agriculture, Commerce, Art, Letters and Government, as the col-

lateral and indispensable aids to the complete restoration of my fatherland. That man must be blind who does not see *that*. But they are but *collateral* and auxiliary; not the end, and aim, and object of that divine will and providence which the Almighty has been working out by the means of institutions and governments, and afflictions and sufferings, and even oppressions, during the course of centuries.

God moves along amid all these appliances, and carries them along with Him, in His sweeping march; but merely as instruments to that sublime purpose which presides over all things in heaven and earth—His own glory! And I see it here, in this dark and dreadful history of my race—that history which has frenzied many a soul, and made many a man an infidel, because they could not see “God’s hand” upon the black man; at *first* retributive—and *now* restorative; but *by and by* honoring and glorifying! And I regard it a wonderful providence that God has victoriously triumphed and brought this wronged and insulted black race, both here and in the Antilles, into a state of partial fitness for a great destiny, as well in the lands of their birth as *there*, across the ocean, whither hundreds of them are now emigrating.

It is all God’s work; and to Him be the glory! While for two hundred and forty years the brutal hand of violence has been at the black man’s throat, God has been neither blind nor quiet. He has seen it all—He has been moving, too, amid it all, latent and restrained in power; although atrocious and repulsive as it has ever been to Him. To use the words of another—“The ways of God are not confined within narrow limits; He hurries not himself to display to-day the consequences of the principle that He yesterday laid down; he will draw it out in the lapse of ages, when the hour is come.”* Yes, the Omnipotent has ever been present amid all the agonizing details of African history this two centuries and a half past! His eye has been set upon this gross wickedness; and His *hand*, too, has been moving, with those potent, plastic, masterful fingers of His—moving amid all the gross corruption and the persistent tendencies of this monstrous crime of human bondage; thwarting its fell purpose; warding off its deadly blows; covering the heads of its crushed victims; changing the damning intents of its willful agents; neutralizing its accursed influences; pouring in light amid its Egyptian darkness; breathing His blessed Spirit in the midst of its poisonous vapors; in the very region of death granting ministrations of life, from earth, sea, skies, and green fields, from the human heart, and from His own glorious face; until this

* Guizot’s “General History of Civilization,” Lecture 1st.

poor people, as by a mighty resurrection, have come forth from this dark charnel-house to fulfill a grand destiny, and to accomplish a great history!

And as God has thus clearly, plainly, distinctly set before us His great plans and purposes, I bow with submission and joyful acquiescence to His most manifest will, and would fain hold it up for recognition. The whole of this movement to Africa is evidently designed for the regeneration of that continent. Rightfully it belongs to Christianity: its possession by the devil is an usurped possession. The agency of Christian black men, emigrants and missionaries, is to bring it back to its Divine owner, as a precious jewel in His diadem.

Other reasons, perchance, may be given for emigration to Africa; but I doubt much whether they can stand. Some which have been urged have already fallen, never to rise again. It has been pressed as a remedy for the evils of slavery; but slavery in this country has passed away without this as its cure. It has been urged on the ground of the supposed inevitable conflict of two races, living in juxtaposition; but the black race, fourteen millions in number, is, without doubt, a permanent element in all the lands of their past thralldom forever; in Brazil, America, the West Indies. And so this reason for emigration falls.

Such ideas seem to me too narrow for the large mind of our God, that is, as the basis of one of His most majestic schemes; and so are they too, for the great minds who have been long-carrying on this grand enterprise for the good of Africa; and who, through cultivated society and regulated nationality, would help to reclaim and elevate a whole continent! And, indeed, the deportation of the whole negro race, in this land, is not a necessity, nor a requirement, considered with respect to the end just referred to. God does not work out His great ends in this manner; it is by "remnants" that He achieves the marvels of His providence and His grace. It is "the called," "the elect," "the chosen," few, indeed, they may be, whom He selects and puts in fit places, and sets to their proper work, for His own glory. So, in His providence, He scattered abroad the Jews; placed remnants of them in "Parthia, and Media, and Elam, in Messopotamia, in Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, Lybia and Rome, in Crete and Arabia;"* and they lived in those distant places, and became, as it were, indigenious in them. And so when on the day of Pentecost, the Holy Spirit came down upon them, they were fitted, both spiritually and nationally

* Acts ii. 9-11. This topic is most fully and clearly stated in the Life and Epistles of St. Paul, by Conybeare & Howson, (vol. I, chapter 11, in the comparison in the Empire for Christianity," and the "Jews of Asia, Africa," &c.

to plant God's church at their several homes; in the very midst of the pagans by whom they were surrounded: one with those pagan people, in language, and habits, and national traits and customs.

Just so, that is, by fragments, "remnants" of English society, in the seventeenth century, this western world was peopled. Mr. Palfrey tells us that the emigrants from the old country to New England, during the first hundred years of its settlement, did not exceed twenty-one thousand persons, and from them, mainly, has sprung that powerful New England influence which helps so powerfully to determine American interests.* Just so, in the present day, "remnants" of Northern society, from New England and New York, venture out upon the trackless wilds of the distant west, and spread new society abroad to the shores of the Pacific. And just so, when a high culture shall have elevated and refined the black race in this country, and when the faith of Christ, combining therewith, shall have moved all the finer, deeper, more delicate springs of action within them, will numbers, nay, multitudes of them, rush forward, inspired by the Spirit of God, to carry the Gospel to Africa and to bring that continent in subjection to our Lord Jesus Christ!

Recognize these facts and principles, and this enterprise becomes a grand Christian project, in which good men, and angels, and God may work together for the Divine glory and the salvation of Africa. On this godly basis you can go to the Christian black men of this country, already rising to a sense of manhood and sacred responsibility, and address them in some such words as these:—Brethren, there lies Africa in wretchedness and misery; she is the withered arm of humanity; she needs the vitalizing power of the faith; she must be brought to life, through the influence of the Gospel; by blood and race, by grace and sympathy, you are well fitted for this noble duty. Here, brethren, here, in this work of missions, it seems to be the Divine will that "for your shame you shall have double.† In the evangelization of your own kindred in Africa, God seems about to bestow upon you an honor and dignity which shall wondrously contrast with all your past trials and indignities; yea, make them almost oblivious. Here, in this exalted duty, ye children of Africa, is to culminate the dark and mysterious history of your race for more than two centuries!" Just this, in effect, was the language of the Presbyterians to the freedmen of Jamaica, at the time of their emancipation; and they started up, in obedience to the call,

* As the author has no copy of Mr. Palfrey's work at hand, (in Monrovia,) he is unable to point out the passage alluded to.

† Isaiah lxxvi. 7.

and went out, with their wives and children, as missionaries to the Cameroons, to Fernando-Po, and to the Calabar; and some of them are still laboring on the West Coast among their heathen kinsmen.

Just such was the language of the Bishop of Barbados to the black population of that island; and black missionaries, clergymen and laymen, have gone to the West Coast and established the Pongas mission.

So, in like manner, *here*, when prejudice departs from this country, and the black man rises to the full dignity of his manhood, and his paler brother appreciates him as a man, a fellow-citizen, and a brother; just so, I say, will Christian men of all names in this land, see his remarkable fitness for this last great work of God and man—the redemption of a continent!

Then, when men's souls can no longer tolerate the abominations of African paganism; when their hearts are sickened at the dishonor done to Christ by the gross heathenism of a whole continent, then the white man will acknowledge the value and the worth of the black man, in God's economy, as a noble instrument for the highest services; the black man himself will feel the tenderest sensibility for the land of his fathers. From your schools and churches scores of African teachers, and ministers, and Christian mechanics will offer themselves for the work of God in Africa. The glory of Christ, and not the expulsion of the negro, will prompt the noblest charities; prospective villages, well furnished and equipped, will start up from the midst of your then cultivated freedmen. Men, chosen of God, will come forward and band themselves together to go and possess Africa for Christ. In goodly companies will they speed their way across the ocean to evangelize a continent. So great, ere long, will be the spontaneous zeal and earnest pressure, that the ordinary facilities for emigration will fail, and voluntary ardor will prove the only means of meeting a great necessity, and of answering a high duty. And then, in a sense far deeper and more real than ever ~~as~~ thought of when he uttered them, will the words of Henry Clay be realized—"That every ship-load of emigrants from this country will be a ship-load of missionaries, carrying the Gospel to Africa!"

And even now, the time, it seems to me, has come; "the day is at hand;" and all the great obstacles to the redemption of Africa are well nigh removed; the wide door of saving opportunity is opened; and now good men everywhere should seize the "staff of accomplishment," and enter in at once, and claim that continent for their Lord.

LIST OF EMIGRANTS FOR LIBERIA.

BY THE SHIP GOLCONDA, FROM SAVANNAH, GEORGIA, MAY 14, 1868.

From Columbus, Georgia, for Bealey, Grand Bassa County.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
1	Philip L. Monroe.....	27	Painter.....	R. & W.	Baptist.
2	Victoria Monroe.....	26	.....	Read...	Methodist.
3	Philip L. Monroe, jr....	2	.....	.....	.....
4	Mary Frances Monroe..	6 mos.	.....	.....	.....
5	Marian Lowe.....	19	.....	R. & W.	Methodist.
6	Missouri Lowe.....	16	.....	R. & W.	.....
7	Dora Bell.....	34	.....	R. & W.	Methodist.
8	Judge Cook.....	53	Minister ...	Read...	Baptist.
9	Harriet Cook.....	49	.....	.....	Baptist.
10	Sarah Staples.....	28	.....	.....	Baptist.
11	Hattie Staples.....	12	.....	.....	.....
12	Robert Staples.....	8	.....	.....	.....
13	James Staples.....	3	.....	.....	.....
14	Charity Cook.....	24	.....	.....	.....
15	David Cook.....	1	.....	.....	.....
16	Laura Cook.....	22	.....	.....	Baptist.
17	Judge Cook, jr.....	20	.....	Read..	.....
18	Frank Cook.....	18	.....	Read..	.....
19	Chloe Cook.....	14	.....	Read..	.....
20	Joseph Cook.....	13	.....	Read..	.....
21	Louisa Cook.....	10	.....	Read..	.....
22	Richard Hudson.....	49	Farmer.....	R. & W.	Baptist.
23	Juno Hudson.....	23	.....	R. & W.	Baptist.
24	Moses Hunter.....	14	.....	R. & W.	.....
25	Augustus Giddings.....	48	Carpenter ...	Read..	.....
26	Mary Giddings.....	26	.....	Read..	.....
27	Francis Giddings.....	21	.....	Read..	.....
28	Catharine Giddings.....	17	.....	Read..	.....
29	Augustus Giddings.....	9	.....	.....	.....
30	Emmet D. Giddings.....	7	.....	.....	.....
31	Julia Ann Giddings.....	6	.....	.....	.....
32	Sherman Giddings.....	4	.....	.....	.....
33	William Giddings.....	2	.....	.....	.....
34	Stephen Porter.....	55	Carpenter ...	Read..	.....
35	Esther Porter.....	58	.....	.....	Methodist.
36	Enolda Porter.....	17	.....	R. & W.	.....
37	David Donald.....	44	Farmer.....	.....	Baptist.
38	Judy Donald.....	40	.....	.....	Baptist.
39	Susan Jane Donald.....	16	.....	.....	.....
40	Silyra Donald.....	13	.....	.....	.....
41	Thomas Donald.....	12	.....	.....	.....
42	James Henry Donald...	3	.....	.....	.....
43	Mary Donald.....	60	.....	.....	.....
44	Joseph Donald.....	13	.....	Read..	.....
45	Robert Donald.....	11	.....	.....	.....
46	Nelly Donald.....	55	.....	.....	.....

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
47	Nathan Lewis.....	39	Carpenter		Methodist.
48	Sarah Lewis.....	38	.....		Methodist.
49	Silla Lewis.....	21			
50	Nicholas Lewis.....	11			
51	George Lewis	9			
52	Aleck Lewis.....	7			
53	Albert Lewis.....	5			
54	Mary Lewis	3			
55	Arthur Miller	32	Blacksmith..	Read....	Baptist.
56	Emily Miller.....	21			
57	Mary Ann Miller.....	18 mos			
58	Richard Banks.....	49	Carpenter		Methodist.
59	Eliza Banks.....	45	.....		Methodist.
60	Spencer Parker	29	Farmer.		
61	Jinnie Parker.....	23			
62	Louisa Parker	7			
63	Wilson Parker.....	5			
64	Isaac Parker.....	4			
65	Winter Parker.....	3			
66	Jay Lewis.....	20			
67	Henry Harris.....	34	Engineer.		
68	Caroline Harris.....	33			
69	James Harris.....	17			
70	Henry Harris.....	9			
71	Jinnie Harris.....	8			
72	Phœbe Harris.....	6			
73	Sallie Harris.....	4			
74	Liberia Harris	2 wks.			
75	Phœbe Moore	54			Baptist.
76	James Magee.....	46	Farmer	Read....	Baptist.
77	Amy Magee.....	38			
78	Sallie Magee.....	19		Read.	
79	John Magee.....	15		Read.	
80	George Magee.....	13		Read.	
81	Willis Magee	8		Read.	
82	Mary Magee.....	5			
83	Maria Magee.....	3			
84	Sinah Magee.....	2			
85	Micajah Frazier.....	87	Farmer.....		Baptist.
86	Henderson Frazier.....	18	Farmer.....	Read.	
87	Lucinda Magee.....	56			
88	John Crawford.....	23	Farmer.....		Methodist.
89	Elizabeth Crawford.....	25	.....		Baptist.
90	William Clark.....	38	Carpenter...	R. & W.	Baptist.
91	Margaret Clark.....	38			
92	Margaret Clark.....	8			
93	Charles Ficklin.....	42	Farmer.		
94	Rhoda Ficklin.....	35			
95	Octavia Ficklin.....	16			
96	Armstead Ficklin.....	14			
97	Mary Ficklin.....	12			
98	Charity Ficklin.....	10			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
99	Gabriel Ficklin.....	8			
100	Madison Wright.....	38	Blacksmith..	.....	Baptist.
101	Rosa Wright.....	32			
102	Julia Wright.....	15		Read.	
103	Jacob Wright.....	12			
104	Anthony Lewis.....	35	Farmer.....	.....	Methodist.
105	Harriet Lewis.....	48			Methodist.
106	Edmund Gray.....	18	Farmer.....	Read.	
107	Primers Gray.....	16			
108	George Randall.....	12			
109	Benjamin Gaston ..	45	Farmer.....	Read. ...	Baptist.
110	Martha Gaston.....	39		Read. ...	Baptist.
111	Emma Gaston.....	17		R. & W.	
112	Aleck Sample....	23	Barber.....	.....	Baptist.
113	Charles Green	23	Farmer.....	R. & W.	Baptist.
114	Rose Green	21			Baptist.
115	Fanny Green.....	1			
116	Jellab Green.....	8			
117	Floyd Lewis.....	37	Gardener.		
118	Sarah Lewis	16			
119	Georgiana Lewis.....	1			
120	Alexander Munroe ..	28	Farmer.....	Read. ...	Baptist.
121	Phoebe Munroe	19		R. & W.	Baptist.
122	James Munroe	3			
123	Abraham L. Munroe...	18mos.			
124	Jane Munroe.....	8mos.			
125	Mimi Jackson.....	62		Read. ...	Baptist.
126	Martha Adams	70			Baptist.
127	Louisa Barfield	23			Baptist.
128	Wesley Barfield.....	7			
129	Sandy Payne.....	37	Farmer.....	Read. ...	Baptist.
130	Louisa Payne.....	32			Methodist.
131	Frederick Payne.....	15			Baptist.
132	Harry Payne.....	13		Read.	
133	Augustus Payne.....	11		Read.	
134	Sandy Payne.....	9			
135	Joseph Payne.....	7			
136	George Payne.....	3			
137	Franklin Payne.....	2			
138	Sarah Mitchell.....	50			Baptist.
139	Laura Mitchell.....	15		R. & W.	
140	Richard Mitchell	4			
141	Mollie Creighton	25			Baptist.
142	Robert Creighton	18mos.			
143	Burrell Mitchell	27	Blacksmith.	R. & W.	Baptist.
144	Jinnie Mitchell. . .	16		Read.	
145	Crecy Mitchell	11			
146	Mitchell Mitchell.....	6			
147	Louisa Mitchell.....	4			
148	James Jackson.....	41	Blacksmith..	.....	Baptist.
149	Nancy Fontaine.....	40			Baptist.
150	Daniel Fontaine.....	17		Read....	Baptist.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
151	Mary Fontaine.....	14	.....	Read....	Baptist.
152	Josiah Fontaine.	12			
153	Frank Markham	20	Carpenter.		
154	Anderson Tharp	29	Farmer	Read.	
155	Jane Tharp	30			
156	James Tharp	13			
157	Belle Tharp	11			
158	Nora Tharp	8			
159	Frank Tharp	6			
160	Mary Tharp	4			
161	Lizzie Tharp	3			
162	Susan Tharp	6 mos.			
163	George Tharp	20	Farmer.		
164	Nora Tharp	16			
165	Stephen Dade	47	Farmer	R. & W.	Baptist.
166	Elizabeth Dade	35			
167	Stephen Dade.....	16	.....	Read.	
168	Nancy Dade	9			
169	Sallie Dade.....	7			
170	James Clark	45	Farmer	Read....	Baptist.
171	Riley Fleming.	45	Blacksmith.		
172	Emma Fleming.....	19			
173	Levi Fleming	13			
174	Henry Fleming.....	10			
175	Rosa Fleming.....	7			
176	James Fleming.....	4			
177	Henry Fleming.....	1			
178	Henry Hill.	24	Farmer	R. & W.	
179	Tony Avery	40	Farmer .....	.....	Methodist.
180	Rebecca Avery	30			
181	Cornelus Avery.....	20	Farmer.		
182	Sanders Avery.....	18	Farmer.		
183	Frances Avery.....	16	.....	.....	Methodist.
184	Sarah Avery.....	14			
185	Laura Avery	12			
186	Henrietta Avery	10			
187	Larkin Avery.....	2			
188	Anthony Grant.	23	Farmer.		
189	Cherry Grant.....	22			
190	Vincy Grant.....	1			
191	Robert Green.....	31	Farmer.		
192	Anna Green.....	22			
193	Joseph Green	7			
194	Lawson Green.....	70	Farmer	Read.	
195	Millie Green	60		.....	Baptist.
196	Araham Holmes.....	37	Farmer.		
197	Clarissa Holmes.....	32	.....	Read ...	Methodist.
198	Lena Holmes.....	17			
199	Wiley Holmes.....	12			
200	Frank Washington.....	19	Farmer	Read....	Baptist.
201	Joseph Davenport.....	27	Laborer.....	Read.	

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
202	Lucinda Davenport.....	25	.....	Read.	
203	Camilla Davenport.....	7			
204	William Dawson.....	23	Farmer.		

From Marion, Georgia, for Beasley, Grand Bassa County.

205	Seaborn N. Ashley.....	42	Blacksmith.	R. & W.	Baptist.
206	Eliza N. Ashley.....	38	.....	R. & W.	Baptist.
207	Alfred King.....	60	Farmer.....		Baptist.
208	Nancy King.....	31			
209	Thomas King.....	20	Farmer.....	R. & W.	
210	George King.....	18	Farmer.....	R. & W.	
211	Pinckney King.....	16	.....	R. & W.	Baptist.
212	Julia King.....	15			
213	David King.....	42	Farmer.....		Baptist.
214	Viney King.....	33	.....		Baptist.
215	Millie King.....	7			
216	Perry King.....	5			
217	John King.....	4			
218	Jackson King.....	18mos.			
219	Benjamin King.....	39	Farmer.		
220	Ellen King.....	32			
221	Cherry Ann King.....	13			
222	Sarah King.....	12			
223	Laura King.....	11			
224	Lincoln King.....	7			
225	Martha King.....	3			
226	John King.....	1			
227	James King.....	37	Farmer.		
228	Emelina King.....	25			
229	William King.....	9	.....	Read.	
230	Thomas King.....	6			
231	Seaborn King.....	36	Farmer.....	R. & W.	Baptist.
232	Atha King.....	24			
233	Jane King.....	8mos.			
234	Gilbert King.....	29	Farmer.....	Read.	Baptist.
235	Sarah King.....	25			
236	Lila Ann King.....	4			
237	Mary King.....	3			
238	Perry King.....	23	Farmer.....		Baptist.
239	Cora King.....	17			
240	Rittie King.....	19			
241	Floyd King.....	34	Farmer.		

From Savannah, Georgia, for Beasley, Grand Bassa County.

242	Thomas Germany.....	27	Farmer.		
243	Rachel Germany.....	25			

June—2

No.	Name.	Age.	Occupation.	Education.	Religion.
244	John Franklin.....	7			
245	John Culbatt.....	12			
246	Richard Williams	19	Confec'ner.		
247	Edward Wall.....	30	Confec'ner.		
248	George Brown.....	20	Farmer.		
249	Hudson Tucker.....	19	Farmer.....	Read.	
250	George Robinson	22	Farmer.		
251	George Holbert.....	22	Farmer.....	Read.	
252	Edward Larker.....	22	Farmer.....	Read.	
253	Isaiah Williams.....	38	Farmer.....	Read....	Baptist.

From Washington, D. C., for Bexley, Grand Bassa County.

254	Louisa Perry	45			
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From Eufaula, Ala., for Bexley, Grand Bassa County.

255	Willis Fort	36	Carpenter ...	R. & W.	
256	Paulina Fort	42	.....	R. & W.	Methodist.
257	Wiley Fort	19	Farmer.....		
258	Catherine Fort	12	.....	Read.	
259	Charles Fort	9	.....	
260	Harriet Bludworth	23	.....	Read ...	Methodist.
261	William M. Rhodes.....	20	Barber	R. & W.	
262	Gilbert Hall	67	Blacksmith .....	.....	Methodist.
263	Emily Hall	27	.....	.....	Methodist.
264	Allen Hall	1	.....	.....
265	Jordan Hall	33	Shoemaker .....	.....	Methodist.
266	Gilbert Hall	38	Shoemaker	Read ...	Methodist.
267	Cecilia Hall	33	.....	R. & W.	Methodist.
268	Fillmore Hall	18	.....	R. & W.	
269	Reece Ann Hall	14	.....	Read.	
270	Ferguson Hall	12	.....	
271	Macon Hall	6	.....	
272	Gilbert Hall	4	.....	
273	Adeline Hall	2	.....	
274	Maria Hall	2 mos.	.....	
275	Sandy Hall	24	Blacksmith.	R. & W.	
276	Caroline Hall	26	.....	R. & W.	
277	Hannah Hall	28	.....		Methodist.
278	Isaac Hall	37	Minister ...	R. & W.	Methodist.
279	Ellen Hall	27	.....	.....	Methodist.
280	Isaiah Hall	7	.....	
281	Margaret Hall	6	.....	
282	Samuel Hall	3	.....	
283	Isaac Hall, jr.	4 mos.	.....	
284	Frank Junior	27	Farmer.		

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
285	Frances Junior	26			
286	Amanda Junior.....	11			
287	Frances Junior	6			
288	Essick Junior	5			
289	Alice Junior.....	9 mos.			
290	Archibald Brown	32	Farmer. ....	.....	Methodist.
291	Millie Brown	20	.....	.....	Methodist.
292	Squire Brown	12			
293	Oscar Brown	7			

From Mobile, Ala., for Monrovia.

294	John A. Stewart	39	Coppersmith	Read.	
295	John Barnet.....	66	Carpenter.		
296	Matilda Barnet	35	.....	.....	Methodist.
297	William B. Cephas	39	Carpenter.	R. & W.	Methodist.
298	Malinda Cephas	37			
299	David Cephas	13			
300	Stephen Cephas	10			
301	Louisa Cephas	8			
302	Larkin Creagher	56	Carpenter.	R. & W.	
303	Jane Creagher	35	.....	Read.	Methodist.
304	Elijah Creagher	16			
305	Robert Creagher	9			

From Columbus, Miss., for Monrovia.

306	Hardy Ryan.....	64	Minister ...	Read.	Methodist.
307	Frances Ryan	51	.....	Read.	Methodist.
308	William Ryan	10	.....	R. & W.	
309	Ann Bradford	18	.....	Read.	Methodist.
310	Henrietta Christian.....	10			
311	Jesse Christian.....	7			
312	Cora Lewis	6			
313	Rowland Patterson.....	51	Carpenter.	R. & W.	Baptist.
314	Harriet Patterson	45	.....	Read.	Baptist.
315	Victoria Peters	19		Read.	
316	Martin Lawson	51	Minister ...	Read.	Baptist.
317	Amanda Lawson	48	.....	.....	Baptist.
318	Frances Lawson	23			
319	Daniel Lawson	5			
320	Amanda Lawson.....	3			
321	Isaac Lawson	2			
322	Webster Lawson	21	Farmer.....	Read.	
323	Laura Lawson	17	.....	Read.	
324	Maria Lawson	15	.....	Read.	
325	Martin Lawson	13	.....	Read.	

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
326	Gillie Lawson	9			
327	Alfred Gholston	29	Farmer.		
328	Frank Gholston	4			
329	Green Haywood	26	Butcher.		Methodist.
330	Ann Haywood.....	20			Methodist.
331	Newton Haywood	9			
332	Elizabeth Haywood ...	2			
333	Catherine Harris	15			
334	Henry Clay	24	Farmer.....	Read.	
335	Frances Clay	24			
336	Louis Clay	5			
337	Thomas Davies	25	Plasterer ...	Read.	Methodist.
338	Leathy Davies.....	24		Read.	Methodist.
339	Julia Davies	11			
340	Robert Davies	9			
341	Adeline Davies.....	7			
342	William Whitfield	25	Barber.		
343	John Burke	33	Painter ...	Read.	
344	Robert Frazier.....	33	Barber ...	Read.	
345	Milton Holness	14			
346	Jackson Harris	22	Farmer.		
347	Thomas Haywood	21	Farmer.....		Methodist.

From Nashville, Tenn., for Monrovia.

348	John H. Day	33	Minister ...	R. & W.	Baptist.
349	Mary Ann Day	28			
350	Henrietta Day	10		R. & W.	
351	Elizabeth Day	5			
352	William H. Day	2			
353	George F. Washington	45	Gardener ...		Methodist.
354	Betsy Washington	49			Baptist.
355	Lucy Washington	13		Read.	
356	Amanda Washington ...	8			

From Augusta, Ga., for Monrovia.

357	John L. Grant.....	35	Shoemaker.	R. & W.	Methodist.
358	Joseph Summerville ...	21	Bricklayer.		
359	John L. Davis	35	Shoemaker.	R. & W.	Baptist.
360	Rachel Davis	19		R. & W.	Methodist.
361	James B. Hammond.	28	Farmer.....		Methodist.

From Sparta, Ga., for Cape Palmas.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
362	Isaac Yancy.....	31	Farmer.....	Read.	Methodist.
363	Leathy Yancy	25			
364	Sandy Yancy	9			
365	Emily Yancy	7			
366	Mason Yancy	4			
367	William H. Yancy.....	3			
368	Isaac B. Yancy	1			
369	Elisha Tucker	62	Farmer.....	R. & W.	Methodist.
370	Henry Pearson	50	Carpenter.	Read.	Methodist.
371	Elizabeth Pearson	45			
372	Sarah Ann Pearson.....	18		R. & W.	
373	Julia Pearson	15			
374	Crawford Pearson	14			
375	Henry Pearson.....	10			
376	Buchanan Pearson	10			
377	Martha Pearson	9 mos.			
378	Sampson Bush	40	Farmer.		
379	Mary Jane Bush	38			Methodist.
380	Richard Bush	12			
381	William Bush	11			
382	Harry Bush	7			
383	Lewis Bush	4			
384	Willehima Bush	3			
385	Moses Bush	9 mos.			
386	Abraham Bush.....	9 mos.			

From Ridge, S. C., for Cape Palmas.

387	Thomas Rutland	49	Farmer.....	R. & W.	
388	Martha Rutland	30			Baptist.
389	Emma Rutland	3			
390	Harry Rutland	44	Farmer.		
391	Maria Rutland	38			Baptist.
392	Rosa Rutland	17			
393	Mary Rutland	10			
394	Tillman Rutland	7			
395	James Rutland	6 wks.			
396	General Rutland	17			
397	General Smith	17			
398	John Rutland	40	Farmer.		
399	Maria Rutland	45			
400	Ann Rutland	11			
401	John Rutland	10			
402	Savannah Rutland	20			
403	George Rutland	4			
404	Maria Rutland	3			
405	Hester Rutland	17			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
406	Colbert Satchell	60	Farmer.....	.....	Methodist.
407	Cythia Satchell	47	.....	.....	Baptist.
408	Charles Satchell	18	Farmer.		
409	Harriet Satchell	10			
410	Commodore Perry	41	Farmer.		
411	Violet Perry	23			
412	Standmar Perry	6			
413	Ella Perry	5			
414	Emma Perry	3			
415	Judy Perry	18mos.			
416	August Martin.....	84	Farmer.....	.....	Baptist.
417	Betsy Weaver	65	.....	.....	Baptist.
418	Daniel Perry	36	Farmer.		
419	Polly Perry	12			
420	Betsy Perry	10			
421	Asa Williams	40	Farmer.		
422	Susan Williams	30			
423	Jefferson Williams	18			
424	Lewis Williams	14			
425	Harry Williams	10			
426	Amanda Williams	11			
427	William Williams	8			
428	Simon Williams	6			
429	Maria Williams	1			
430	Billy Williams.....	30			
431	Charlotte Williams	25			
432	Joseph Williams	7			
433	Willie Williams	4 mos.			
434	Anthony Henderson ..	40	Farmer.		
435	Ellen Henderson	35			
436	Walton Henderson	14			
437	Ann Henderson	11			
438	Richard Henderson.....	9			
439	Epsy Henderson	7			
440	Patience Henderson ..	6			
441	Adam Baker.....	53	Farmer.....	.....	Baptist.
442	Harriet Baker	40	.....	.....	Baptist.
443	Joseph Baker	19	Farmer.		
444	Henry Baker	18			
445	Harriet Baker	16			
446	Henry Baker	17			
447	Noah Baker	13			
448	Nettie Baker.....	13			
449	Jonas Baker	7			
450	Grace Baker.....	6			
451	Burrell Baker	4			

NOTE.—The foregoing named persons make a total of 12,993 emigrants settled in Liberia by the American Colonization Society.

DR. LIVINGSTONE'S SAFETY.

The positive assurance of Dr. Livingstone's safety is the pleasantest bit of news we have had by cable for many a day. There are millions of people to whom this intelligence is like a personal message from some beloved and long-lost friend. The telegram merely says that the Doctor had written to Sir Roderick Murchison "by the way of Zanzibar," saying that "he is in good health," that his journey of exploration has been successful, and that he will soon return to England." The Doctor was never lavish of adjectives, and, with him, "successful" means a great deal. It signifies, as we understand, that the object of his expedition, the aim of his life, has been achieved. In 1865, Dr. Livingstone left England to explore, more accurately than had hitherto been done, the Albert and Victoria Nyanza, for the purpose of ascertaining definitely their relations to each other, to Lake Tanganyika and to the source of the Nile. His labors were intended to supplement those of Grant, Speke and Baker, and his own previous discoveries. While Speke and Grant had obtained a large amount of valuable information about one of the head-water reservoirs of the Nile (the Victoria Nyanza,) and Baker had verified the existence of its companion mystery (the Albert Nyanza,) there were still many interesting problems remaining to be solved before geographers could regard the origin and phenomena of the Nile as clearly explained.

To follow up and complete the work, no man living was better qualified than Dr. Livingstone. He had spent over twelve years in Africa, was acclimated, knew the languages, and possessed the confidence of many tribes; was courageous, cool-headed, and indomitably persevering. The British Government, and the Royal Geographical Society took him under their joint patronage, and gave him an outfit as complete as he desired. Up to the spring of 1867 news was received from him quite regularly. He was progressing slowly towards his destination, and was sanguine of success. But in March of that year came intelligence of his death, brought to the coast by two negroes of his party, who professed to have been eye-witnesses of his murder by a hostile tribe. The narrative of these men was so circumstantial that most persons believed the report. Some months afterwards came rumors, not authenticated, that a white man had been seen in the neighborhood of the Equator, in the very region which Dr. Livingstone was proposing to explore; and upon these the many friends of the gallant missionary built up the hope which has now happily turned into fruition.

The return of Dr. Livingstone and the unfolding of his

budget of discoveries, will be looked for with interest, greater perhaps than has been accorded to any explorer of the present century.—*Journal of Commerce.*

LETTER OF THE FIRST CLASS.

The following letter of the first graduating class of Liberia College to the Trustees of Donations in this country for the College, will interest some of our readers :

MONROVIA, Jan. 25, 1868.

To the Trustees of Donations for Education in Liberia :

GENTLEMEN : Having completed our course in Liberia College, we are happy to acknowledge the many obligations we feel ourselves under to you, and to express our gratitude for your noble benevolence, which, in thus far supporting that institution by its liberal contributions, has so effectually benefited us personally.

We also beg to say that we shall ever hold in grateful remembrance the unwavering interest and zeal for the welfare and advancement of our Alma Mater which have always characterized your actions.

And, in conclusion, we would assure you that though we, her first offspring, may not be able to make any pecuniary return, we shall ever strive, by our appreciation of your labors and our endeavors to use well those advantages which we have derived through your agency, to give you at least no cause for regret for having thus directed your philanthropy.

With assurances of the highest consideration and esteem, we beg, gentlemen to be

Your obedient and humble servants,

J. H. F. EVANS,
ANTHONY T. FERGUSON,
J. E. MOORE.

NEW YORK STATE COLONIZATION SOCIETY.

The Thirty-sixth Anniversary of the New York State Colonization Society was held in the Fifth Avenue Presbyterian church on Tuesday evening, the 12th of May. Rev. Dr. DeWitt presided, and prayer was offered by Rev. Dr. Haight.

Mr. William Tracy read a report giving the reasons for the comparative inactivity of the Society during the last few years, and speaking of the opening prospects of a period of greater usefulness in the cause of African Colonization. During the past year, \$10,173 were collected in this State for the cause. The Society has a fund given for the purposes of education, by which it supports at the College in Liberia some

fifteen beneficiaries and one professor. The reports received from that country were encouraging, and show that the settlers in every respect have been successful in the cultivation of the soil, and as pioneers of civilization on the African continent. Sugar plantations are under successful cultivation in great numbers, and the increasing prosperity of the Republic shows that Liberia is in every respect a suitable country for the settlement of the colored race, where they can have a home and occupy a position above every prejudice; where they are governed by men of their own color, under a constitution framed according to that of this country.

Hon. Wm. C. Alexander delivered an address of great eloquence, giving the history of the Colonization Society from its inception, speaking in glowing terms of the wonderful success of Liberia and of the blessings which it promised to Africa and the African race. He contended that it was impossible that the negro should attain to equality with the white man in this country, and that he ought to go to Africa, where he can be literally a free man. He stated that this conviction is prevailing among the colored people themselves.

Rev. Dr. Hall spoke of the success which had attended colonization in the British Empire in different parts of the world, and was followed by Hon. James W. Beekman in an extended address.—*New York Observer*.

MEMORIAL TO CONGRESS.

To the Honorable the Senate and House of Representatives of the United States:

The undersigned, by authority of the Board of Directors of the American Colonization Society, representing several States of the Union, respectfully submit to your body the following statement and petition:

That Liberia took rank, in 1847, among the civilized nations of the earth by the adoption of a Republican Constitution, framed after that of the United States; that it possesses the essential attributes of an independent State; and that its rank as a distinct nationality has been formally acknowledged by the United States and the leading Powers of Europe.

The Republic of Liberia occupies a territory extending over five hundred miles along the West Coast of Africa—secured by open and fair purchase from the native kings and head-men. The salutary influence of its example reaches along the seashore and far back into the interior, extirpating the slave trade and slavery on every spot reached by its authority, and establishing order, industry, civilization, and Christianity. Its

trade is considerable for a young nation, and is becoming of great value. To it our citizens may look for a market of vast extent for many of our staple productions as well as for our manufactures, receiving in return palm-oil, cam-wood, ivory, gold dust, coffee, hides, the precious gums, and other of the richest products of the most favored region of the tropics.

As an evidence of friendship and to secure commercial advantages, the British Government have presented Liberia with two vessels of war, and the Emperor of France has given several thousand stand of arms and zouave uniforms, which have been made to render good service. The Congress of the United States, however, has not evinced its interest and regard for this Republic, colonized by our own people, by any appropriation of material or money to help its growth and strengthen its prosperity.

Those who settled Liberia have left relatives and friends in the United States who naturally desire to have frequent communication with them; but the Government has not provided any mail facilities with that quarter. Yet, if a vessel bears a letter there, it must be enclosed in a ten cent envelope, as though our Post Office Department had established a mail route to that country and paid for the service. As a consequence, not only letters and printed matter, but freight and passengers, instead of going direct to their destination, are forwarded or go by way of Liverpool, from which port a steamer departs on the 8th and 24th of each month, sustained by a yearly subsidy from the English Government.

Your memorialists further represent that voluntary, spontaneous applications are now pressing upon it from some three thousand of the people of color, residents mostly of the States of North Carolina, Georgia, and Mississippi, who desire to escape from circumstances and influences that embarrass and depress, to those which stimulate and exalt, and which must enable them to secure for themselves and posterity an independent national existence. These people are unable to defray the cost of getting from their places of abode to the port of embarkation, and some may become, should they remain where they are, a charge upon the public Treasury. At present the American Colonization Society, devoted to this work, has not the ability to afford passage and settlement in Liberia to any considerable number of them; the steady draft to colonize the twelve hundred and fifty which it has sent since the purchase of the large packet-ship "Golconda," in October, 1866, having nearly exhausted the fund which had accumulated during the war, and which was reserved with a view to the exigencies that have already occurred.

The Society has the knowledge and skill acquired in half a

century of experience, and all the appliances for successfully and economically facilitating emigration from the United States to Liberia; but no amount of private benevolence, however generous, can furnish adequate means for the comfortable transfer and settlement of those only who aspire to better their condition and to found a noble nation in Africa.

In view of these facts your memorialists respectfully and earnestly ask:

First. That the Postmaster General be authorized to enter into a contract with the American Colonization Society to carry the mails direct between the United States and Liberia, monthly, at a compensation of one hundred thousand dollars per annum.

Second. That the Secretary of the Interior be authorized to pay to the Treasurer of the American Colonization Society one hundred dollars for every person of color of the United States who shall voluntarily emigrate to Liberia under its auspices, the Society binding itself to furnish full and suitable provision on the voyage, to land and settle the people at such place as they may select, to supply shelter and support during the first six months after arrival, and to secure by deed to every single adult ten acres, and to each family twenty-five acres of land in Liberia.

These aids would be repaid, with interest, in the advantages of a commerce to be secured through the Republic of Liberia, and throw a new light of hope and cheerfulness over a large number of the freedmen, strengthen those who have gone or may remove to their ancestral land to build up a republican empire and to extend civilization and Christianity over that continent, and enable Africa herself to rise in honor and power among the nations of the earth.

HARVEY LINDSLY, JOSEPH H. BRADLEY, WILLIAM GUNTON,
GEORGE W. SAMSON, PETER PARKER, SAMUEL H. HUNTINGTON,
JOHN B. KERR, *Executive Committee.*

WILLIAM McLAIN, *Financial Secretary.*

WILLIAM COPPINGER, *Corresponding Secretary.*

COLONIZATION ROOMS,

WASHINGTON, D. C., *March, 1868.*

The foregoing Memorial has been presented to the Senate and House of Representatives, and referred to the appropriate Standing Committees. It is not likely that Congress, on the eve of a Presidential campaign, will respond favorably to either of the propositions submitted, and the work must continue to depend solely on the liberality of the friends of Africa and the African race.

DEPARTURE OF OUR SPRING EXPEDITION.

The ship *Golconda* went to sea from Savannah, May 14, for Liberia, with four hundred and fifty-one emigrants. For intelligence, useful knowledge, and moral and Christian worth, they are probably superior to any company that have ever left this country for the African Republic.

The majority of the emigrants were from the State of Georgia, viz: twelve from Savannah, five from Augusta, twenty-five from Sparta, thirty-seven from Marion, Twiggs county, and two hundred and four from Columbus, Georgia; twelve from Mobile, and thirty-nine from Eufaula, Alabama; forty-two from Columbus, Mississippi; sixty-five from Ridge, South Carolina; nine from Nashville, Tennessee; and one from Washington, D. C. They chose as their places of settlement—Monrovia, sixty-eight; Cape Palmas, ninety; and Grand Bassa County, two hundred and ninety-two.

Sixty-eight can read, and forty can read and write.

Of the trades or occupations, sixty-five are farmers, eleven carpenters, seven blacksmiths, four shoemakers, four barbers, two house painters, two confectioners, one plasterer, one bricklayer, one butcher, one gardener, one coppersmith, and one engineer.

Of Church communicants, sixty-two are connected with the Baptist denomination, and forty-four with the Methodist. Five are licensed Ministers of the Gospel—one of the number, Mr. Cook, being accompanied by two of the deacons and some thirty members of his former congregation at Columbus, Georgia.

One of the young men, Richard Williams, was born in the Congo country, whence he was run into Savannah in the notorious slaver *Wanderer*. He is a bright and promising youth, and gladly sought and embraced the opportunity to return to his native continent.

Most of the farmers and mechanics are well supplied with agricultural implements and tools. Turning lathes and the requisite machinery for grist and saw mills, for which ample water power abounds in Liberia, were taken by some of the well-to-do of them. Sewing machines were not forgotten by the women. Free transportation in the ship was given—such

articles tending to promote the success of the emigrants and the Republic to which they go.

Rev. Mr. Cook made a brief address as the emigrants were about to leave the wharf at Savannah, in which, after stating that his parents were torn from Africa and brought to the United States as slaves, he feelingly referred to the marvellous ways and mercies of Providence as illustrated in his being led to become a child of God; in his freedom as wrought out by the war, and his going forth bearing a high civilization and the blessed religion to his brethren according to the flesh.

LATEST FROM LIBERIA.

By the English mail we have received letters from Liberia to the 13th April, with very pleasant intelligence. The emigrants by the last voyage of the Golconda were doing remarkably well. Mr. Dennis, our General Agent at Monrovia, says: "In regard to the welfare of the last company of emigrants landed at Bassa, and at Cape Mount, I am glad to inform you that thus far they have been doing finely. Respecting those at Bassa, Dr. Smith, the attending physician, writes me that 'they are doing well. None have died under sixty-three years of age. The whole number of deaths, out of the two hundred and sixty-four landed, is seven. Several women have given birth to children, and as yet the young Liberians are alive.' Our Agent at Bassa writes me that 'the emigrants so far have done remarkably well. Those who have died are by no means to be said to have yielded to the effects of climate or place. When men or women die between the ages of sixty-eight or seventy-two years, we will all agree that they have lived to a good old age. So must it be said of these people, as they were between the above ages.

'In regard to a new supply of emigrants, I say let them come. There is plenty of room for them, and if any country needs population so as to regulate affairs in every department, surely this is that country. Everything in the country goes left-handed because of the sparseness of the population. Labor, politics, professions, yea everything, is simply a monopoly of

the few. Population, you know, will soon regulate these matters, and get all right."

From Cape Mount, where forty-six were landed, we learn that they had all had the fever and were doing well. Only two had died. They had drawn their lands some distance up the Cape Mount River, and were busily engaged in putting up their houses, clearing off their land, and planting.

Dr. Fletcher, Cape Palmas, writes, date March 10, 1868: "As regards the emigrants in the second voyage of the *Golconda*," (none were landed there the third voyage,) "I am sorry to say they did not fare as well as those by the first, in consequence of not adhering to the advice of the Agent and Physician, and those who were disposed to impart wholesome lessons to them. It was almost impossible to convince them that the African climate was in any respect different from that of South Carolina and Georgia. I have not failed in a single instance to render them as comfortable as could be.

"I have been pleased to see with what ardor some of them go at farming, which, by the way, appears to be the vocation of the majority of them. Jones, Robinson, and Mumford are making brick. George Williams deserves to be noticed specially. He has reached his three-score years, and 'has travelled considerable,' to use his own words, in search of a place he could call his 'home,' and here and now he has found it; and here he will spend and be spent.

"I really regretted the troubles of Isaac Knox and his family. He had high expectations, not so much for himself as his family. He could not be convinced that he could not do here exactly what and as he did in South Carolina. But I need not say that is strange, for a lady connected with the Episcopal Mission at this place cannot be convinced that she will have to pass an ordeal different from her native State in the way of acclimating. While I know that the fever is not a fourth so severe as it was a quarter century ago, it should be remembered it has not entirely passed away, or given place to another malady.

"I thank you for the 'Memorial Volume.' I see in it many things that call to mind scenes and deeds that are almost lost in oblivion. The 20th of last month was the anniversary of

my *fortieth* year in Liberia. On that day as aforesaid I landed at Monrovia with my parents. I was then an urchin of six years old. When I call to mind the incidents of that early time, and see how things now are, I am constrained to say that if Liberia proves a failure in a national point of view, then the Liberians should be doomed to the most degrading yoke of slavery that exists anywhere."

After recounting some of the trials and hardships of their early days, Dr. Fletcher says, "but by the blessing of God, and the favor of kind, philanthropic friends; brighter skies are now over us; and I feel assured that Liberia's course will be onward. Truly we want thousands and tens of thousands of those who are now in America; and I doubt not that they will come."

ITEMS OF INTELLIGENCE.

PROFESSOR MARTIN H. FREEMAN sailed from New York in the Brig *Samson*, on Monday, April 27, for Monrovia, Liberia. During his brief visit, he received a number of donations for the purchase of apparatus for the use of his department as Professor of Mathematics and Natural Philosophy in Liberia College.

THE JAMES M. WATERBURY sailed from New York for Liberia, April 28th, with a colored captain and crew. Two of the latter purpose to become residents of Grand Bassa County, Liberia. The captain, George Brooks, was examined by the American Shipmaster's Association, and received his diploma, bearing date April 6th, as "an approved shipmaster."

A NEW STATION IN LIBERIA has been formed among the natives, near Marshall. The Presbytery of West Africa, during their meeting in January at Marshall, paid a visit to the town of a native chief, which was one of much interest. He had built a house for a school and a place of preaching, and was anxious to have a missionary sent to live amongst his people. Rev. John M. Deputie, lately licensed by the Presbytery, has been appointed at their recommendation to occupy this new post. At Marshall, a new brick church was dedicated, and nine persons were admitted to the communion.

MINEALS IN WEST AFRICA.—Iron mines are in the region of Angola. Copper is brought from the interior; but this metal sold by the Cassages comes from Moolooa. Rich sulphur mines exist in Benguela and Casandama. Petroleum is found in abundance in Dande. Below St. Philip de Benguela, not far from the sulphur mines, is a lake which, at irregular periods, becomes greatly agitated as by a boiling spring beneath, which gives out a great quantity of salt.

Receipts of the American Colonization Society,

From the 20th of April, to the 20th of May, 1868.

MAINE.		James C. Holden, \$20; T. L. Small, D. H. McAlpine, Robt. G. Bushnell, each \$10; Dr. A. Post, \$5.....	255 00
<i>Bluehill</i> .—"An Aged Friend to this Society," by Rev. J. F. Eveleth.....	\$10 00	<i>Kingston</i> .—H. H. Reynolds, \$30, to constitute REV. JOHN HALL, D. D., of New York, a Life Member.....	30 00
<i>Augusta</i> .—"A Friend to your Benevolent Enterprise".....	5 00	<i>Poughkeepsie</i> .—Wm. H. Crosby..	25 00
	15 00		310 00
NEW HAMPSHIRE.		PENNSYLVANIA.	
<i>Sanbornton</i> .—M. J. Runnells.....	5 00	<i>Philadelphia</i> .—Mrs. Fisher, by Rev. S. R. Fisher, D. D.....	5 00
<i>Hancock</i> .—Anna Tuttle.....	2 00		
	7 00	DISTRICT OF COLUMBIA.	
VERMONT.		<i>Washington</i> .—Government of the United States, through the Freedman's Bureau, toward the cost of transportation from their homes to the port of embarkation of the emigrants by our spring expedition for Liberia.....	2,000 00
<i>East Hartford</i> .—Mrs. S. R. Child, <i>Chelsea</i> .—L. Bacon, \$6; J. and S. Smith, \$2; Rev. W. A. James, \$1; John B. Bacon, \$1.....	20 00	Miscellaneous.....	145 84
Vermont Colonization Society, by George W. Scott, Treasurer, (\$56.)	10 00		
<i>Brookfield</i> .—Simon Colton, \$3; David Bigelow, \$2; Luther Wheatley, \$1; Legacy of Simon Colton, \$50.....	58 00	OHIO.	
	88 00	<i>Oxford</i> .—Professor S. H. McMullen, \$3; Mrs. M. H. McMullen, \$2; by Dr. Alex. Guy.....	5 00
MASSACHUSETTS.		<i>Ashabula</i> .—William Sanbourn, \$10; D. W. Gary, J. M. Tilden, J. Parmerly, Mr. Hills, Mr. Karns, L. M. Crosby, each \$5; Dr. Ensign, John Crocker, L. Hood, Thos. Edwin, each \$1; Cash, 75 cts.....	44 75
<i>Holliston</i> .—Epis. Church of the Redeemer, Rev. Benj. Hartley, Rector.....	4 00	<i>Saybrook</i> .—Mrs. Phoebe H. Wade	10 00
CONNECTICUT.		INDIANA.	
<i>Bridgeport</i> .—Legacy of Mrs. P. Sterling, \$2,000, less U. S. tax, \$120, by George Sterling and Samuel B. Hall, executors.....	1,880 00	<i>Princeton</i> .—Rev. J. D. Paxton, D. D.....	10 00
<i>Norwalk</i> .—Mrs. S. Stewart. By Rev. J. R. Miller, (\$307 50.)	5 00		
<i>Middletown</i> .—E. H. Roberts \$30, to constitute his son, EDWARD H. ROBERTS, of New York, a Life Member.....	30 00	ILLINOIS.	
<i>New Britain</i> .—F. H. North, \$50; Henry Stanley, \$20; Oliver Stanley, \$10.....	80 00	<i>Jacksonville</i> .—William Brown... Proceeds of sale of 320 acres of land given by Daniel Huey.....	8,000 00
<i>Meriden</i> .—Charles Parker, \$20; John Parker, \$10; to constitute REV. JOHN T. PETTEE a Life Member; Dea. Walter Booth, \$5.....	35 00		8,010 00
<i>Centreville</i> .—Rev. C. W. Everest, <i>Cheshire</i> .—Rev. E. Bull, \$10; Hon. E. A. Cornwall, J. L. Foot, each \$5; Cash, \$2.....	22 00	FOR REPOSITORY.	
<i>Southington</i> .—Deacon T. Higgins, \$10; Henry Lowrey, \$5; Cash collection, \$12 50.....	27 50	NEW HAMPSHIRE. — <i>Hancock</i> .—Anna Tuttle, for 1868.....	1 00
<i>Waterbury</i> .—J. M. Buckingham, \$20; Cash, \$29.....	49 00	VERMONT. — <i>West Topham</i> .—R. M. Bill, to May 1, 1868.....	5 75
<i>Collinsville</i> .—S. W. Collins, \$20; Cash, \$15.....	35 00	<i>West Poultney</i> .—Mrs. Phoebe Ruggles, to July 1, 1868.....	4 00
<i>Wethersfield</i> .—Collection.....	14 00	MASSACHUSETTS. — <i>Boston</i> .—Williams & Co., to July 1, 1869.....	1 00
	2,192 50	GEORGIA. — <i>Hawkinsville</i> .—A. B. McGehee, to June 1, 1869.....	1 00
NEW YORK.		Repository.....	12 75
By Rev. Dr. Oroutt, (\$310.)		Legacies.....	1,930 00
<i>New York</i> .—John Taylor Johnston, \$100; Jonathan Sturges, Charles N. Talbot, each \$50;		Donations.....	10,769 25
		Miscellaneous.....	145 84
		Total.....	\$12,867 84

T H E

African Repository.

Vol. XLVI.]

WASHINGTON, JULY, 1868.

[No. 7.

ADDRESS OF GEN. J. W. PHELPS.*

Mr. President and Gentlemen of the Vermont Colonization Society :

The colonization of Africa is a matter of peculiar interest to the people of the United States. It presents a wide field for the exercise of those higher aspirations of benevolence and good will to all men, which enter so largely into our political creed and our institutions. It has for its object not the mere improvement of a single country only, but the reclaiming of numerous millions of human beings from the lowest stage of barbarism, and raising them to the light and life of Christian influence and usefulness among the nations of the earth. It is a question of the very first importance both as it concerns the philanthropic relations of mankind and the civil interests and social well-being of our own country. The Hon. Edward Everett said of it, that "whether we look to the condition of this country, or the interests of Africa, no more important object could engage our attention."

But being as it is a question of so much importance, why, it may be asked, does it not command more attention from the Government and political leaders of the country? Why is our benevolent Government so indifferent to a matter that is so peculiarly worthy of its especial regard? In reply to this question, it may be said, that political cunning, which is the chief trait of our leading men and the mainspring of party action among us, is seldom accompanied with much capacity or willingness for the treatment of philanthropic subjects, or for the management of the nicer, higher, and more vital interests of society; but it is, on the contrary, rather prone to sacrifice these interests to motives of expediency and party success. In the conflict of parties, philanthropy, which is the love of humanity, and which ought to lie, in an especial manner, at the very basis of our institutions, is not only frequently entirely lost sight of, but is often wilfully consigned to ignominy

* Extracts from the Address of Gen. J. W. Phelps, of Brattleboro, Vermont, at the Forty-eighth Annual Meeting of the Vermont Colonization Society, in Montpelier, October 17, 1867.

and contempt, even as was the Prince of humanity himself, the Saviour of mankind, when presented for the consideration of the crafty, truculent Herod, and the cold, politic, acquiescing Pilate.

We are not to be surprised, therefore, at the apathy of the Government and the indifference of parties to the subject of African colonization, nor should we, on this account, be deterred from making efforts in its behalf. It ought rather to stimulate us to renewed and untiring exertions. Under institutions like ours, the citizen should make up as far as possible for the defects of his Government.

The continent of Africa contains some 11,000,000,000 square miles. It is more than three times as large as the United States, and more than twice as large as the Chinese Empire. It has been estimated to contain all the way from 50,000,000 to 200,000,000 inhabitants, though the latter number is probably much too large. But little is known of the interior, either of the country or the people. The inhabitants of the continent, in a general point of view, and with the exception of a few Turks and the small settlements chiefly of European origin along the sea coast, may be divided into two great classes, one consisting of Arabians and Africo-Arabians, extending from the Mediterranean on the North through the great Sahara desert to the valley of the Niger, near the Equator, on the South, abounding in large warlike cities, all being more or less under the influence of the Mohammedan religion; and the other composed of pure Negroes who are wholly barbarous and savage, having but a faint idea of God, being a prey to the most darkling superstitions, and nearly void of all the elements of civilization.

As a Christian people we are taught to believe that the living germ of our holy religion may be traced directly to the successful struggle of a great moral idea against political cunning—to the act of wresting human beings, even against their own will, from the rapacity of the oppressor, and restoring them to their moral rights, to their manhood, and to the possession of their fatherland. To this act of high principle as opposed to low and selfish motive, are we indebted for all the civil and religious liberty, for all the light and Christian life which we now enjoy. And if we are not capable of a similar degree of moral strength to insist upon the negro's having the possession of his fatherland and the preservation of his religious idiosyncrasy; if our idea of right and fitness of things does not prevail over that greed which teaches us to keep the negro among us for the purely selfish consideration of his labor and his vote, then it is doubtful whether we have sufficient moral strength to maintain either the system of Christian civiliza-

tion which we have inherited, or that peculiar form of government which has grown out of it, and of which we are now so justly proud.

The sacred Scriptures, practically viewed, plainly teach us that God himself, through the exhibition of miracles, which are very likely to occur where the laws of nature are violated by the will of man, commanded, in a case similar to ours, the entire separation of the enslaved race from the dominant one. We are taught that the Israelitish slave had to be baptized by the Red Sea, again by the cloud, and still again by the waters of the Jordan, before he could be worked entirely clean of the stains of degradation incurred whilst in bondage, and be fitted to enjoy perfect manhood in the land of promise. And so we may readily believe that the late African slave of the United States will have need of the broad waters of the Atlantic intervening between him and his former degradation and abasement before he can rise to the full dignity of manhood in the land of his fathers. The question arises whether, as practical believers in our religion, we have a right to set aside the example which it has given us, and hold on to the weaker race among us, from unworthy considerations of material profit and political power. We ought to ask ourselves in all sincerity and directness, whether it is not for a mere selfish and political object that we keep the African here, instead of for those higher reasons upon which the safety, power, and dignity of states must depend.

Our negro population have been taught to think by the cunning politician, as well as by the unthinking white citizen, that, as they were born in America, they therefore have a right to remain here. These are the first words that the negro, on being born into the world of liberty, is taught to lisp—"We were born in America, therefore we have a right to remain here." But these words are in no respect different in spirit from those which the freed Israelite used when he asked—"Are there no graves in Egypt that we should be brought into the desert to die?" Had we not acquired a right to die and be buried in Egypt? We have a right to remain in America, says the negro. The dangerous fallacy conveyed by such words consists in the Jeffersonian doctrine of impressing upon men a notion of their *rights* before teaching them their *duties*. By teaching men their rights first before their duties, they are rendered exacting, turbulent, obdurate, and well fitted for despotic government. But men must know and perform their *duties* to society before they can properly understand and exercise their *rights*. The essence of civil liberty consists in the performance of moral duty. What would have become of our moral code and of our system of civilization, if the Israelites

had maintained the position, that as they were born in Egypt, in Egypt therefore they would remain? Or what even would have become of our civil and religious liberties if the Puritans had said the same thing of *their* right to remain in England? No, what the negro should be taught is this—we have a right to Africa, and to Africa we will go.

We maintain that it is the duty of the negro of the United States, to redeem his brethren of Africa from their unhappy barbarism; for he is the only suitable agent of accomplishing this grand and beneficent object. No other heathen or pagan race of the world has won the advantage through its misfortunes of having so large a number of its own people in the bosom of a Christian community, as has Africa. While China and Japan must begin the slow work of Christianization by sending a few of their youths to our schools, by introducing our school books, and by establishing seminaries for the inculcation of Western learning, Africa has in our midst four millions of her children who might act as missionaries and convert to Christianity the hundred millions of her barbarous people. In a material point of view we have in our midst four millions of laborers, who have learned how to raise the tropical productions of the earth, such as rice, sugar, coffee, and cotton, which have become necessities to the world, and which, by stimulating their growth in Africa, might be brought within the reach of every poor man at a low rate. The higher principles of economy as well as of morality and religion, teach us that we should let the negro go; the white man, who is thronging to our shores from over crowded Europe, can raise most of the tropical productions grown in the United States to a better advantage than the negro can, and it is only the negro who can bring the tropical lands of Africa under cultivation. Both the planter and the politician find his services valuable; and the negro seems as quiescently willing to serve their purposes now, as he ever was when a slave; he is as willing that we shall rule him to our own hurt now as he ever was.

To show what one of the first and ablest men of the negro race thinks of his countrymen in this connection, we may here quote from the Inaugural Address of President Roberts of Liberia, delivered on the 3d day of January, 1848. It was the first inaugural to the first Republic of Africa since the days of Carthage—since the days of that ancient Republic, which has the honor of producing a man whose wise saying will stand as long as gladiatorial Rome will stand: *that nothing in the shape of humanity was foreign to him.* “But if there be any among us,” says President Roberts in his first Inaugural, “if there be any among us dead to all sense of honor and love of their

country; if deaf to all calls of liberty, virtue, and religion; if forgetful of the benevolence and magnanimity of those who have procured this asylum for them, and the future happiness of their children; if neither the examples nor success of other nations, the dictates of reason and nature, or the great duties they owe to their God, themselves, and their posterity, have any effect upon them; if neither the injuries which they received in the land whence they came, the prize they are contending for, the future blessings or curses of their children, the applause or reproach of all mankind, the approbation or displeasure of the Great Judge, or the happiness or misery consequent upon their conduct in this and a future state, can move them; then let them be assured that they deserve to be slaves, and are entitled to nothing but anguish and tribulation. Let them banish forever from their minds the hope of ever obtaining that freedom, reputation, and happiness, which, as men, they are entitled to. Let them forget every duty, human and divine, remember not that they have children, and beware how they call to mind the justice of the Supreme Being. Let them return into slavery, and hug their chains, and be a reproach and a by-word among all nations."

Another writer says: "They ought to be made to feel that it is their highest privilege, as well as their imperative duty, to cast in their lot with the pioneers in the work of Africa's civil, social, and religious redemption, and sacrifice themselves, if need be, in the stupendous work of spreading free government and civil institutions over all Africa, and bringing her uncounted population all under the dominion of the Kingdom of Heaven."

If the negro cannot feel this degree of enthusiasm, cannot entertain this sense of duty, and arrive at this pitch of heroic devotion to a great cause, it may well be questioned whether he is a fit member of a Republic anywhere, either in America or Liberia. His stay in this country must ever be attended with such depressing influences as to dwarf and stunt his faculties, and render his condition anything but desirable to high minded men, of whom it is said that states are constituted. The spirit that becomes relieved from some great oppression like that of slavery, and does not feel in response an ardent glow of benevolence and good will to all men, and a desire to carry this good will into practical operation towards his fellow beings, can be of but little use to our system of civilization anywhere, whether in America or Africa. The negro who clings to the United States acts from mere selfish considerations, proposing to benefit himself alone, while in Liberia he would benefit not only himself but many millions of his fellow-beings. White men say that his labor is needed here; but why should

he be under the least obligation to serve the purposes of white men in America and neglect those of his own race in Africa who need his assistance? Elhiopia is indeed stretching forth her hand unto God, but only a few of God's ministers go to her assistance. America is the only part of the world that can freely supply that kind of Christian emigration which is needed for the settlement of Africa.

With regard to the policy of keeping the negro among us by forcible detention—for where no suitable facilities are offered for his going he is in a measure forced to remain—we may say that such a course tends to the loss of our national identity, and consequently of our national character. Our institutions were not devised for Africans, Asiatics, Europeans, or Indians; they were especially framed to suit the condition of a certain kind of people who had grown up under peculiar circumstances in the forests of a new world, and were setting a new and worthy example for the corrupt nations of the old world. Neither the African, nor Indian, nor Coolie, nor modern European, had any voice in the compact by which these institutions were established. Just in proportion, therefore, as we adapt these institutions to the peculiarities of other men than those for whom they were fashioned, in that same proportion must their spirit and character become changed. If we admit other races and nations into the national partnership with us, we must expect to adapt our institutions to them instead of fashioning them wholly to our institutions.

There is no instance in either ancient or modern times, says an able writer, of two separate and distinct races of men living together, in which one or the other has not become inferior, and in no one case have the members of the inferior race been able to show themselves as capable of getting along in the world as the superior race. But where the races have been separated, the inferior race has then been able to display quite as much aptitude in all that is essential to the growth and support of society as any other race of men have done. The separation of two such races is indispensable to the success of the inferior race. We might as well try to raise a good crop of apples in a thick grove of oaks or pines, as to cause one race to thrive under the overshadowing influence of a more powerful one. If this be true, as it undoubtedly is, then our institutions cannot possibly extend equal rights and privileges to the African race without losing some of their original force and character. We are indeed stretching the capacities of our Government too far, when we force it to include heterogeneous elements that do not properly belong to it. For wise purposes God has made a diversity of races and nations, and men must

conform their political theories to this law, or else expect discord and trouble.

Much might be accomplished by the Government even now, by favoring emigration generally, and especially by establishing a regular line of steamships between the United States and Liberia. Such a line was proposed and received pretty general favor, particularly from Vermont, fifteen years ago or more; and indeed the State became pledged to it by legislative action, a fact which, from our course of late years, would seem to have been forgotten. While some of our politicians were giving constitutional reasons why such a line could not be established, England, as usual, proceeded to act at once. She established a line of steamers between one of her ports and the Western coast of Africa, consisting of the Fore-runner, the Faith, Hope, and Charity; and while thus securing the valuable trade of that coast, she has been contributing largely to spread there the ideas, habits, and advantages of regular civilized government; for among material agencies there are few more powerful civilizers than a regular line of steamships.

When we consider that there are some 20,000 people in Liberia who have connexions, relatives, and friends in the United States, and that they do not possess facilities of communication with them equal to those, even, which have been provided by our Government for Rio Janeiro, we can only wonder that such results could possibly flow from the operations of a great, enlightened, and Christian nation. There is not an Irishman, German, nor even a Chinaman, in the United States, who cannot hear frequently and regularly from his friends in the Old World by steamship communication, while the African of Liberia receives no comfort, consolation, or support, from such a source.

It might be thought that it is a great undertaking to attempt to remove four millions of Africans from our shores, but a great nation can and ought to do great things. In view of what our energies and power ought to be half a century hence under the stimulus of our free institutions, the Atlantic should become as a mere steam-ferry to us.

It would seem to be an evident truth, and only need to be asserted to be received, that a race which has become unsuitably placed by the covetous passions of men, ought to be restored to a suitable location: for the laws of nature are superior to those of men. The negro belongs to a tropical race, and the necessities for tropical productions, as we have already pointed out, now require his presence in the tropics as imperatively as the vacant lands of America ever called for his exit from his African home. It is a heartless mockery to offer the negro the same rights in any one State of the American Union

as in all the others, for there are some States of so cold and rude a climate that he could not dwell in them. As a citizen of the Republic he must inevitably be sectional in his character, for it is only in a certain section of the country that he could possibly thrive. He could not even become national as the citizen of a country of white men, for nature has imprinted upon him an identity of nationality which cannot be made to represent any other nationality; nor can he claim the respect of mankind until his own nation has assumed a respectable place among the nations of the world.

In drawing our remarks to a close, we may be permitted to make a few quotations from Henry Clay and Daniel Webster—almost the last act of whose lives was the presiding over the deliberations of the Colonization Society—as well as from other eminent men, both black and white, to show the propriety of separating the African from the Caucasian race in the United States, and the power of our Government to aid this object. During the Compromise Measures of 1850 and the troublous times occasioned by them, the Colonization Society was looked to with a great deal of interest by our political men, as a means which offered the best prospect for settling the difficulties arising from the presence among us of the African race, and it received more favorable attention then, than it has since done. And this is one good evidence, we think, of the value of the Colonization Society, that in an hour of national danger and trouble it has been looked to by the first intellects of the land as a source of relief and safety. That this source of safety should have been overlooked in a time of war, when the nation was wholly absorbed in the defence of its existence, is not perhaps unnatural, though it may not appear either wise or considerate.

At the Annual Meeting of the Society in 1851, Mr. Clay, its President, made the last speech that he was ever destined to make to the Society. He was almost the only survivor of all who, thirty-five years before, had contributed to the formation of the Society; and his stay among the living was now short, for he died in June of the following year. In his speech he approved highly of a line of steamers to Liberia on behalf of the interests of Colonization, and said that, in his opinion, "the Constitution of the United States grants ample authority for the performance of this common benefit of the country," which sentiment was applauded by the audience.

Mr. Webster expressed himself willing to appropriate almost any amount of the public money for the purpose of African Colonization; and in the last days of his life, which were sadly overclouded and disturbed by concern for his country, he showed a marked interest in its success.

Mr. Clay, in his address already alluded to, made the following emphatic declaration: "I have said, and said recently upon another occasion, what I sincerely believe, that of all the projects of the existing age, the scheme of Colonization of the African race upon the shores of Africa is the greatest."

He still further added: "Gentlemen, I have thought, and I said, that if there ever was a scheme presented to the consideration and acceptance of men which, in all its parts, when analyzed and reduced to all its elements, presents nothing but commendation, it is the scheme of African Colonization."

"As it respects the free people of color, therefore, nothing but good, and unmixed good, can result from their separation from a community with which, in spite of all the philosophers of Europe and America, from the nature of our feelings and prejudices if you please, they never can be incorporated and stand on an equal platform."

Edward Everett has fully endorsed these sentiments of Henry Clay with his own opinions.

We might add still further testimony from other leading white men of the country, but we will now bring forward the evidence of black men.

Governor Russwurm, of the Maryland settlement in Liberia, who was at one time opposed to the Colonization Society, subsequently changed his views, and came to express himself as follows: "We have carefully examined the different plans now in operation for our benefit, and none, we believe, can reach half so efficiently the mass as the plan of Colonization on the Coast of Africa."

Mr. R. E. Murray, a colored emigrant from Charleston, South Carolina, writing from Liberia in 1843, said: "I care not what any man, or any party of men may say about their friendly feelings for people of color in the United States; all I ask is this—is he or they friendly to the cause of Colonization? If the reply is in the negative, there exists no true friendship in their bosom for the colored race."

Dr. J. S. Smith, a colored physician who was educated in Pittsfield, Mass., wrote from Liberia, December 2, 1851, as follows: "I believe, sir, that Africans will never be respected *as men* until Africa maintains a respectable standing among the nations of the earth."

Such evidence as this from black men might be multiplied from the very first days of Liberia down to the present time, and more if it is needed.

We pass now to a series of resolutions which were recommended by a joint select committee of the Legislature of Connecticut at its session of 1852, which embody the true sentiment of our duties and our relations to the negro race, and which, we think, ought to govern the policy of the country in that

respect. These resolutions are admirably expressed, and read as follows :

Resolved, That as Americans, we owe a debt to Africa, and to her oppressed and injured children, whether in this or other lands, which we should endeavor to discharge with all fidelity in all suitable ways.

Resolved, That the American Colonization Society happily unites Christian philanthropy and political expediency—our obligations to the Union and to God; and that its principles and operations are most benevolent, not only towards our colored population, but towards both races in this country, and towards two quarters of the globe.

Resolved, That this Assembly recognize with gratitude, the hand of God in the past success and growing interest manifested in behalf of this cause.

From these resolutions we pass to those which were adopted by the Legislature of Vermont at its session of 1851, in favor of a line of steamers between the United States and Liberia, but it is unnecessary to repeat them; it is sufficient to say that in our opinion the Legislature of the State has never passed a wiser or better set of resolutions, or one that does it more honor for sound philanthropy and pure, exalted statesmanship. They were a happy inspiration of the earnest, practical republican character of the State, amidst the difficult circumstances in which the country was then placed from the presence of the African element of our population.

In conclusion we would be permitted to say that the State of Vermont has some reason to be proud of the agency which it has thus far lent in the cause of African Colonization. The lamented Ashmun, who taught the settlers the use of arms, and under whose heroic leadership they were first enabled to gain an assured foothold upon the soil of Western Africa against the assaults of the native barbarians, was a graduate of our University at Burlington, and for sometime a resident of that city previous to his going to Africa. The State has contributed more funds for the support of Colonization in proportion to the number of its inhabitants than the rest of the Union, *per capita*; and it has the enviable honor of being the first among all the States to establish a State Colonization Society, the Society whose members we are now addressing having been established in 1819, three years after the organization of the National Colonization Society. The establishment of the College of Liberia is greatly due to the efforts of our fellow statesman—the Rev. Dr. Tracy. Let us hope that the honor thus won by the State may still be maintained, and that she may continue to be first and foremost in forwarding the work to which her citizens have thus far given such effective aid. The best and most suitable return that we can make to the African for his long years of unrequited toil in our behalf, is indeed to secure to him political rights and equal social, civil, and religious liberties, not here in the United States, but in the more genial native land of his race.

AFRICA AND AMERICA.

"AN INTERESTING SIGHT."—This day passed through our village, on his way to Liberia in Africa, the Rev. George M. Erskine, (a man of color,) together with his mother, his wife, and seven of his children. Fifteen years ago George and his wife, and five of his children, now along with him, were slaves. The good, moral character of George recommended him to the notice of the Rev. Dr. Anderson, of Maryville, and the Rev. Abel Parsons. With the assistance of other benevolent individuals, they purchased him from his master and emancipated him. Dr. Anderson took him into his family, and at his own expense boarded, clothed, and instructed him about three years. In 1818 he was licensed to preach the Gospel by Union Presbytery, of this State. Since then, by the aid of benevolent individuals in different parts of our country, he has been enabled to pay about two thousand four hundred dollars for the release of his family from slavery, and now he is on his way to the land of his forefathers, under the patronage of the American Colonization Society. His conduct since his emancipation has confirmed the good opinion his benefactors entertained of him. As a preacher of the Gospel, he has attained considerable distinction, and has walked worthy of his vocation. We cannot but admire the wisdom and goodness of God, in so ordering events that the mother of George, who was brought in ignorance to this country by the most nefarious traffic, should be permitted to return in company with an enlightened and Christian offspring—a blessing to herself and the land of her nativity. This is but one of many in an interesting train of events which we doubt not God intends shall totally extinguish that trade which is a disgrace to our species, and shall finally result in Christianizing degraded and oppressed Africa."

The above extract I find in the third volume of the "Calvinistic Magazine," for 1829. As there is an interesting sequel to this record, I feel impelled to repeat the facts as related to me by one who aided in purchasing the father and emancipating the children, and by personal influence and material benefactions did much in securing their emigration to Liberia. February 5, 1829, fixes the date approximately of their embarkation from Norfolk, Virginia, in company with others bound to the same land of promise. In that group of seven children there stood a little crimped, curly-headed boy, five years of age, with a frank, intelligent countenance, bright eyes, and a complexion as black as tar, a thorough African in the contour of his face. In those early days he answered to the call of George, bearing and honoring the name of his *now* sainted

father. Near him stood a lad of a few more years, not a kin or a brother, but whose subsequent history must not be overlooked. In the kind providence of God, Rev. George M. Erskine and family reached Liberia in safety and in health. After three years of consecrated labor in the ministry, devoting his talents and strength for the good of his people, the Lord called him to rest and to glory. Little George became early a child of grace, and seemed called of God, as was Aaron, and to wear the mantle, and enter the profession and follow the footsteps of his father. George and young Brown, the lad referred to above, began their studies for the ministry, and in the course of years graduated with honor, and entered their profession with qualifications that have made them eminently successful.

A Missionary Society in Liberia were soon impressed with the capabilities of young Brown, and commissioned him to visit the neighboring tribes, master their dialects, and thus preach the Gospel to his benighted countrymen. Our honored brother, imbued with the spirit of Christ and the zeal of the Apostles, sets out to subjugate the tongues and heart of his people to the service of his Master; he takes with him his beautiful wife, sister of George, his classmate—whom God also greatly honored as his servant. These dear missionaries, Brown and his wife, said to the thousands of Africa, "The Lord hath need of you." After a most thorough experiment and experience among the people, testing the incapacity of these dialects to express the pure and elevating ideas of Christianity, he abandoned the effort of learning their tongues, and set himself to the work of teaching them our language, and to-day he stands up in the midst of thousands whom he has been instrumental in teaching, and to whom he is now preaching the unsearchable riches of Christ.

Hon. George Erskine, Attorney General of the Republic of Liberia, visited this country in the summer of 1866, and his own native East Tennessee, not so much in the capacity of a government official as a consecrated minister of the Gospel. It is worthy of remark that his office and his honors have not been allowed to interfere with his work as a minister, or divert him from his higher calling. George or Hopkins W. Erskine, the honorable and the honored, will not soon be forgotten in this part of the land, or by our nation. His upright manners, and gentlemanly bearing, his culture and oratory, would do honor to any parentage or any country. May we not hope that in our schools and churches, established and being organized among the 4,000,000 sons and daughters of freedom, God will raise up many like unto Erskine and Brown, whom the people will hear and obey, and love and honor.—*Rev. E. L. Boing, of Rogersville, Tenn., in the Presbyterian Monthly.*

TWO REPORTS OF CHURCHES IN LIBERIA.

The Rev. H. W. Erskine, Minister of the Presbyterian Church at Kentucky, or Clay-Ashland, Liberia, writes as follows under date of February 10, 1868:

"The ordinances of God's house we have been enabled to continue throughout the year with but slight interruption. While I was absent a few months I engaged the services of Mr. John M. Deputie for every alternate Sabbath; he conducted these services with satisfaction to the congregation. We have now our regular Sabbath services, and a very promising Sunday school, which promises much good. In the work of teaching on the Sabbath, two of our ruling elders have taken the responsibility of the whole work. The school now has its superintendent, teachers, and other officers, and is in full operation. We are greatly indebted to the Board of Publication for the liberal donation of books which they made us. The Sabbath school library was the *desideratum*. It timely and seasonably met our pressing needs with catechisms, and religious reading, so that our congregation laughed for joy when this good news was first announced. May these books prove a blessing to us and our people!

"We have besides two weekly prayer meetings; one on Friday afternoon is our female prayer meeting, and I am told that it is growing in interest every week. May He who says, 'Without me ye can do nothing,' grant to us the fulfilment of His promise, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication.'"

The Rev. Thomas E. Dillon, Minister of the Church at Marshall, Liberia, writes of the meeting of Presbytery, the plan of forming a missionary station amongst a neighboring native tribe, (which has been approved by the Executive Committee,) and the encouraging condition of his church, under date of February 8, 1868:

"Our Presbytery has just closed its very important business, having commenced its sessions here on the 9th of January, and adjourned on the 12th. Presbytery was quite a treat to Marshall, being a new thing, and doubtless produced a great and good effect. Unusual harmony and good feeling prevailed, and the communion on the Sabbath during Presbytery will not, I think, be soon forgotten. It reminded me of the Pentecost—it was a glorious occasion. Our large brick church was abundantly full. There were present Methodists, Baptists, Presbyterians, Recaptives and Bassas; even King *New Tom*

with many of his people were in attendance the whole of the Sabbath.

"This chief, who is king of the Junk country, has built a house for a church and school, and prays for a teacher. The Presbytery being much interested in the various reports they had received of this king, went up to his place, and were highly gratified with their visit; they have recommended the Board to establish a school near his town. It is perhaps three miles from Marshall settlement, and is certainly a hopeful field. I visit him and preach for his people about twice a month, and shall visit oftener now that we have pleasant weather for travelling. The Recaptive town lies between New Tom's and Marshall. Many of these recaptured slaves are members of our Church. We preach for them; they have been much neglected throughout the country, more indeed than the natives themselves; they merit encouragement.

"Our new church, though not completed, was dedicated on the 29th of December. We succeeded in collecting among ourselves and otherwise the sum of three hundred and fifty-seven dollars. * * * * Since my appointment here we have received nine persons into the communion of the Church, five on examination, and four on certificate. Our membership is fifty-seven. I have taught a school for the more advanced boys and girls. One of these boys has, by the last Presbytery, been taken under its care, as a student looking forward to the ministry. We have opened a day school, agreeably to the recommendation of Presbytery, so that all our children can be accommodated."—*The Record*.

CONTRAST OF FORTY YEARS.

When, fifty years ago, the British Government was perplexed as to what had best be done with the rescued slaves, the Church Missionary Society stepped forward, in the warmth of Christian love and hope, and said: "Entrust them to our care, and we will endeavor to make them Christians. Christianity alone can effect the regeneration of a race debased by idolatry and ground down by oppression. We do not believe in any civilization which is not founded on true religion."

From 1816 to 1826 seventy-eight missionaries and teachers were sent out from England; and of these fourteen died.

It was during these ten years that the Society was first enabled to count its converts by thousands, and its communicants by hundreds. This was the period when the devoted missionary, Johnson of Regent, was enabled to realize, with vivid force, that the Gospel of Christ was still the power of God unto salvation to every one that believeth.

From 1827 to 1836 nineteen agents arrived, six of whom died within that period. From 1837 to the present year, the mortality among the missionaries has been less appalling, partly owing to the improved system of drainage adopted in the colony.

At present the native churches and schools are nearly all self-supporting, and carried on chiefly by native laborers.

There is a regular Missionary Society in Sierra Leone, auxiliary to the Church Missionary Society in England. Their Jubilee offering (in the 50th year of the Church Missionary Society's operations) amounted to £850. The Jubilee celebrations in the different parishes were highly interesting and encouraging. At *Charlotte*, for instance, the young men took off one wall of the schoolhouse, and by posts and mats made it twice as large. Everybody wished to do something to make the day remarkable. Flags and banners were flying from church and schoolhouse. Inside the decorations were most tasteful. Oranges hung in festoons and chains in every part; evergreens and flowers were abundant; the walls were adorned with missionary scenes and Scripture prints and texts. The offering was £77 from that rather poor parish. So much can be done by a regular systematic course of collecting, and by perseverance in well-doing. Ah! what a contrast to the *Charlotte* of forty years ago!

Then, Egugu dancers and thunder-worshippers had nearly everything their own way; and sacrifices of sheep, goats, fowls, etc., were offered to heathen gods. Now, every trace of actual heathenism is wiped out, and the Gospel is in every house.

SOUTH-AFRICAN MISSIONS.

Within and beyond Cape Colony and Natal, four of the principal English Missionary Societies, one American, two Scotch, and five foreign Societies, occupy about two hundred and twenty-four principal stations, and employ about two hundred and seventy European Missionaries, besides native assistants. This appears to be a large supply of ministerial agency to meet the spiritual wants of a population not exceeding a million of souls. But it must be kept in mind that this population is widely scattered over an area of more than a million of square miles. The prospect of extensive usefulness in regions far beyond our present field, we regard as the justification of our large outlay on the comparatively small population of the colony and its adjacent territory. South Africa is one of the most accessible gates of entrance into a large portion of that continent.

The Hottentots throughout Cape Colony, pure and mixed, number 79,996. Many of them are rising in the scale of education, civilization, and religion. They are principally under the care of the missionaries of the London Missionary Society. Their language is Dutch, though many of them are learning English. In one of their towns, containing over a thousand people, they have built a chapel which will seat about six hundred. It is crowded with well-dressed and well-behaved worshippers.

The Kaffirs are a fine race of people. Many have well-formed heads, and pleasing features, such as would be deemed handsome in a European. They walk erect, with a firm step, and, when occasion presents, show great agility. Before they had regular mail facilities, a Kaffir twice each week carried a load of papers (*The Graham's Town Journal*) after dark, forty-six miles to Fort Beaufort, and delivered them there at day dawn the next morning. The overland mail from Cape Colony to Natal is carried a distance of over four hundred miles by Kaffirs on foot. Traders and missionaries often send books and other articles in the mail bags, amounting sometimes to a load more suitable for a horse than a man.

The Kaffir language is probably spoken by one million souls in South Africa, and by some millions in Central Africa, whence the South African Kaffirs appear to have emigrated.

RIPON FALLS, VICTORIA NILE RIVER.

Africa has long been a puzzle to geographers, but of late, problems have been solved and light thrown upon questions that perplexed many in former generations. Vast deserts have disappeared from maps, and unknown regions have been crossed by the explorer and the hunter. At the beginning of the present century the course of the Niger was wrapped in mystery. A few years ago no man could tell the source of the Nile, but recent discoveries have removed much of the mystery that surrounded it, and we know whence it comes and the causes of that wonderful periodical inundation, which proves such a blessing to Egypt.

This discovery is largely due to missions. The English Church Missionary Society commenced a mission in East Africa in 1844. The missionaries in their explorations into the interior, discovered a snow mountain, and then another. They also learned from the natives the existence of a great inland sea. When these facts became known, explorers were sent from England, and the result has been that the researches of Speke, Grant and Baker, "discovered the lakes Tanganyika, the Victoria Nyanza, whence the Nile has its birth, the Albert

Nyanza, into which after its descent at the Murchison Falls it enters, and there receives new supplies to fit it for its long journey to the distant Mediterranean."

Captain Speke made, in 1860, a second journey for the purpose of exploring the Victoria Nyanza lake, and the river which flowed into it. On this river are the Ripon Falls, which are about twelve feet deep and four hundred to five hundred feet broad.

These discoveries have done more than solve geographical problems; they have opened up new tribes and populations, debased and brutalized; and in their very degradation appealing to the Church of the Lord Jesus for that which can transform their natures and elevate them in the scale of being. They come verily within the sweep of the Lord's command.

Africa possesses a wonderful fascination to the traveller, the sportsman, and the explorer. Science has her representatives, commerce has her agents all over that land. To deliver a few of her subjects from imprisonment, Christian Britain sent an army at a vast expense; but few are the representatives of Zion in this vast and wondrous country. Accessible to such, more are ready to brave dangers and endure hardships for trade or sport than for souls. In less than forty years, seventeen separate expeditions left Europe at a great cost to ascertain the source and termination of the Niger. Eleven leaders of these expeditions died in the attempt, and with them many of their followers, and yet as a church we have only one white man in Liberia; five male and six female missionaries in Corisco, and no response comes to the appeal of one of these who stands alone on the main-land, looking over at our great Church, "Why will ye leave the lone pickets to weary and fall?"—*The Foreign Missionary*.

EMIGRATION.

It is stated in the papers that over twenty thousand Norwegians, Swedes, and other natives of Northern Europe, are on the road to America this spring, most of them to locate in the North Western States; and it is further stated, as a reason, that in those countries for a series of years back there has been an unprecedented failure of crops to such an extent that whole sections of country are only saved from starvation by the relief afforded by the governments, and it seems destined that they should be depopulated.

As a rather singular and suggestive offset to this state of affairs in the northern section of the world, we have the application of thousands of freedmen in the southern sections of this country to the American Colonization Society, for the

means to emigrate to Liberia, on another continent, compelled thereto by starvation and disabilities of various kinds in America. Inexorable necessity is drawing the hardy northman from his inhospitable land, which has, nevertheless, for hundreds of years sheltered and fed his ancestors, to the more generous fields of Minnesota and Michigan; while a like necessity is, with the certainty of death, urging the more facile and less robust negro to leave the home of his transplanting and carry with him back to the land of his ancestors the civilization he has imbibed. Both must do it or die. There seems to be no other alternative. The decrease in the black population of this country from natural causes since emancipation, indicates what time will do with the race just as plainly as famine indicates what must come of the overcrowded human hive of Northern Europe. There is a suggestive coincidence in the matter just at this time that makes it seem, more than ever, as though the hand of Providence was surely in it, to work out and finish the problem of African slavery, as well as to apportion to each continent the race of men that is to permanently occupy and hold it. As a rule, the antipathy of the foreigner to the negro greatly exceeds that of the native-born American; and while the latter might assimilate himself to the circumstance of the residence of the negro among us, as a distinct and separate class, the Irishman, the Norwegian, or the German, show far less disposition to fraternize with or even to tolerate him. This, which every one can see, points in the same direction.

As a consequence of this pressure from all sides, the Colonization Journal states that never since the Society was organized has there been such a demand for passage to Liberia, or anything like such an earnest feeling among the negro population itself as now exists. The next twenty years will see an emigration from America to Africa as great, proportionably, as that from Europe to America, and the ultimate result will be the peaceful and gradual elimination of the black race from among us.—*Wellsburg (Va.) Herald.*

AMERICAN COLONIZATION SOCIETY.

A volume before us gives the proceedings and addresses delivered on the celebration of the semi-centennial anniversary of this Society, and comprises, also, sundry other papers and many statistics of much interest to the thoughtful and reflective reader.

One fact, at least, impresses itself strongly upon the mind of the reader on taking up this volume, viz, that amidst what

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ever of indifference, distrust, or opposition there may have prevailed in community regarding this Society, it has as least maintained its existence, and steadily, patiently, unobtrusively pursued its purposes for half a century. It is true, as a matter of fact, that almost from its inception there has been a prevailing distrust of its ulterior aims, of the actual spirit which animated it, and unfriendly criticism of its plans of operation; and yet there have been but very few Americans who have not heartily wished that the Society might succeed; who have not been exceedingly gratified with its known practical results; who have not felt that it was a source of great national credit and honor that it has so successfully established in the heart of Africa that enlightened, English-speaking, Christian community which we see, and which the world readily recognizes as the best, if not the only, substantial hope of that immense, populous region of benighted humanity. The simple facts are, that the Society has gathered together a community, not originally of the most promising materials, which under its counsels, aid, and direction, has assumed the character of one of the independent nations of the earth, that has for more than twenty years maintained an orderly and stable government, with as little irregularity and tendency to anarchy as the history of any government will exhibit, and that has conducted its affairs in an elevated and enlightened spirit; that the community over which it presides is prosperous in every commendable aspect; that it is increasing in wealth, advancing in education and refinement, improving in morals and religion, extending its territory and jurisdiction altogether by honest and moral means, and is exercising the most hopeful influence over the barbarous neighboring tribes, imparting to them its own spirit, civilization, and religion. All this is tolerably well understood, as a general fact, by the American people, and few will deny that Liberia, as she stands to-day, is among the noblest and most hopeful achievements of modern philanthropy and civilization. Yet it is solely and undeniably the result of the fifty years' toil of the American Colonization Society, unremittingly carried on in the midst of coldness and suspicion, yet always encouraged by a prevailing undertone of hope that it *might* succeed, and of an occasional faintly-articulated belief that it would.

Of the technical details of the operations of the Society the country is in general very ignorant. This book gives much information to gratify the inquiring. We glean from it some facts that we will set down.

The Society has had five Presidents—Bushrod Washington, Charles Carroll, James Madison, Henry Clay, and J. H. B. Latrobe, the latter now in office. It has raised and expended

\$2,141,507 77. It has sent out one hundred and forty-seven vessels, and given passage to eleven thousand nine hundred and nine persons. The Government of the United States has made its settlements the asylum of five thousand seven hundred and twenty-two more of the recaptured Africans. The government of the country is modelled after our own. Its territory extends for six hundred miles along the coast, and reaches back indefinitely into the interior. Some two hundred thousand of the natives have been brought under its influence. It maintains a College, several seminaries, and a large number of schools of a lower grade, with some fifty churches of seven different denominations. Towns and cities are springing up, agriculture is extending, and commerce is increasing. It has been largely instrumental in suppressing the inhuman traffic in slaves. The country is fertile, and its productions valuable. To the African race the climate is healthy and agreeable. Palm oil, ivory, gold dust, camwood, coffee, and sugar, are among the prominent staples. Rice and Indian corn are easily cultivated. Cotton, indigo, and sugar cane are spontaneous growths. There have been but three Presidents since the organization of the Republic—Joseph J. Roberts, Stephen A. Benson, and Daniel B. Warner, all having emigrated from this country. The flag of the nation, like the form of its government, was patterned after that of the United States, consisting of six red and five white stripes, displayed longitudinally, with a square blue ground in the upper angle next to the staff, covering a depth of five stripes, with a white star in the centre. The Society never had much intimate influence over the question of slavery in this country, and the destruction of that institution did not suspend or intermit its labors, or its usefulness. It is, consequently, still in the flourishing and hopeful exercise of all its functions.—*Washington Chronicle*.

For the African Repository.

EDUCATION IN LIBERIA.

The Trustees of Donations for Education in Liberia, having founded and thus far sustained Liberia College, are obliged to appeal to the friends of learning and religion for assistance in its support.

The Trustees of Donations were incorporated by an Act of the Legislature of Massachusetts, approved March 19, 1850. The College itself was established and its Trustees incorporated by an act of the Legislature of Liberia, approved December 24, 1851. It is a national institution, and the faith of the Republic is pledged to give it all the aid and protection which that infant nation is able to afford.

Having obtained the amount of funds necessary to make a beginning, and having overcome many obstacles arising from the state of affairs in Africa, the Trustees of Donations have, in co-operation with the Trustees of the College, erected suitable College buildings, sufficient for the probable wants of the institution for many years to come; have collected a library of several thousand volumes, and other means of instruction; have appointed an able faculty, consisting of a president and three professors, all of African descent, and competent to their respective duties; have opened the College for the reception of students, and conducted two classes through their whole collegiate course. A preparatory department has been added and sustained by successive appropriations of the Legislature of Liberia, aided to a small amount by the Trustees of Donations. A graduate of the College is now its Principal.

Such is the need in that Republic of such education as the College gives, that its students are eagerly sought, while at their studies, for various departments of business and public life; so that a majority of the older classes have been drawn into other pursuits before completing their course. Of the first class, only one was able to resist the inducements offered him, and persevere to the end. The second class, which has just graduated, had been reduced to three or four. The whole number of students on the list at the commencement of the last year was thirty-five; in actual attendance at its close, about thirty. For the year about commencing an increase is expected.

That a Republic of some twenty thousand civilized inhabitants, receiving continual accessions from immigration, with more than five hundred miles of seacoast, with a population of more than two hundred thousand subject to its laws and in the process of civilization, needs a College, need not be argued. It is equally evident that this civilized population, made up almost exclusively of colored people from the United States, who a few years ago were unable to emigrate without charitable assistance, and of their children, must need foreign help to establish and sustain their College. They must need it more than do our own new States and Territories, which are constantly calling for it and receiving it.

Nor is this all. If Africa is ever to receive the blessing of Christian civilization, it must be chiefly through the labors of men born and educated in Africa. Men of any other race cannot live and do the necessary labor in that climate; and, if they could, experience has shown that such a work cannot be accomplished for any heathen land by laborers of foreign birth and education, between whom and the people to be acted upon the necessary identity of interest and mutual sympathy can

never exist. About all that foreigners can do, when most successful, is to bring the necessary native agency into existence and operation. Hence the establishment of a College in the Sandwich Islands; that of another at Bebek, near Constantinople, for the education of Armenians and other Asiatics; of another at Beirut, in Syria, for those speaking the Arabic language; and of other similar institutions. These have been established and are sustained because it has been found that the work of Christian civilization cannot be successfully carried on without them. For the same reasons a well-sustained College is indispensable to the successful prosecution of the same work in Africa.

And Liberia College is already entering upon that work; not only by its natural influence in elevating the civilized and partially civilized inhabitants of the Republic, but by more direct labors. Already it is in correspondence with the Syrian College at Beirut, the present central point of Arabic learning, with respect to the enlightenment of the Arabic-speaking nations of Central Africa. Already works in that language, religious and scientific, from the press at Beirut have been received at Liberia College for distribution, and placed in the hands of visitors from the interior who could read them, and arrangements are made for continued supply and distribution.

To carry on this work, so necessary and so full of promise, we have the necessary legal organization in Liberia of trustees, president, and professors; all the buildings that will be needed for many years; the library, with a fund of five thousand dollars for its increase; valuable cabinets for instruction in several departments of physical science; provision, by funds held in trust by the New York Colonization Society, for the support of one professor and nineteen beneficiary students.

To make this valuable beginning permanently useful, we need the means of support for the President and two professors, for meeting a few necessary incidental expenses, and for increasing the apparatus in some departments.

We submit these statements to your enlightened consideration, hoping to receive from you such aid as in your best judgment the importance of the enterprise deserves.

ALBERT FEARING, President,
 WILLIAM ROPES, Vice-President.
 G. W. THAYER,
 EMORY WASHBURN,
 ABNER KINGMAN,
 LINUS CHILD,
 CHARLES E. STEVENS, Treasurer.
 JOSEPH TRACY, Secretary,

} Trustees.

Donations may be remitted to the Treasurer, CHARLES E. STEVENS, Esq., Boston and Albany Railroad Office, 40 State street, Boston, or to either of the Trustees.

BOSTON, 1868.

This circular has been submitted to the consideration of President Hill and Professor Peabody, of Harvard College; the Rev. Drs. Blagden, Gannett, Robbins, and Kirk, pastors of prominent churches in Boston; Rev. Dr. Anderson, late Foreign Secretary of the American Board of Commissioners for Foreign Missions, and the Rt. Rev. Dr. Eastburn, Bishop of the Protestant Episcopal Church in Massachusetts. Their testimony is subjoined:

I cordially sympathize in the appeal of the Trustees of Liberia College for material aid.

THOMAS HILL.

I concur entirely with President Hill.

ANDREW P. PEABODY. •

I heartily concur in the circular of the Trustees in behalf of the College in Liberia, having had a good opportunity from my connection with the Massachusetts Colonization Society to be familiar with the facts which make the necessity of the College very clear and imperative.

G. W. BLAGDEN.

I am glad to express my entire concurrence with Dr. Blagden in the views he entertains of the importance of Liberia College, and its claims on us for such encouragement as we may be able to give.

EZRA S. GANNETT.

I know of no object which has at the present moment a stronger claim upon the interest of every friend of humanity and civilization than that which is so simply and forcibly commended in the circular of the Trustees of Donations for Education in Liberia. It is hardly possible to overestimate the importance of the influence of Liberia College upon the future of Africa. The solid foundation upon which the Trustees have laid that institution, the many obstacles which they have surmounted in its establishment, the amount of funds they have already raised for its support, and the wise and successful manner in which they have hitherto managed its affairs, are a sufficient guaranty that whatever may be contributed in response to their appeal will be judiciously applied.

CHANDLER ROBBINS.

A more truly philanthropic and Christian enterprise cannot be presented for our approbation and co-operation than that

of furnishing to Africa her first Christian College. The day of her redemption has dawned. It will no longer be the policy of Christian nations to keep her in darkness that she may replenish the slave marts of the world. Christian missionaries, European and American colonies of white and black men, and scientific explorations, together with commercial enterprise, are now beginning to change the character and prospects of that degraded portion of the globe. It becomes the Christian enterprise of our people to furnish to Africa every means and instrument of a Christian civilization. No nation can better understand than ours, the importance of the College planted in the very infancy of either national existence or national emancipation. What Harvard, Yale, Nassau Hall, and kindred institutions have done for our Republic, Liberia College may do for that entire continent. We are not called upon to furnish the thousand colleges Africa may yet require to place her in the sisterhood of nations. We may not dot her hills and valleys with school houses. But we can give her one college, plant for her the first germ of Christian education. We may open for her one fountain, from which will flow to the end of time the streams of living waters, to irrigate the desert, and make it as the garden of the Lord.

EDW. N. KIRK.

To no practical conclusion have I come more decidedly than that Western Africa must be evangelized by Africans or by their descendants. And whatever might once have been thought of the Liberia Colony in its bearing on slavery, I see not how any one can doubt that it may be made a valuable evangelizing instrument in the country back of it and beyond it. I therefore regard the College of Liberia with special interest, as a means of raising up missionaries; and the more because of its safeguard in the Trustees whose names are appended to your circular; and I hope you will not fail to receive the funds needed for the institution.

R. ANDERSON.

The accompanying circular of the Trustees of Donations for Education in Liberia, expresses so clearly and fully the need of such an institution as Liberia College that any further explanations are unnecessary. The statements of these gentlemen will commend themselves to all. I have only, therefore, to say that the College should be sustained by the liberal contributions of those who are able to aid it; and that by giving such assistance they will have the satisfaction of carrying forward a work, which is destined to exert an elevating influence upon the African race through future generations.

MANTON EASTBURN.

AFFAIRS IN LIBERIA.

A new journal, with the name of "The People of Grand Bassa," published in Buchanan, on the first Wednesday of each month, at one dollar and fifty cents per annum, has made its appearance. We hope it may deserve and obtain success.

We make the following selections from the number for November 6, 1867 :

"OUR TRADING CRAFT.—In 1853, there were but two small craft in our river, which were engaged in the palm oil trade, viz: the 'Benson' and the 'Susannah,' of 10 and 30 tons each; owned by the late Ex-President Benson. Now we have the following number of trading craft of foreign and Liberian build.

"Schooner 'Edina,' 55 tons burden, foreign built, owned by J. L. Crusoe; Sloop 'Corinee,' 8 tons burden, foreign built, owned by J. L. Crusoe; Brig 'Theodorus,' 217 tons burden, foreign built, owned by J. L. Crusoe; Schooner 'Star,' 10 tons burden, Liberian built, owned by J. J. Cheeseman; Schooner 'Sunrise,' 10 tons burden, Liberian built, owned by Allen & Williams; "Sloop 'Nelly Frances,' 30 tons burden, Liberian built, owned by J. M. & S. A. Horace; Sloop —, 8 tons burden, Liberian built, owned by J. Marshall; Sloop 'Little Grace,' 9 tons burden, foreign built, owned S. A. Horace; Schooner 'Adell,' 17 tons burden, foreign built, owned by Clinton & Son.

"In addition to these, Mr. J. L. Crusoe has on the stocks one large schooner of about 30 tons burden, and one sloop of 8 tons, and Clinton and Son, one large schooner of about 40 tons, which will be ready for launching in a few months. Does not this fact show our rapid commercial advancement within a few years?"

HEALTH AND INDUSTRY.—The emigrants for this county per ship Golconda, last voyage—one hundred and twenty-three in number—were landed at Buchanan on the 25th of last July, and were located at the Bexley Receptacle, seven miles on the St. John's river, and about a mile beyond, in private dwellings. They have done, so far, remarkably well in their acclimation. All have survived excepting an infant of six months. There is a large proportion of children in this company of emigrants, and there will probably be an unusual expense on the part of the American Colonization Society incurred in caring for them, as a greater proportion of nurses, which must be paid and fed, are required. No pains have been spared by the agents of the Society to make them comfortable and happy. The emigrants have shown a disposition to do what they can for themselves

by planting the lands in the vicinity of the Receptacle and their dwellings.

The issue for March 3, 1868, publishes "*An Act to Increase the Revenue*, passed into a law, December 21, 1867."● The declared object of this law is to effect a more speedy withdrawal from circulation of that excess of paper currency which has caused a depreciation in the current value of the paper of the Republic. This new act raises all the nine per cent duties to twelve per cent., and twelve, to fifteen; and those on ardent spirits—rum, gin, brandy, whiskey—to from twenty-five to thirty-seven cents. per gallon. It further imposes a duty of six dollars a-year on all coasting craft of five tons and under, and four dollars a-year on canoes; an export duty of two cents per bushel on palm kernels, two cents on each country cloth, two cents per gallon on palm oil, and three cents on each dollar's worth of gum wood, a license duty of eight dollars a year on hawkers, and makes more stringent provision for the collection of duties on goods purchased on any of the mail steamers.

MASSACHUSETTS COLONIZATION SOCIETY.

The Twenty-seventh Annual Meeting of this Society was held at Boston, on Wednesday, May 27, Ex-Gov. Washburn in the chair.

The annual report, which was presented by Secretary Tracy shows an extended field of usefulness with very limited means at the disposal of the Society. Applications for passage to Liberia are largely in advance of the Society's ability. The Society's ship *Golconda* has made two voyages the past year carrying 633 emigrants, reported by Gen. Howard to be the "cream of the freedmen in his department." Liberia speaks for itself; its commerce is already considerable and is opening the way for literature, religion, and civil improvement. The American Minister at Monrovia speaks in high terms of praise of the College of Liberia, which is entirely under the control of colored professors and teachers. Everything is encouraging except the backwardness of the community to furnish the necessary means for carrying on the work of the Society.

The report of the Treasurer shows the receipts for the year to be \$7,136; disbursements \$8,579; deficit \$1,443.

The old board of officers was re-elected and the meeting adjourned. —*Christian Mirror*.

LIBERIA MISSIONARY UNION.

A Missionary Convention was held at Marshall, on the Junk river, in Liberia, on Wednesday, March 25, and Thursday, March 26, 1868. Ten Baptist Churches were represented. It was unanimously voted to organize the "Liberian Baptist Missionary Union," for "the evangelization of the heathen" within the borders of the Republic of Liberia, "and contiguous thereto." Rev. A. Woodson was chosen President; Rev. M. D. Herndon, Vice President; Rev. H. Underwood, Treasurer; Rev. J. T. Richardson, Corresponding Secretary; and S. S. Page, Recording Secretary. Twelve fields of missionary labor were designated and commended to the care of the nearest churches. Rev. John T. Richardson was appointed a Commissioner to represent the "Liberian Baptist Missionary Union" in the United States. Two young brethren, Thomas Israel Tate and R. B. Richardson, were chosen as students of divinity to accompany the Commissioner, in order to be educated for the ministry. The formation of a Baptist Missionary Union in Africa, to attempt the conversion of the heathen living in that vast continent, is a cheering fact.—*National Baptist*.

WORK AMONG THE MOHAMMEDANS.

In a communication from Prof. Edward W. Blyden, dated Monrovia, April 10, 1868, occurs the following reference to the introduction of Arabic instruction into Liberia:

"I am just now particularly interested in the interior work, especially among the Mohammedans. I have frequent visits from distinguished men among them. I wished the other day that some of the contempters of negro intelligence among you could have been present, when a scholarly Foulah priest from Futa Jallon called upon me, and have heard him read, in sonorous and melodious accents, the Arabic both in the Koran and the Bible. He also recited long passages from the former from memory. He did it beautifully, and the greatest Arabic purist—Dr. Van Dyck himself—would have heard him with pleasure. His pronunciation differed in no essential respects from that of the Mount Lebanon Arabs.

The Mandingoes, who visit me from time to time, express strong desire to have schools established among them, that they might learn the English language and have access to English literature. Are there no wealthy friends of this

cause in America who will furnish the means, by bequest or during their life-time, to establish and maintain a vigorous mission among these interesting people?"

EXPLORATION IN LIBERIA.

A letter from Professor Edward W. Blyden, of Liberia College, dated April 10, 1868, to a gentleman in New York, says: "Since I last wrote you, Mr. Benjamin Anderson, Ex-Secretary of the Treasury, has set out on his exploring journey. He was a few days ago between Boporah and Musada, northerly from Monrovia. He is travelling under the care of the Mandingo priest of whom I wrote you. This priest wrote me a few days ago, in Arabic, that he had sent some of his people to assist Anderson in carrying his baggage to a distant town, and when they returned he would himself join Anderson. It will be pleasing to you to learn that such a correspondence has commenced between Liberia and the interior."

LETTERS FROM EMIGRANTS.

The following letters from emigrants by the last-fall voyage of the Golconda, have been sent to us by the persons at Columbus, Georgia, to whom they are addressed, with request to give them place in the Repository:

FROM MRS. ELIZA SULLIVAN.

BUCHANAN, GRAND BASSA COUNTY,
Liberia, January 13, 1868.

MY DEAR FRIENDS: It is with pleasure that I can say I have a joyful opportunity of penning you these few lines, to let you know I and my husband, mother, and father, are all well. We arrived safe on Africa shores, and are enjoying good health. I write to you all, according to promise. I am much pleased with the place. We are all in Africa. We did not go to Cuba, as you all said we were going. If you were to come to Africa, I think you all would be much pleased with the place. We were joyfully received by the friends, and they seemed to make us welcome home. I see any quantity of coffee every day, and there is a great many fruits here. Pineapples, oranges, bananas, plantains, and many others. I can eat some fruit every day if I chose to do so. I passed over the sea very well; I was not sick one day; all the others were sick a little. Mr. Sullivan and the rest of the boys are going to put up their own house.

It will be a loghouse for the present. I will certainly look for you all next spring. I hope you will not disappoint me. I think you will be much pleased with the place. I remain, truly, your friend.

ELIZA SULLIVAN.

Mrs. NELLIE FERGUSON and Mrs. SALLIE DAVIS.

FROM REV. ALEXANDER HERRON.

BUCHANAN, BASSA COUNTY,
Liberia, January 9, 1868.

DEAR BROTHER: I seat myself to drop you a few lines, to let you know that I have not forgotten my promise to you. I will first state that we had a safe journey across the Atlantic, with the loss of but one, and that was Patsey Johnson. She got hurt on the cars, and died on the way; but the rest all landed safe, and are doing well at this time. We expect to have the fever, which is no more than the chills and fever that we have in America. We do not find it as warm as in America in summer. We sleep under cover every night since we have been here; and, as for what you have heard about the country, it is all true; all kinds of fruit, but we are not permitted to eat of them yet; only a few of them. It is a good country, I assure you. You may know that I think so, for there is nothing to induce me to come back to America. All the natives that I have seen are as friendly as can be. Grand Cape Mount was the first place that I landed at, on the 29th December, on Sunday, and I preached there, and found the people very kind indeed. I have nothing to discourage me, but everything says come. All that is necessary is to go to work. Our money is in the earth, and all that is required is to go to work. No person that expects to make a living by labor will fall out with the place. I want you to see some of the people of the Woolfolk family, and tell them that this is the place for them. Remember me to all the churches, and inquiring friends. I remain your affectionate brother.

ALEXANDER HERRON.

Rev. Mr. Cook.

AN APPLICATION.

Numerous and urgent applications for passage to Liberia continue to be made to the Colonization Society. These appeals proceed from intelligent colored residents of North Carolina, Georgia, and other southern States, and being a movement of their own, in the sober conviction of bettering their condition, it seems but fair that they should receive the needful aid to their ends.

The following is an exact copy of one of these applications. It is given as a sample of a large number of letters we are receiving from freedmen, of the motives which actuate them in desiring to go to the land of their fathers, and of the character and promise of usefulness in Liberia of those who are applying. Shall their desire be granted?

TUSCALOOSA, ALA., *May 14, 1868.*

DEAR SIR: I write to inquire if there can be transportation furnished for emigrants to Liberia. If so, when will your next vessel sail, and where from? There are several families in the vicinity of this place that desire to go out as soon as possible.

It has been a long time since I communicated with you or had any knowledge of the doings of the Colonization Society. I will be thankful for any information you may be able to furnish.

I am still of the opinion that Africa is the black man's only hope in this world. There is not to my mind a shadow of hope for equal rights and justice in this land, and therefore no inducement for a colored man who loves freedom and its train of blessings to continue here.

I am now ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption—that she may be given to our children as an earthly heritage for succeeding generations.

There are among those desiring to emigrate from this section, carpenters, brickmasons, plasterers, farmers, ministers, &c., &c. Nearly all of the children can read and many of them write legible hands.

Hoping to hear from you soon, I am yours, most truly,
S. WESLEY JONES.

ANNUAL COLLECTIONS.

The Sabbath immediately preceding or following the **FOURTH OF JULY**, now close at hand, is the day recommended by the supreme judiciaries of all the Evangelical Churches for **annual collections** in behalf of the American Colonization Society.

The work in all quarters is in a very promising condition for growth and usefulness. Never has it been more so. **God has manifestly brought us to the necessity of grand enlarge-**

ment. Have the Churches the faith and the liberality needful to enable the Society to meet the voluntary, urgent demands upon it?

No one can watch the progress of events or note the signs of the times, without being profoundly impressed with the conviction that the colored race are hereafter to exercise a great influence in the destiny of Africa. None are more aware of this than those of them who are in advance of their brethren in intelligence.

Seventeen hundred and two emigrants have been sent by the Society to Liberia within the past eighteen months. Of these, four hundred and seven were church communicants—fifteen being licensed Ministers of the Gospel—thus demonstrating our work to be the largest missionary operation now in progress in the world, as we send not only a few missionaries into a heathen community, but a whole settlement and colony of such, and they, too, of the same race, and having a common origin and the same sympathies of those among whom they go.

Several thousand people of color, of at least equally as promising character, are asking us to aid them in crossing the ocean to their fatherland, where, with countless others who are to follow, they are likely to be the instruments of redeeming that whole dark region from neighboring kidnapping, as it exists, and instruct the people in the principles of agriculture, mechanical arts, republican government, and true evangelical religion.

Have not Ministers and Christians too small an interest in the grand work of this Society? We appeal to them and to others who love our cause, to do all in their power to awaken a just appreciation of our objects, and secure a prompt and liberal response to our earnest requests.

DEATH OF HON. WILLIAM C. RIVES.

This distinguished man died at his residence near Charlottesville, Va., on Saturday, April 25, in the 75th year of his age.

Mr. Rives was born in Nelson County, Va., May 4, 1793; studied law under President Jefferson, and was elected to the

Legislature of his native State in 1817-18-19 and 1822. In 1822 he was chosen to Congress and served three successive terms. In 1829 he was appointed by President Jackson Minister to France, returned in 1832 and was immediately elected to the United States Senate, which position he resigned in 1834 and was re-elected in 1835, and served to the end of his term in 1839. In 1840 he was again elected Senator in Congress, where he remained until 1845. In 1849 he was appointed Minister to France, returned in 1853, and retired from political life.

Mr. Rives was elected a Vice President of the American Colonization Society, at the Annual Meeting in 1838, and frequently gave to it the benefit of his ripe counsels and brilliant eloquence. His memory will be cherished by all who were acquainted with his worth.

GOLD DISCOVERIES IN SOUTH AFRICA.—Natal, South Africa, is in great excitement because of magnificent gold discoveries reported to have been made in Moselekatsé's Territory, in the interior beyond the Trans Vaal Republic. The discoverer is Mr. Mauch, a German naturalist, who is gradually carrying out a long-projected journey from Natal to Egypt, through the entire length of Africa. In the course of his exploration from Potchefstroom, Trans Vaal, he came upon a large extent of auriferous ground in Moselekatsé's Territory. These goldfields are situate between Sekhome and the Zambesi.

Receipts of the American Colonization Society,

From the 20th of May, to the 20th of June, 1868.

RHODE ISLAND.		<i>Morristown.</i> —William L. King, annual donation.....	100 00
<i>Providence.</i> —Mrs. Abby Eddy.....	\$5 00		185 00
MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
<i>Osterville Church, by Rev. John E. Wood</i>	2 50	<i>Washington.</i> —Miscellaneous.....	135 50
NEW YORK.		ILLINOIS.	
By Rev. Dr. Orcutt, (\$1,440.)		<i>Jacksonville.</i> —Rev. John C. Ham- ilton.....	40 30
<i>New York.</i> —Miss Sarah Burr, \$1,000; C. H. McCormick, \$100; H. G. Marquand, George W. Jewett, each \$50; Hon. W. F. Havenmeyer, I. W. Phelps, Edmund Penfold, each \$20; Wm. Walker, D. Parish, Miss Mary Bronson, each \$10—\$1,290. Miss Mary H. Few, \$100; Mrs. John C. Tillotson, \$50; by Rev. Dr. Dewitt, and remitted by G. P. Disosway, Esq.—\$150.....	1,440 00	FOR REPOSITORY.	
NEW JERSEY.		RHODE ISLAND. — <i>Bristol</i> —Benjamin Hall, Mrs. S. Bradford, each \$1, for 1868	2 00
By Rev. Dr. Orcutt, (\$15.)		CONNECTICUT. — <i>Meriden</i> —Hon. Walter Booth, to June 1, 1868...	1 00
<i>Trenton.</i> —George S. Green, \$10; A. Jameson, \$5.....	15 00	NORTH CAROLINA. — <i>Windsor</i> — Elansey Hogard, to June 1, 1869.....	1 00
		OHIO. — <i>Hamilton</i> —Isaac Robert- son, to May 1, 1868, by Dr. Alex- ander Guy.....	1 00
		Repository	5 00
		Donations	1,602 30
		Miscellaneous.....	125 50
		Total.....	\$1,743 30

T H E

African Repository.

Vol. XLVI.]

WASHINGTON, AUGUST, 1868.

[No. 8.

ADDRESS OF HON. JAMES W. BEEKMAN.*

MR. CHAIRMAN: What good is it possible to do for AFRICA by such labors as colonization has put forth? Can a continent which travellers agree in describing as one uniform, immense expanse of vice and misery, be civilized by such feeble means?

The learned Buckle asserts that civilization depends upon natural causes. He says the Nile made Egypt the seat of wealth and culture, because it made Egypt fertile. The Arabs in *Arabia Deserta* were barbarous, but when transported into pleasant Spain they became illustrious Saracens, brilliant in arts and literature. Excepting the Egyptians, the other nations of Africa have never been able to work out their own progress, or to emerge in any degree from the ignorance to which the penury of nature has doomed them. In Hindostan, as in Egypt, abject and eternal slavery was the condition of the great body of the people, to which they were devoted by *physical laws*, utterly impossible to resist. They had cheap food, RICE, as the Egyptians had *dates*. Like the Egyptians, too, the people of India toiled for a few taskmasters, and have left vast architectural monuments of their skill and labor. Such wondrous piles of buildings abound also in Peru, but not in *Brazil*, where as in continental Africa, the gross luxuriance of nature has choked the growth of man, and kept him a barbarian. Herds of cattle in the meadows of Brazil trample out the work of the tiller. Animal and insect life overpower him, and his numbers hardly increase. On the same continent, however, and in almost the same latitude, the Incas of Peru founded their wondrous empire. So Thebes and Luxor, in Egypt, stand

* Delivered at the Thirty-sixth Anniversary of the New York State Colonization Society, in New York city, May 12, 1868.

in like contrast with barbarian Africa, which is fated, say some philosophers, to be forever a jungle. They forget that in Central America, the cities of Uxmal, Palenque, and many vast palaces and temples in Mexico, all overgrown with tropical vegetation, stand to-day deserted. These great structures must have been built in spite of a climate like that which is supposed to condemn architecture in Africa, forever, to bamboo huts and nests of sticks built in the forks of high trees.

There must be a better theory to explain the condition of the continent of the black race. It is the theory of *time*. In the Providence of God, nations and centuries are as very little things. Africa has been shut in by its deadly climate from the European world, and reserved for our days, like Pompeii. The fulness of time had not come to pass sooner. Travellers had been waiting for the discovery of quinine. Not until the printing press became universal were such inventions as have since ennobled the human race, *possible*; and the steam-engine and the telegraph could only grow out of a general intellectual activity over the whole reading world. The maps of Africa have at last lost the familiar words, in large letters, "*unknown regions*,"—words which told how little geographers had to say. Now is our opportunity. Inquisitive Mahomedans, from the interior, are the guests of Liberian professors in Monrovia, and carry home with them Arabic Testaments. Colored evangelists are to be the means of civilizing Africa, for the climate, deadly to whites, is to them kindly and wholesome. Such colored evangelists the American Colonization Society has been rearing and educating, because we are persuaded that the plow, the loom, and the Bible will go together into the country, and that Africa will be civilized by her sons.

There are students of history who insist that the Theocratic Government abjured by Israel in the time of Samuel, is soon to be re-established by the coming of the Lord. The brilliant days of antiquity were those of Hebrew Theocracy, and the empire of Solomon shone in the splendor of direct revelation. Each nation as it took by remoter tradition its knowledge of religion, faded also in civilization, as the Greeks, the Romans, the Saracens, each more darkly than the other, lapsed into idolatry and degradation. In these our days, by the universal light of

printed Bibles, and printed thoughts, in all tongues spoken among men, Christianity lifts unchecked her standards in all lands. At Constantinople, at Cairo, at Beirut, in Hindostan, in China, in Japan, the Gospel is preached, and how long will it be ere Ethiopia shall see the coming brightness, and stretch forth her hands also unto God, even as it is written?

The Colonization Society aims at breaking up slavery by giving value to the native African. We do not desire so much to send to Liberia sinews as brains. We need civilized settlers—men with WANTS. The native tribes can furnish the muscle. We hope to send educated black men, to use native labor in subduing the soil, in making roads to the more healthy interior country, while the reading immigrant is busy in teaching schools. We desire to make Africa as tempting a home to American men of color as this land is to the Irish or German emigrant. The four millions of blacks who were held in slavery in the Southern States six years ago, will, as freedmen, furnish a large number of clever men, who are willing to return to their fatherland. Liberia is a civilized community. In the State House at Monrovia are thirteen treaties of recognition by foreign Powers. Churches, schools, and home comforts meet the new comer, and he merely removes, like a true American, to a new abode.

But can we spare these emigrants? Who will be our farm laborers in the hot climate of the Sea Islands? Who will raise our rice, grow our cotton, make our sugar? All these things have long been done in Southern Europe by whites. The rice-growers of Lombardy may follow their calling in Carolina. No forcible expulsion of the blacks is ever to be thought of. The clever ones will go, as the brightest Yankees are said to have peopled the West, while the dull ones staid at home, and worked.

Reverently, yet wisely, spoke that good missionary, *Bowen*, who knew Africa well, when he said that God perhaps punished America by sending her the blacks as slaves—the guilt of the enslavement being expiated by our national suffering; but for Africa there was no way of blessing so grand as this educating a whole nation of missionary blacks—who went away barbarians but would come back civilized Christians, with the axe

and the Bible to open highways, and build school houses, and save souls.

Liberia is a success. The blessings of God have descended upon it; and although thousands of American settlers, villages, churches, schools, a College of higher learning, may be but the feeble beginnings of a nation, they are, nevertheless, the *acorns* from which true hearts of oak grow out.

"The Power that did create, can change the scene
Of things—make mean of great, and great of mean,
The brightest glory can eclipse with night,
And place the most obscure in dazzling light."*

FOR THE AFRICAN REPOSITORY.

A WORD IN BEHALF OF AFRICA.

To the Colored People of America :

DEAR BRETHREN: Permit one who is identified with you by race, by birth, and by a common Christianity, and who has spent over fifteen years, nearly half of his life, in endeavoring to advance the interests of Christ's kingdom in this land, to call your attention to one or two considerations which he thinks ought to have weight with you in behalf of Africa, the land of your fathers.

The last half century, as you know, has been fraught with signal providences in regard to Africa and Africans, both at home and in foreign lands. The practical commencement of the Colonization scheme in 1820, the British West India emancipation in 1833, the vigorous inauguration and prosecution of the Missionary enterprise by European and American Christians in this country, the noble spirit of African exploration which has manifested itself in these late years, and the disenfranchisement of four millions of Africans in the United States of America, all form a chain of incidents, which, to my mind, portend grand and thrilling results in connection with our race. All appear to be preliminary steps under the control of the Great Arbiter of human events, looking to some intended weal for our long-despised and down-trodden people. What this great good is hardly admits of a question. The evangel-

* Wordsworth.

ization and elevation of this land—its conquest for Christ seems the intended boon. The raising of the one hundred and sixty millions of this contry from ignorance, superstition, vice, and misery, to the life and light of the glorious Gospel of Christ.

If this be a correct view to take of these indications, then you can readily see that you, brethren, four millions of Africans and their descendants in the United States of America, have a very important part to take in this grand enterprise; and it is to this that I beg, in a few words, to call your attention.

There can be no doubt that Christian ministers and laymen of African descent in America ought to engage in the work of evangelizing their brethren in this land. This duty arises first from the general command of Christ to His Church, which is binding upon all Christians without respect to race or nation: "Go ye into all the world, and preach the Gospel to every creature." "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is the mandate of the Great Head of the Church to His followers. If you admit, as you must, that the inhabitants of Africa belong to the human family, and are those also for whom Christ shed His blood in common with the rest of mankind, then you must concede the fact, that you are under the most solemn obligations, as well as other Christians, to bring the Gospel to them. You are debtors to them in the same sense that St. Paul was to the Greeks and barbarians of his day. And no fear of suffering, or unwillingness to give up ease and luxury, will justify you in neglecting this positive command of the Saviour. To concentrate therefore your efforts upon yourselves and children, to build churches, institute religious organizations, circulate Bibles and tracts, establish Sabbath and day schools in that land, where these already abound, regardless of the needs of this Continent, where thousands are daily perishing for lack of knowledge, is not, I think, in keeping with the spirit of the command. ●

Why persist in crowding with churches and temples towns and cities, whose countless spires already point to Heaven, and leave utterly neglected millions of tracts in this land,

studded with inhabitants, where no church-going bell is heard, nor the name of Jesus proclaimed? Why not come here, and let this land share in those choice blessings? Come as an army of soldiers for Christ, bringing with you religion and education, and skill and refinement, and, from the mass of ignorance and superstition here, prepare a people for the Lord. *Here you are needed. Here is a pressing demand for your Bibles and tracts and churches and educational institutions. Here is a loud call for ministers, catechists, and teachers. Here is an ample field for all the religious zeal and benevolence that you can bring to bear. Lend an ear to the Macedonian cry, "Come over and help us."*

Christians of African descent in America ought to engage in the work of evangelizing Africa, *because they are united by the bonds of race.* Who does not admire the noble spirit of Andrew, one of the first disciples of the Saviour? As soon as he became acquainted with the "Lamb of God," he went in search of his brother Simon. Noble act of brotherly affection! "He first findeth his own brother Simon, and saith unto him we have found the Messiah which is, being interpreted, the Christ." You have found the Christ the Saviour of the world; you have experienced the effects of the genial rays of the Gospel; you have felt the love of Christ and tasted His grace; you are in the enjoyment of the blessed hope of a glorious immortality, you consider it the most precious boon that mortal can possess. Will you not, like Andrew, think of your suffering, dying brother? Will you not come in search of him? Behold him here thirsting and dying! One draught from the well of salvation will save him. It is within your power to come and point him to those living streams that he may drink and live. Will you come? Do not stay back and wait for others to do this. Let the noble feelings of brotherly love and affection induce you to sacrifice a little ease, a little pleasure, a little wordly comfort, a little refined society, and come to this land by thousands to aid in the redemption of your brethren. Their immortal souls are at stake. Souls for which Christ made so great a sacrifice, for which He suffered and died; you cannot do more. *Come over and help your brethren.*

There is another consideration upon which I would urge

this duty. *God seems to design you for this special work.* It must be for some wise and benevolent purpose that God has permitted you to survive four hundred years of bondage, affliction, and suffering. It must be for some purpose that, notwithstanding laws and enactments, He permitted so many of you to acquire a knowledge of Christian literature and religion. It must be for some purpose that immediately after the emancipation, He caused such extensive educational facilities to be afforded you, as is now the case. You cannot suppose that it was merely to supply the whites with educated labor. Nor can it be to fit you for the position of rulers and leaders in that great commonwealth. For that country is already supplied with statesmen and political leaders far in advance of you. Nor can I think that all this preparation has been that you may simply live there, a subordinate handful, unseen, unfelt, and unknown in the masses of that country, to bleach out and become extinct. No; I believe it was to fit you to return to your own land, laden with the blessings of Christianity and civilization, prepared to contribute largely to the world's progress in the redemption and elevation of a Continent. Let the four millions of Africa's sons return to the land of their fathers with the Bible in hand. Let them scatter Christian settlements and communities over this country. Let them come with a determination to possess this Continent for Christ, and a greater wonder than the world has ever witnessed will burst forth upon the eyes of gazing nations.

That this work is yours, my brethren, there is no doubt upon my mind. And ministers of the Gospel, and other leading minds in the United States, ought to keep this matter before the people. Instead of filling them with the idea that they have no part nor lot in Africa—instead of drilling them to aspire to a place in a State Legislature, or a seat in Congress, as the acme of glory and excellence, teach them to look to things infinitely higher and more important, viz: the elevation of one hundred and sixty millions of their brethren from ignorance, idolatry, and superstition, to the light and liberty of the Gospel; the opening up of a vast Continent to science and civilization, and the hastening on the glorious period when Ethiopia shall stretch forth her hands to God. Teach them

that the schools and academies that are being established among them are to prepare them for this work. Point them to the solemn duty that they owe to their brethren in this land. *A sense of gratitude to God for the signal deliverance which He has wrought in your behalf* call you to this work. Behold what He has done for you! It was not by your might or your power that you have been thus freed from slavery and oppression. Heaven interfered in your behalf, and for the benefit, no doubt, of your brethren in this land.

God seems to be marvelously preparing the way for the possession of this Continent by you, in the explorations that are going on. The interior of Africa, hitherto unknown, is now being thrown open, and its climate, soil, rivers, productions, its unbounded wealth and treasures, made known to the world. Burton, Livingstone, Barth, Speke, Grant, Baker, Du Chaillu, Sims, Seymour, and Selim Aga, are so many agencies raised by a wise Providence, to go out and view the land, preparatory to His great work. Commercial enterprize is made to contribute to this measure. The bays and rivers that are now being navigated for purposes of trade, the factories and establishments through which intercourse is opened with the interior tribes, are so many inlets for the thronging crowds of Africa's children, when they shall come flocking home to their own land.

Let then the commands of Christ—the relation you sustain to the inhabitants of Africa—the moral condition of these our brethren, and the special preparations which you are undergoing by Providence, urge you in considering the question of your present and future movements, *to decide in favor of emigration to Africa*. Leaving entirely out of the question all considerations of a personal or political nature—without saying what you may or may not become in the United States of America—I insist upon it, your duty is to return to your own land, bringing with you the Gospel, to aid in the evangelization of Africa.

Yours, truly,

G. W. GIBSON,

Missionary P. Epis. Church, Liberia.

MONROVIA, May 13, 1868.

EMIGRATION TO AFRICA.

Lines written by the late Professor GEORGE E. DABNEY, on the departure of SAMUEL HARRIS and his family, emigrants to Liberia.

Now, for the shores of Afric dark,
Our sails are set, and trimm'd our bark,
We seek the land our fathers trod;
Our fathers, ignorant of God.

Controll'd by Him, foul mammon's train
Brought them in fetters o'er the main;
Guided by Him, their grandsons bring
The knowledge of our Heav'nly King.

To spread His name, Columbus sought
A hidden world with anxious thought;
To spread His name, e'en Cortez' self
Waded through blood in search of pelf.

Richer than Peru's countless hoard,
Than all her mountains, since explor'd,
Pizarro's bloodhounds love that name,
Which earth's worst tigers yet shall tame.

Mingled by men with cruel deeds,
And lost amid their monstrous creeds,
That spotless name has yet the pow'r
To save in the accepted hour.

To worship God, a pilgrim band
Sought cheerfully a barren strand,
And founded there a savage home,
To shelter millions yet to come.

E'en these pure men too soon forgot
That man, his brother, judgeth not;
Responsible to Him, alone,
Who sitteth on the Great White Throne.

Their sons, too, lur'd by sordid gain,
For fetter'd men, scour'd Afric's main,
And sold him in that southern clime,
Whose natives now they charge with crime.

But thanks to Thee, that good shall be
Brought out of sin and misery,
For we to Afric tidings bear
With which no treasure can compare.

To *this far* land our *fathers* came,
 In chains, in darkness, and in shame;
 With freedom, honor, Gospel light,
 We go to make *those shores* more bright.

Leaning on God, we fearless brave
 The perils of the stormy wave,
 And face the pestilential breeze
 That scourges Afric's tropic seas.

By Thee the winds are still'd in peace,
 At thy command disease will cease;
 When bless'd by Thee, a people grows,
 And the parch'd desert yields the rose.

Rais'd by Thy Spirit's quick'ning breath,
 Save us, O God, from sin and death;
 Make our example round us shine,
 That all may feel the power divine.

Then will the Ethiop stretch his hand,
 And Gospel pow'r subdue that land,
 The Cross, bright standard, then shall float
 O'er men and regions most remote.
 The Cross, bright standard, yet shall wave,
 O'er Afric's sons, to cheer and save.

DR. SAMUEL A. CROZER.

The admirable memoir of John P. Crozer, a truly modest and most estimable man, long esteemed as an active Director and large contributor to the American Colonization Society, which has been published by the Baptist Publication Society, Philadelphia, contains the following biographical sketch of Dr. Samuel A. Crozer, who accompanied the first emigration to Africa, in the Elizabeth, as Physician and Governor:

"Samuel was more than three years younger than John. He evinced in boyhood a strong love for mechanical pursuits, and an aversion equally strong to work upon the farm. Much of his time was spent in his father's workshop, where his skill in making a variety of articles soon brought him into notice. His ingenuity attracted a good deal of attention in the neighborhood, and made him popular with companions who were ever ready to follow his lead. At seventeen years of age he left home to learn the drug business in Philadelphia. Soon after entering upon his city life he was led to sincere and humble faith in Christ, and at the same time began to manifest

a strong desire for mental improvement. He now changed his business, and entered the machine shop of Large & Co., then the largest establishment of the kind in Philadelphia. He rose rapidly in the estimation of his employers, who seem to have set a high value upon his services. Although busily engaged during the day in labor at the shop, his evenings were spent in reading and study; and, being gifted with a wonderfully tenacious memory, he acquired knowledge with great rapidity. Possessing unusual conversational powers, he could impart his knowledge with readiness to others, and was esteemed a prodigy by his friends and acquaintances. He loved the society of the intelligent and good, and wherever he went was sure of a kind reception. On the failure of Large & Co. in business, Samuel was boarding in the family of a fancy chair-maker, and immediately went to work at that business.

He continued thus until, on the death of his parents, the paternal estate was divided among the children, when he devoted all his time in close application to study, living sometimes in the city and sometimes in the country. His acquirements were wonderfully rapid, and his thirst for knowledge insatiable. The day was too short for his researches, and his studies were continued into the hours of the night. He attended medical lectures, and gave special attention to the study of chemistry. The last was his favorite study, and parlor audiences were at times both pleased and instructed by his experiments. With an increase of knowledge came also a desire to be useful. About this time the Colonization Society was fitting out its first colony to Africa. The attention of Robert Ralston, Francis Markoe, and other gentlemen of Philadelphia was directed to Samuel Crozer as a person well suited to take charge of the enterprise. He engaged in the service with youthful ardour, and sailed from New York in the winter of 1820. He died in Africa on the 6th of April following, on board a little sloop in the mouth of the Sherbro River, only a few weeks after his arrival on the coast.

The interest which the subject of this narrative afterwards felt in the welfare not only of the Colonization Society, but in all efforts for the African race, had its early beginning in the death of this brother, to whom he was tenderly attached."

MEMOIR OF REV. C. C. HOFFMAN.*

The life of such a spirit, devoting itself so unreservedly, so unostentatiously, and with such heroic perseverance and self-denial to the Master's work, could not but be full of interest,

* A Memoir of the Rev. C. Colden Hoffman, missionary to Cape Palmas, West Africa. By Rev. George T. Fox. New York: A. D. F. Randolph, 770 Broadway. 12mo: pp. 365. Illustrated with several tinted pictures of scenes in Hoffman's labors, two portraits, and a map of Liberia.

and the portraiture here given is simple and faithful, and cannot but inspire all who read it with emotions of gratitude for such an example, and with renewed interest in the cause for which he gave his valuable life.

The accounts of his missionary journeys some sixty miles interior are very interesting. Bishop Payne thus speaks of these labors in an appendix furnished by him to this memoir:

“His journals of tours to Bohlen and the interior, indeed only spoke of the beauties of nature, of people thronging to hear the word, and of the open doors on every side, with ever enlarging circles for evangelical ministrations.

“But the exposure to heat, and rain, and wading over swollen streams and sleeping on earthen floors in small smoky huts, with often the poorest fare and sometimes little or none for most part of the day, told sadly on his delicate frame. Just before his death he made a visit to Cavalla, and though a comfortable home was only five miles distant on one side, and our house only as far on the other, he slept in a native hut, on the clay floor, because only thus could he visit the stations and preach in the villages between the two places. No wonder that when such a good man died, five hundred missionaries, Liberian and native ministers, catechists and Christians should follow him in tears to his grave as their best benefactor, devoted pastor, most earnest and successful missionary, a very ‘Barnabas’ to Africa and the Africans.

His dying words deserve to be written in letters of gold. ‘DON’T GROW WEARY; REMEMBER WHO HAS PROMISED, “LO, I AM WITH YOU ALWAYS.” LET NOT THE CHURCH GO BACK, BUT RATHER INCREASE HER EFFORTS MORE.’”

MEMOIR OF REV. GEORGE W. BETHUNE, D. D.*

No minister of recent date has been more prominently before the public as one of the ripest classical scholars and most gifted speakers and preachers than the late Dr. Bethune. His memoir is therefore one of the deepest interest, and cannot but draw all who may peruse it more closely and admiringly to him. Born in New York, March 18, 1805, baptized in the Pearl Street Associate Reformed Church, studied in his early course in Salem, Washington Co., N. Y., under the ministry of the Rev. Dr. Alexander Proudfit; graduated at Dickinson

* Memoir of Rev. Geo. W. Bethune, D. D. By Rev. A. R. Van Nest, D. D. New York: Sheldon & Co., 498 Broadway.

College, Carlisle, Pa., under the presidency of the Rev. Dr. John M. Mason; pursued his theological studies at Princeton; was licensed by the Second Presbytery of New York, July 11, 1826; began his ministerial labors at Savannah, Geo., in the Seamen's Bethel and among the slaves; first settled pastor of the Reformed (Dutch) Church at Rhinebeck, N. Y., and then successively at Utica, New York, Philadelphia, and Brooklyn, and during all his course almost constantly before the public as a speaker for special occasions, and a writer.

The Colonization Society was a special favorite of Dr. Bethune. His efforts in its behalf were frequent; one of his addresses, that at the thirty-third anniversary of the Society, is given by the editor.

PETITIONS FROM COLORED PEOPLE.

A very wide-spread interest in Liberia is springing up among the colored people of the South, and if they were aided by public or private beneficence, thousands would go to the land of their fathers, and speedily attain a degree of comfort and prosperity which few of them will be likely to enjoy in this country for a long time to come.

As it may be well to know the views of those who have asked Congress for an appropriation to enable them to take passage for Africa, we present a copy of two memorials presented to the Senate.

PETITION FROM MISSISSIPPI.

"To the Honorable Senate and House of Representatives of the United States :

The undersigned, citizens of the State of Mississippi, humbly entreat your favorable consideration of our petition. We want to go to Liberia. We want to go because we see no prospect of success here. The white people have too much the advantage of us. They have all the land, all the money, and all the education.

These things might soon be remedied if there was plenty of work for us to do, and the people were disposed to favor us, but there are so many of us that we cannot all get work to do, unless we will work for almost nothing. Many have to beg the privilege to work for their victuals and clothes to-day. Besides this, many of the people are disposed to reduce us as low as possible, and get our work for as nearly nothing as possible.

For proof of these statements, we need only refer you to the well-known facts of the last three years. Great numbers of the planters have refused the laborers their pay altogether. More than this: the people generally have labored to prevent the education of our children. Few planters will allow us a teacher of our choice on their plantations, and those who teach us in the cities are scorned and hated.

These things being so, how can we hope to secure homes of our own, or even to provide for our children? Much less can we hope to give them that education which is necessary to fit them for usefulness in life. How can we hope that our children will be any better off than we are, if they grow up as they are growing up now?

If we could get to Liberia, we probably could do better for ourselves and vastly better for our children; but we have no money, and cannot go without help. We suppose, from all we can learn, it will require about one hundred dollars apiece to send us there.

Therefore, we humbly pray and beseech your honorable bodies to look favorably upon our petition, and either send us to the home of our fathers yourselves or enable the American Colonization Society to do so; and for your prosperity and happiness we will ever pray.

Over three thousand of us are waiting to hear what action will be taken in this matter."

PETITION FROM GEORGIA AND ALABAMA.

"To the Senate of the United States:

We, the undersigned, colored citizens of Georgia and Alabama, have the honor to present to your honorable body the following petition:

Having been set free from slavery by the blessing of Almighty God and an act of Congress, we are desirous on account of the animosity evinced towards us as a people, and the injustice and oppression to which we are obliged to submit, and which wrongs are likely to continue so long as we remain here, to return to Africa, that we may better our own condition, help to mitigate the wrongs of the suffering millions of that great continent, and enjoy political, social, and civil equality in the genial clime of our fathers. We have applied to the Colonization Society, but it has not the means to assist us.

We are poor. Many of us are without employment or the means of obtaining any. Many of us have been cheated out of a part, and some of us out of the whole of our last year's wages, and are quite unable to meet the expense of going to another country.

We therefore petition your honorable body that an appropriation of one hundred dollars (\$100) be made for each person who shall embark under the auspices of the American Colonization Society for Liberia.

And we will ever pray."

The Congressional Globe thus reports the remarks of Senators in offering other petitions received directly from colored people asking for appropriations to help them to emigrate to Liberia :

"Mr. TRUMBULL: I desire to present a petition signed by Charles Snyder, and perhaps fifty or one hundred others, colored persons, in North Carolina, setting forth that they are poor and distressed, that they find it very difficult to live where they are, that the landholders of North Carolina are not willing that they should acquire title to lands, that their wages are not sufficient to support them, that everything they have to purchase of the landholders they are charged extravagantly for, and expressing a desire to go to Liberia under the auspices of the Colonization Society. The petition is a very touching one. It concludes with the statement, 'We have not had one dollar from the Government, no rations, no clothing, or books, no teachers, and we do not know how to send to you: please forgive our ignorance.' It is then signed by these parties, who represent themselves as heads of families, and ask Congress to make an appropriation to the Colonization Society to enable that Society to assist them in removing from that country to Africa."

"Mr. JOHNSON: I present to the Senate a memorial from some two or three thousand colored citizens, living in South Carolina, asking the Government of the United States to give them some aid to enable them to emigrate to Liberia. Their representation is that they are unable to obtain the happiness to which every man is entitled in the condition in which they now are; that the rewards of their labor are barely sufficient to enable them to live; that they have no means of educating their children; and that the social inequality which would seem to be inseparable from their condition is such that they can never hope to be anything else than inferiors in the estimation of the white race. They desire, therefore, to go to Liberia, where there is a republic, consisting of members of their own race, firmly established, recognized as a Government by nearly all the nations of the world, and now in a career of prosperity. I have reason to believe that so far as they speak of the Government the facts justify their statements. They have their schools and a College, which, in point of usefulness, in point of

science, compare well with the best of those to be found within the United States; and many of their State papers which have fallen under my own eye compare also very well with the best of the State papers which have emanated from the Government of the United States. It is but natural that they should desire to be incorporated into a government of that description, consisting of persons of the same race with themselves, and it would have been much better, I think, for the Government of the United States, in every respect, if it could have been accomplished, that the emigration of these persons should have been provided for years ago; and by this time, by a comparatively small appropriation, they might all have been on the African shore, the land of their fathers, and there contribute, and effectually contribute, to the civilization of a country as fertile as any country in the world, and thus to compensate as much as possible for the rapine and robbery by which their ancestors were brought to the United States."

"The numbers show conclusively," as forcibly stated in the last Annual Report of the Massachusetts Colonization Society, "the rapid growth and diffusion among the colored people of the South, of the belief that their best interests will be promoted by their emigration to Liberia. This belief is the result of their own inquiries and reflections. There have been in Liberia, emigrants from every southern State east of the Mississippi, ever since the year 1833. From these, by frequent letters and occasional visits, their relations and friends have learned what Liberia is, and what are her possibilities and prospects; and it is well known that in matters bearing upon the interests of their race, whatever is known to any of them is rapidly diffused. It was so in the time of slavery, and is so now. Of their condition and prospects in this country, they judge from their own experience and sagacity. And we see the result to which many thousands have come already, and many more thousands are coming. That white men want them here they have been told abundantly, and they know perfectly well what white men want them for; but they do not choose to sacrifice what they believe to be the best good of themselves and their posterity, and of their race in Africa, for the profit or convenience of white men. They feel also, that in view of their past and present relations to us, they have some claim for assistance in placing themselves where their condition will be better than here. Hence their appeals to individual benevolence through the Society, and to Congress."

There is no reason to suppose that Congress will do anything in this matter immediately. It is to be hoped that private gifts will be forthwith stimulated to aid this emigration.

From the Burlington (Vermont) Free Press.

THE COLONIZATION ENTERPRISE.

Allow me to state a few facts respecting the origin, progress, and results of the Colonization enterprise.

Forty-six years ago Jehudi Ashmun (a member of the First Congregational Church in this city and a graduate of our College) landed from the brig Strong with less than one hundred sable men and women on Cape Mesurado, Western Africa. He guided their counsels, shared their perils, and led them in their defence when attacked by more than five hundred hostile barbarians. His little company pitched their tents in the midst of a people who had superadded to the common vices of a savage state all the vices that savages were capable of learning from long intercourse with pirates and slave traders—upon a coast from which, but the year before, twenty thousand victims were shipped to hopeless bondage amid all the horrors of the "middle passage."

We may here remark that two small companies of blacks had been sent to Africa before Ashmun embarked in 1822. The ship Elizabeth sailed in February, 1820, with eighty-six emigrants, and the Nautilus in February, 1821, with thirty-three. But on the arrival of these vessels the slave trade was so active, and the natives so leagued with it, that these emigrants dared not land on the Liberia coast. Some of them joined the British Colony of Sierra Leone, on the north; others landed at Sherbro Island. But on young Ashmun's arrival many of these people joined him and his company.

Therefore to Ashmun must be awarded the honor of having given to the African race a NATIONALITY—a thing they never had before—a nationality which is now the centre of attraction to the millions of Africa's suffering children, and an object of scientific and commercial interest to the polished nations of the world.

During the last forty-six years, one hundred and forty-seven vessels have carried out emigrants and landed them in the different settlements. And it is an interesting fact, in which God's hand is to be recognized, that in these one hundred and forty-seven voyages, carrying more than fourteen thousand persons, there has never been the loss of a single life by accident or drowning.

Forty-six years have passed away since the American flag was raised on Cape Mesurado, and what do we see to-day as the result? We see there a nationality for the African race—some fourteen thousand Americo-Liberians, including their children, organized under a republican government, possessing a territory as large as the six New England States. We see two hundred thousand of the natives living quietly under that

government, and so far civilized that they speak the English language and are allowed to vote. We see there some seventy churches, with a membership of three thousand communicants, a part of whom are converts from the native population. Our system of common schools has been introduced there. Three academies are in successful operation, and a College with some twenty-five students and an able faculty of liberally educated colored men. We see there the steam engine, the sugar mill, the cotton gin, and the printing press—that great engine of civilization. Newspapers are published there, and in their editorials, advertisements, &c., we see all the marks of a vigorous and prosperous state. The slave trade has been abolished from its chief seat for a thousand miles along the coast, and mainly by the influence of Christian colonies, who have taught the natives that a lawful commerce in the products of the country is more profitable to them than a traffic in their own flesh and blood. Such are a few of the results of African Colonization. And what has been the whole cost? It has been less than the actual daily cost of our civil war in 1864-'5. The cost, as reported by the American Colonization Society in January, 1867, had been \$2,558,908. Mr. Lincoln was right when he declared the colonization plan “a triumphant success.”

J. K. C.

CLAIMS OF AFRICAN COLONIZATION.

The following “Address to the people of Vermont” applies to the friends of the colored race throughout the United States, and we trust the object will have the attention it deserves:

The undersigned, members of the Vermont Colonization Society, having been appointed by the American Colonization Society to forward the objects of said Society in Vermont, and considering that the subject is one of great importance to the true interests of the country, take this means of requesting the citizens of the State to give us the favor of their careful attention.

Through the unremitting labors of the American Colonization Society, during a period of fifty years, a new Republic, now recognized by the leading governments of the world, has become established on the Western Coast of Africa. Where half a century ago barbarism prevailed in its most brutal and revolting forms, aggravated by an active pursuit of the slave trade—a trade which was so discreditable to the Christian civilization of the age—there is now a well-organized society of colored persons, possessed of numerous churches, a College,

seminaries, schools, printing presses, all the elements, in fine, of a civilized country, with commercial and agricultural interests rapidly expanding in their development, and of unlimited prospect in their future growth and extent. It offers allurements of the most attractive kind to every African in a foreign land, who, while seeking for himself a genial home, would aspire to give his race a nationality and a name. While Liberia offers, to every colored emigrant the greatest inducements of personal benefit, it at the same time adds the highest incentives to act for the redemption of a hundred millions of the most degraded barbarians on the face of the globe. Every emigrant to her shores, while pursuing his own fortunes, is at the same time performing the part of a powerful and effective missionary to the heathen.

With hearts full of sympathy for their benighted brethren, and with an ardent desire to enjoy the advantages of equal, social, and political privileges offered them by Liberia, thousands of our colored population, after having labored—they and their predecessors—for nearly two hundred and fifty years, for our benefit, without pay or reward, now appeal to the American people for transportation to their fatherland. They ask merely to be restored to the land from which their fathers were torn with violence and crime. Empty handed they turn from the wealth which their long, unrequited labor has helped to accumulate for us, and request only to be returned to their land of promise. They ask for nothing else. But ought we, the foundations of whose government are based upon the eternal principles of moral right and justice, to be content with giving them nothing more? Does not justice demand that they should be paid for every day's work that they have done for us? Is our opinion of Divine justice such that its high court will never exact the whole amount due before we can have full acquittal from the wrongs which we have inflicted and enjoy the hopes of a stable peace?

Such are our obligations as a self-governing people, that we ought to consider ourselves as partly responsible for this grievous, inhuman, and unchristian wrong.

It will, doubtless, be remembered that at the close of the late armed conflict the people of the State hastened to signalize the 4th of July with renewed demonstrations of joy, heightened by the assurance that we were celebrating at one and the same time our nation's birth-day and its escape from imminent peril—from a peril that had come upon us from the oppression of our fellow-man. We can all judge how much money was spent in the festivities of that period—for festivities which after all seemed to partake as much of empty political demonstration

as of that heartfelt mingling of joy, thankfulness, and absolving contrition which was due to the occasion.

Far better would it be, it appears to us, as a demonstration of feeling, worthy of our national birth-day, and the regard which we have for our national preservation, to signalize the occasion by exhibitions of hearty good will towards our colored population, and to do unto them as we would be done by. If we are properly thankful for a nation, for free and Christian government, and for all the innumerable blessings that follow in their train, could it be shown in any better way than by aiding these applicants for our assistance to become possessed of a nation and a government of their own, which they prefer, even as we prefer our own to that of England?

We would suggest, therefore, as a course the most likely to be agreeable to all, that contributions should be made by the various religious denominations of the State, on the Sunday following the 4th of July, or near thereto, for the object of aiding the emigration of such of the colored population of the United States as may wish to become citizens of the Republic of Liberia. We respectfully suggest this course for your favorable consideration, and would state that if such contributions should happily be made, they may be forwarded to the Rev. J. K. Converse, Secretary of the State Colonization Society, Burlington, Vermont.

J. W. PHELPS,
J. K. CONVERSE.

MASSACHUSETTS COLONIZATION SOCIETY.

Towards this great and good work of Colonization, this State Society has contributed as it could, both in labor and in funds. Its receipts during the year ending April 30, 1868, were \$7,136.70; its disbursements, \$8,579.90; balance due the Treasurer, \$1,443.20, being \$627.49 greater than last year.

Of the whole amount, \$1,106 has been received for Liberia College and paid over to the Trustees of Donations for Education in Liberia, or forwarded to the College; \$1,754.45 has been received from the Parent Society to be expended in its business, and \$1,770.45 has been so expended; and \$2,217 has been paid to that Society in cash.

A large part of the labor performed at our office during the year has been expended in preparing, carrying through the press, and distributing through the United States, the Semi-Centennial Memorial Volume of the Parent Society. This was done by order and request of the Directors of that Society at their Annual Meeting in January, 1867. It is a volume of 192 octavo pages, and, as its title implies, was intended as a memorial of what the Society had done during the first half

century of its existence. The addresses at the Semi-Centennial Meeting had been arranged with reference to this purpose, and, with the documents and tables appended, show, as could be done in such compass, the rise, progress, and achievements of the Society. Its publication was opportune. Many were disposed to think that, since the termination of slavery, there was no further use for our labors, or even for our existence. Something was needed to call attention to the great and permanent value of our work already done, and to the greatly increased opportunities for usefulness now open before us.

Our history for the coming year it would be presumptuous to predict. It would seem that such calls from so many thousands of the Freedmen must be effectual; must arrest the attention, awaken the sympathy, and secure the active assistance of those who desire their elevation; and that, therefore, contributions must flow into our treasury adequate to their relief. But the calls in behalf of those who will remain in this country are also loud and pressing, and have so occupied the ear of philanthropy that these equally urgent calls have not yet been able to obtain the hearing that they deserve. But perhaps they may obtain it now. It is but a few weeks since they have attained their present volume and intensity. It is a new thing for Freedmen, by thousands, to address Congress, and through Congress the nation, urging their need, their desire, and their claim for such assistance. Congress may be deaf, from pecuniary necessity or other reasons; but in the nation there must be many who will hear, consider, and respond. Their right to choose a country for themselves must be respected. Their claim to a pittance, out of all the untold millions they have earned for us, to enable them to reach the country of their choice, must be acknowledged. Those who desire the Christian civilization of Africa must see and appreciate the openings and facilities which the growth of Liberia will present for the accomplishment of that work, which has for centuries baffled all other forms of effort. The working of such considerations in the minds of men, disposing them to favor our cause, is already manifest, and we confidently trust will go on and bear the fruits for which the great occasion calls.—*Twenty-Seventh Annual Report of the Massachusetts Colonization Society.*

LATEST FROM LIBERIA.

By the trader Thomas Pope at New York, and the West African mail steamer at Liverpool, we have received letters and papers from Liberia to the 11th of June.

Mr. Dennis, our General Agent, writes: "Since my last ad-

vices, (published in the *Repository* for June,) there have been no more deaths among the emigrants at Robertsport, and no intelligence has reached me of any more among those at Bassa. The last advices from those places informs me that the emigrants are doing well.

"I suppose you have learned before this that our Government has purchased the schooner Goodhue, formerly named the Forest Oak, of Boston, and is employed as a revenue cutter. She is commanded by Mr. W. H. Lynch, and is now on a cruise below Cape Palmas, to look after some things being done on our southern boundary by the French. It is reported here that they are preparing to establish a settlement of some kind on territory claimed by us."

The *Cavalla Messenger* for May furnishes the following interesting intelligence:

THE SEASON.—The rains come on later than usual this year— or rather the hard rains—for we have had showers through all the "dries." The season has been favorable to farming and gardening. Vegetables have been abundant, and the prospects of the rice crop are very good.

THE COMMERCIAL MARINE of Liberia has greatly increased within the past three years. There are of various sizes at Cape Mount four vessels, at Monrovia fifteen, at Bassa thirteen, and Cape Palmas fifteen, or forty-seven in all. The merchants owning these vessels are now able fully to supply the native market along the whole Liberian coast. In Bassa county there are four foreign trading houses, namely, that of the company of West African Merchants; Messrs. Hatton & Cookson, Liverpool; and those of Messrs. Yates & Porterfield, and Ogden & Roberts, New York. The principal Liberian merchants are Mr. Alexander Horace, Mr. E. Liles in Buchanan, and J. L. Crusoe in Edina.

COFFEE AND SUGAR CROP.—In Mesurado county, in 1867, there were produced 10,000 pounds of coffee; in other counties 12,000 pounds. Sugar crop was 200 hogsheads, or about 200,000 pounds.

STEAMER DAY AT CAPE PALMAS presents a scene of most peculiar interest and excitement. From 150 to 300 canoes may be seen gathering from all directions as the steamer approaches. They come to receive their relatives and friends, from six or eight tribes about Cape from sixty miles interior. These par-
 , Lagos, Benin, Calabar, Fernando

Po, Gaboon, and other places to make money, and now return with the fruits of their labor. Guns, powder, cloth, brass hods, chests, and brass pans are the principal articles received in payment. It is surprising to see how much money of such sort they bring. From the Calabar, on the 12th of March, they were receiving their goods for three hours after the steamer's arrival. We have a steamer now at Cape Palmas on an average once a week, homeward or outward bound. Besides the English monthly and bi-monthly, a Spanish steamer comes up from Fernando Po monthly; and this attracts merchantmen, who manage to come in season to meet the mail.

THE REV. DR. SEYS.

The friends of this devoted servant of Africa will rejoice to learn of his safe arrival at New York on the 9th of July, after a long but pleasant passage from Liberia. We are informed that Dr. Seys is in the enjoyment of good health, and expects to return in the fall to resume the honorable position of Commissioner and Consul General of the United States to the daughter Republic. Mrs. Seys, who has resided many years in Liberia, will accompany him.

THE SLAVE-TRADE IN 1867.

Late official despatches to the British Government in relation to the condition of the slave-trade have been published in London. Their contents show the following to be the state of this crime against humanity during the past year.

The report made by Mr. Smith, British judge at SIERRA LEONE, sets forth that no captures were made within the waters of that colony during the year, nor from the rivers to the north of that settlement; and he had not heard of a single cargo of slaves being shipped, nor even a rumor of slaving operations carried on there.

From LOANDO the report of Mr. E. H. Hewett, British Commissioner, is also very gratifying. He states that while not a single attempt is reported to have been made during the past year to ship slaves to Cuba from that part of the coast lying between Cape Lopez and Mossamedes, a large number of the men formerly engaged in the export of Africans are devoting

themselves to the more honorable and praiseworthy avocations of regular licit trade.

The British Commissioner at the CAPE OF GOOD HOPE has great confidence that the traffic is rapidly approaching extinction, though on the north coast of Madagascar it is still actively carried on. He thinks that few European vessels now find it worth their while to run the risk of capture by visiting the East coast, and running the gauntlet of the cruisers for so long a voyage.

The trade is extensively carried on in the MOZAMBIQUE CHANNEL. Captain Bedingfield, of the British man of war Wasp, says that "dhows, crammed with wretched negroes from Kilwa, are paraded so that we may see them. Men on shore openly boast of the numbers that are sent north every year, and even selling slaves in Bombay."

From HAVANA the report is satisfactory; a circumstance largely attributable to the difficulty which has been interposed by the British and American Governments in the way of slaves being surreptitiously landed in Cuba. Mr. John V. Crawford, British Commissary judge, describes it as "a remarkable feature" that his report is unaccompanied by any statement of the introduction of slaves, and adds that several cargoes of native Africans were rumored to have been landed at different times and places on the Island, but he believes the reports were untrue.

THE LATE HON. EDWARD COLES.

The American Colonization Society has lost another friend and patron in the death of the Hon. Edward Coles, at Philadelphia, July 7.

Mr. Coles was born at Enniscorthy, Albemarle county, Virginia, December 15, 1786. Received his early education from private tutors at home, and afterwards graduated at William and Mary College, Virginia, in 1807. In January, 1810, President Madison appointed him his private secretary, which position he held till the summer of 1815, when he resigned. The next year he was sent by Mr. Madison on a special mission to the Emperor of Russia, with whom some complications had arisen, which our Govern- ally anxious

to have satisfactorily arranged. In 1817 he returned from Europe, and in 1819 he removed to the West, taking with him his slaves, whom he had inherited from his father's estate, and whom he emancipated and settled on his arrival in Illinois. In 1822 he was elected Governor of that State, being the second after its admission to the Union. During his term took place the very important contest in the history of Illinois, as to whether it should be made a slave State or remain a free State, which resulted, after great excitement for two years, in the latter being chosen by a small majority by the people at an election held for that purpose. In 1826 he retired to private life.

Mr. Coles was always an ardent supporter of our cause, giving the American Colonization Society, in 1855, one thousand dollars. He was elected a Vice President, January 19, 1853.

DEATH OF HON. GABRIEL P. DISOSWAY.

Gabriel P. Disosway was born in the city of New York, December 6, 1799, and died, instantly, at his home on Staten Island, July 10, 1868. He was converted while a student in Columbia College; connected himself with the Methodist Episcopal Church, and commenced a career of eminent Christian usefulness that terminated only with his life. He was associated with the venerated Summerfield, in the Young Men's Bible Society of that church; was the principal originator of the mission to the Flat-Head Indians, and saw Jesse Lee and his brother start for that remote region. He was one of the earliest friends and firm supporters of the American Colonization Society, witnessed the departure of the first emigrants sent out by said Society; and the last few months of his life, even to his *last day*, he was especially devoted to the work of raising funds for the promotion of the cause. For many years he had been a Director of the American Bible Society, and often addressed meetings in its behalf very acceptably. He was also an earnest and life-long friend of the Sunday-school cause, and never lost an opportunity to serve and promote it.

He early showed a great fondness for literary pursuits, and wrote both for the religious and secular press with much

acceptance. He published a work on the churches of New York, which was extensively read and valued. In civil life he was a Director of the North River Bank, a trustee of the New York University, and once a member of the State Legislature for Richmond county. As a merchant in the city, he possessed in an eminent degree the confidence of his brethren, often presided at and addressed their meetings; and was at one time a delegate to Washington to confer with the President of the United States on the financial situation of the country. He was always courteous; a Christian gentleman, who lived respected and esteemed, and died greatly lamented. He leaves a much beloved wife and eleven children to mourn a most faithful companion and kind father.

“NEW YORK, *July 13, 1868.*”

“At a meeting of the Provisional Committee in aid of African Colonization the following resolutions, offered by Rev. S. Ireneus Prime, D. D., were unanimously adopted.

‘*Resolved*, That this Committee has heard with painful emotions of the sudden death of our beloved and venerated friend and associate, Hon. G. P. Disosway, and while we record our deep sense of his many virtues, his purity of character, his zeal, energy, usefulness, and wisdom in the cause of African Colonization, we would be reminded of the uncertainty of our own lives and the importance of *doing* with our might while the day for labor lasts.’

‘*Resolved*, That a copy of this minute be sent to the family of the deceased, and to the African Repository.’

“A. MERWIN, *Chairman.*”

“D. S. GREGORY, *Secretary.*”

ACTION OF RELIGIOUS BODIES.

The following presents the action of important and influential bodies in regard to the work and claims of the American Colonization Society.

At the session of the GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, (O. S.,) held at Albany, New York, in May, 1868, it was—

Resolved, That the success of the efforts of the American Colonization Society to establish Christian colonies of colored people from the United States, on the Western Coast of Africa, fully vindicates the practicability and philanthropy of the enterprise, and calls for devout thankfulness to God.

Resolved, That a cause which has done so much to give Christian civiliza-

tion to a continent, and nationality to a race, is worthy of the continued confidence and support of our Churches.

Resolved, That the desire expressed by thousands of freedmen to emigrate to Liberia are manifest indications that renewed efforts should be made to enable the Society to prosecute its noble work.

THE SYNOD OF THE REFORMED (DUTCH) CHURCH, at its meeting at Hudson, New York, June 10, 1868, adopted the following resolutions:

Resolved, That the success of the Colonization enterprise, as manifested in the existence of a Christian Republic on the Coast of Africa, is most gratifying and encouraging.

Resolved, That the large number of freedmen now sending applications for a passage to, and settlement in the Republic of Liberia, demands of the Colonization Societies and the friends of the African race increased activity.

Resolved, That this Synod now, as in past years, recommends the Colonization Society to its Churches and its people, as worthy of their liberal support.

STEAM LINE TO LIBERIA.

The following is a correct copy of the action of the Legislature of New Hampshire, in June, 1868, recommending the establishment of a mail steamship line between the United States and Liberia:

Whereas, the American Colonization Society has planted various settlements of colored men in Liberia, Western Africa, which settlements are organized under a republican government, possessing a territory as large as the six New England States, and containing a population of some fourteen thousand Americo-Liberians, and also two hundred thousand natives, so far civilized that they speak the English language, are assimilated to Christian habits, and are received as citizens into the bosom of the State:

Whereas, from the rapid growth of Liberia, greater facilities for regular and frequent communication with this country are imperiously demanded both by the welfare of the settlers and the interests of our commerce:

Whereas, it is incompatible with a humane and enlightened government to allow so many thousands of its people to remain under all the disadvantages of a new settlement in a far-off land, without the means of regular and frequent communication with the friends and relatives whom they have left behind: Therefore—

Resolved by the Senate and House of Representatives of the State of New Hampshire, That our Senators in Congress be instructed, and our Representatives be, and they are hereby, requested to urge upon the Federal Government the speedy establishment of a line of mail steamships between the United States and Liberia.

THE MODERN EXODUS.

The newspapers generally have noticed the presentation, in the United States Senate, in March last, of a memorial of the American Colonization Society, asking aid in colonizing three thousand colored persons desirous to emigrate to Liberia. They had previously stated that petitions had been presented to Congress from fifteen hundred colored persons in North Carolina, and three thousand in Mississippi, asking aid to emigrate to that Republic; and early in April, that Mr. Johnson, in the Senate, presented a similar petition from "several thousands."

At the time of the annual meeting of the Society in January, the number of applications before it for a passage in May was more than two thousand. They were from Virginia, Tennessee, North Carolina, South Carolina, Georgia, Alabama, Mississippi, and Florida. Before March 10, it appears, they had increased to three thousand. These numbers amount to seven thousand and five hundred, besides the "several thousands" whose petition Mr. Johnson presented. But there are some duplicates among them. A petition sent from Columbus, Georgia, signed by one hundred and fifty "colored citizens of Georgia and Alabama," says: "We have applied to the Colonization Society, but it has not the means to assist us." This is not one of the petitions previously mentioned, but the number is probably included in the three thousand mentioned in the memorial of the Society. Others have doubtless applied both to the Society and to Congress; but their number can be ascertained only by a careful comparison of the several lists of applicants. But whatever deductions should be made on account of duplicates, the facts show that there is, among the "freedmen," an extensive, rapidly spreading, earnest desire to emigrate to Liberia. This movement commenced in Virginia, in the summer of 1865, immediately after the civil war, and has been growing till it has attained the magnitude which these numbers show. The number who emigrated in 1865, was 181; in 1866, it was 621; in 1867, it was 633; in May, 1868, it was 451, out of these thousands of applicants; and the ship is to make another voyage in November.

Such an exodus deserves attentive consideration. It is perfectly proper to inquire into the causes which have produced it and are sustaining it, and to consider the results which may probably follow from it. The explanatory facts are not doubtful, nor difficult to ascertain. They are matters of definite, authentic record.

It is not necessary, here, to dwell on the movements and influences operating in Rhode Island, Massachusetts, Connecticut, New York, New Jersey, Maryland, Virginia, Tennessee, Indiana, and elsewhere, from 1773, till they resulted in the formation of the Society in 1816, nor on the preparatory labors of the Society for the first four years of its existence. Such as wish to investigate those matters, are referred to the publications of the Society, and especially to its Semi-Centennial Memorial, published in 1867. It is sufficient to consider what the colored people of the South have been doing.

As early as 1815, before the Colonization Society existed, pious colored

people in Richmond, Va., formed an "African Missionary Society," for the promotion of Christian missions in Africa, for which object they contributed from \$100 to \$150 annually, for some years—it is not known how many. In 1818, a similar society was formed in Petersburg, Va., which, in 1819, proposed to the Colonization Society to send out some of its members to Africa as colonists, for missionary purposes. In 1820, nine colored people from Virginia, two from the District of Columbia, and two from Maryland, with seventy-three from other States, emigrated to Africa, under the patronage of the Society, in the ship *Elizabeth*. They were followed, in 1821, by eight from Maryland and twenty-five from Virginia, in the brig *Nautilus*. One of these, Lot Cary, was a leading member of the "African Missionary Society," at Richmond, and received pecuniary aid from them as a missionary for several years; probably till his death by casualty in 1828. In 1822, twenty-five emigrated from Maryland; in 1823, twenty-eight from Maryland, and seventeen from Virginia; in 1824, one hundred and three from Virginia; in 1825, fifty-one from Virginia, thirteen from North Carolina, and two from the District of Columbia. Of these last, four had been slaves, and were emancipated that they might emigrate. Of those in former years, a very few had been slaves, and had purchased their freedom. And so the stream of emigration continued till almost wholly arrested by the civil war in 1861, when there had been emigrants from every slave state except Florida and Arkansas, amounting in all to nine thousand six hundred and fifty-six, of whom three hundred and forty-four had been slaves and purchased their freedom, and five thousand nine hundred and fifty-seven had been emancipated gratuitously, and many of them furnished with liberal outfits by their former masters. These numbers do not include emigrants from the free States, emancipated slaves from the Cherokee and Choctaw Indians, nor emigrants, many of them emancipated, sent out from Maryland after 1833.

Lot Cary, who emigrated in 1821, as has been stated, corresponded with the "African Missionary Society," at Richmond, which contributed annually for his support, and other emigrants corresponded with their friends and relations in the United States. Their friends have written to them, asking for information about Liberia, and they have replied, giving it. This correspondence has been kept up to the present time, and has doubtless extended to every State from which emigrants have gone. Many of these letters have been published; but many more have only been circulated among the friends of those to whom they were addressed. Many emigrants, after residing a few years in Liberia, have visited their former homes for business or pleasure, and have imparted information to eager crowds who have gathered around them. Delegates from different parts of the southern States, selected by the colored people themselves, have visited Liberia to ascertain the condition and prospects of that country, and have returned and reported. In such ways the colored people of the South have kept themselves informed concerning Liberia. They have seen the growth of that feeble colony into a sovereign state, declaring its independence twenty years ago, maintaining

a regular government ever since, holding diplomatic intercourse on terms of equality, and having treaties of peace, amity, and commerce, with the principal nations of Europe and America.

And this interested gathering of information has not been confined to a few localities. These ten thousand emigrants, nearly, have gone from every southern State, except two; and their going has been known to those whom they left behind them, and to many whom they passed on their way to the port of embarkation. The emancipation of a company of slaves would be known to their colored brethren, bond and free, for a great distance round them, and all along their roads, of perhaps some hundreds of miles, to the port where they were to embark. Their destination and their object would be known, and would excite desires to hear concerning their success. In such ways, for forty years, the attention of colored people at the South has been called to this subject, and they have been collecting facts and forming conclusions in relation to it. Their information has not been derived from northern newspapers, pamphlets, and political harangues, but from their brethren of the same race, their relatives and friends; men whom they knew, and knew that they could trust. The result has been, that for many years, many thousands of them have been desirous to emigrate; but, not being their own masters, it was not in their power.

On the termination of the civil war and the establishment of their freedom, the subject presented itself to them in a new aspect. Their circumstances here had changed, and would change still more. They need not emigrate to become free. Would it not be as well, or better, for them to remain in this country? Some could and did make up their minds in a few months. Others needed a longer time to observe, consider, and consult with each other. They have done it; and thousands of them have deliberately concluded that they prefer that country to this as a permanent home for themselves and their posterity; and hence these numerous and urgent applications to the Society and to Congress for aid in emigrating.

These facts sufficiently explain this remarkable movement, and leave no room for conjecture as to the causes. They have not been "persuaded by emissaries" of the Society to make their applications, for it has sent none among them. The movement is purely their own, and expresses their best judgment, in view of facts which they have industriously collected and deliberately considered.

In coming to this determination, these men have felt at liberty to consult their own interest and that of their posterity. They know perfectly well that *white* men "need their labor." They and their fathers have had abundant cause to know it. But they do not feel bound to make the wants of white men their supreme law. They claim the right to labor for their own benefit, and to choose their field of labor where it will be most advantageous to themselves and their children, and they choose Liberia.

In some quarters we hear the cry, "No expatriation." Nobody is frightened by that word, or by the idea which it expresses. Indeed, the use of

that word as a bugbear, just now, is an evident anachronism. We have just been having public meetings, stirring speeches, petitions to Congress, and resolutions in Congress, in favor of securing "the right of expatriation" for the subjects of European monarchies. A treaty has just been negotiated with Prussia securing the right of expatriation for the North Germans; and another is said to be nearly completed with Great Britain securing the same right for British subjects. True, North Germans and Irish peasants "are needed as laborers" in "their native lands," and have a perfect right to stay there, if they please. We have always contended that they have also a perfect right to expatriate themselves, if they can do it advantageously, and the monarchies of Europe are at length conceding it. Have not the colored people of the United States the same right?

Whether Congress should or will grant them the aid they ask, Congress will itself decide. The policy of our Government since the war has encouraged them to hope for it. The claim which they had on their former masters for subsistence having been terminated, Congress has felt bound to aid them in making arrangements for their own support. For this purpose Congress has created a "Freedmen's Bureau," and has expended millions of dollars annually. It has expended very many thousands of dollars in aiding them to remove from one place to another, where they hoped to be more advantageously situated, allowing them to choose the places to which they would remove. They may be pardoned, therefore, for hoping that Congress would grant them the same aid, when the place of their choice happens to be beyond the limits of the United States, where they can labor for themselves and not for white men.

The question for us, now, is, whether colored men, who have studied the subject for themselves, and made up their minds, shall be allowed to act freely, and avail themselves of the Society's labors, if they choose; or whether they shall be kept in this country against their judgments and against their wills, because white men need them as laborers. And there is the further question, whether, in view of all that they and their fathers have been made to do and to suffer for the benefit of white men, they are not entitled to some assistance in the execution of their choice. J. T.

ITEMS OF INTELLIGENCE.

THE SLAVE-TRADE MADE PIRACY.—The Count de Lavradio, Minister Plenipotentiary of Portugal, and Mr. Gerard Ralston, Consul-General of Liberia, have just exchanged, in London, the ratification of a treaty of amity, commerce, and navigation between their two nations, one article of which assimilates slave-trade to piracy, and punishes it accordingly. The Republic of Hayti has made a similar treaty with Liberia, so that this infamous traffic is thus declared by at least three civilized nations of the world. England, Holland, the United States, and some other nations, have denounced it by statute law; but only these three powers have proclaimed it piracy by inter-

national law; and in each future treaty to be made by Liberia it is to be hoped that a similar article will obtain. Liberia has now made fifteen treaties with European and American nations, namely, England, France, Denmark, Italy, Prussia, Austria, Sweden, Belgium, Hamburg, Bremen, Norway, the United States, Lubeck, Holland, and Portugal; and it is strongly desired that Russia and Spain should join the other Governments, for it is most advantageous to the young African Republic to be thus recognized, encouraged, and received into the family of civilized nations.

REV. THOMAS FULLER, Methodist minister at Cape Palmas, departed this life April 2, 1868. So "the faithful fall." God buries His workmen, but carries on His work! "Pray ye the Lord of the harvest," for on all fields hands are seen stretched out imploringly.

Receipts of the American Colonization Society,

From the 20th of June, to the 20th of July, 1868.

MAINE.		NEW YORK.	
<i>Rockland.</i> —Mrs. Cephas Starrett,	\$100 00	<i>Troy.</i> —A Lady, by Jas. S. Knowlton,	30 00
<i>Bath.</i> —Rev. John O. Fiske, D.D.,	5 00	<i>New York City.</i> —Robert E. Anthony, Esq., annual donation, By Rev. Dr. Orcutt, (\$123.)	5 00
	105 00	<i>New York City.</i> —Moses Allen, \$100; H. K. Bull, \$25; Joshua Danby, \$2; Cornelius Westerfield, \$1,	128 00
VERMONT.		NEW JERSEY.	
<i>Ascutneyville.</i> —Rev. S. S. Arnold,	10 00	<i>Newark.</i> —New Jersey Colonization Society, by Rev. John Maclean, D. D., President.....	1,000 00
MASSACHUSETTS.		By Rev. Dr. Orcutt, (\$181 56.)	
<i>Newburyport.</i> —Ladies' Colonization Society, Mrs. Harriet Sanborn, Treas.; of which \$30 is to constitute MRS. REBECCA WILLS a Life Member A. C. S. By Rev. J. R. Miller, (\$2.)	37 00	<i>Paterson.</i> —Thomas Barbour, \$50; DeG. B. Fowler, \$10; John Colt, Benj. Salter, A. Derron, Wm. Gladhill, David Burnett, Mrs. Matilda Taggart, Mrs. W. Ryle, Hamil & Booth, each \$5; E. T. Bell, \$3; Miss Campbell, \$1.....	104 00
<i>Springfield.</i> —Mrs. Hannah Allen	2 00	<i>Jamesburg.</i> —Col. Presby. Church, to constitute D. R. SCHENCK, Esq., a Life Member.....	33 80
	39 00	<i>Princeton.</i> —Col. First Presb. Ch., \$28 76; Hon. R. S. Field, \$10...	36 76
CONNECTICUT.		<i>Rahway.</i> —Misses Shotwell, \$5; Joel Wilson, \$2.....	7 00
<i>Bridgeport.</i> —Legacy of Eben Fairchild, balance by Geo. Sterling, executor, \$9,692 61, less Gov't tax, \$581 55.....	9,236 06		1,181 66
<i>Fairfield.</i> —First Cong. Church, Rev. E. E. Rankin, pastor.....	20 50	DISTRICT OF COLUMBIA.	
<i>Farrington.</i> —Mrs. Sarah Porter, \$5; Henry Mygatt, \$3; E. L. Hart, Julius Gay, A. Bidwell, each \$2; Mrs. M. G. Root, Karl Klausner, Wm. Gay, each \$1.....	17 00	<i>Washington.</i> —Miscellaneous.....	1,211 60
<i>Bristol.</i> —N. L. Birge, Wallace Barns, each \$5; Dea. A. Norton, \$2; Dea. Wm. Day, L. Goodenough, each \$1.....	14 00	FOR REPOSITORY.	
<i>Rockville.</i> —Chauncey Winchell, \$5; Mrs. C. Bailey, Cyrus Winchell, each \$1.....	7 00	<i>MASSACHUSETTS.</i> — <i>Chelsea.</i> —Mrs. L. L. Hinds, for 1868, \$1. <i>Boston.</i> Mrs. Benj. Fessenden, for 1868, \$1, by Mrs. L. W. Potter.....	2 00
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[No. 9.

TRADE WITH THE COLORED RACES OF AFRICA,

BY ARCHIBALD HAMILTON, ESQ.*

I propose to take a general survey of the commerce between the colored or Ethiopic races of Africa and the civilized world; and then briefly to consider the means by which that commerce, hitherto confined to the coast, can be extended to the interior.

The Ethiopic races inhabit that vast country south of the great desert, which may with tolerable accuracy be defined by a line drawn from the River Senegal to Cape Guardafui as its northern boundary; while its southern limit is the Cape Colony. It thus comprises about forty-five degrees of latitude, and is bounded, east and west, by the Indian and Atlantic Oceans; its area being equal to one-fifth or one-sixth part of the habitable globe.

Apart from any question of inherent inferiority of race, it is obvious that the country occupied by the Ethiopians is not calculated to engender civilization. It lies in too compact a mass, unbroken by bays or inlets; nor do the rivers afford either defensive frontiers or the means of communication and transport equal to those which divide and traverse the other divisions of the globe. The great desert cuts it off from the ancient civilization of which the Mediterranean was the centre, while the intercourse subsequently established by the Arabs, is limited and impeded by the same cause. The rivers are all subject to a dry season, which renders them during a part of the year unfit for inland navigation; and they are all more or less interrupted by rapids and cataracts—though it is true equal obstacles have not hindered the St. Lawrence from becoming the great means in the settlement of Canada.

There are two circumstances which give reason to hope, not only that our commerce with the races dwelling on the coast will be rapidly enlarged, but also be extended inwards. I

* Read before the Statistical Society of London, February 18, 1868.

mean the almost total stoppage of the Christian or transatlantic slave trade, and the rapid strides which have of late been made in the exploration of the continent.

In 1854 Livingstone penetrated from the Cape Colony to Loanda, and thence he crossed to Quillimane, tracing the course of the Zambesi on his way. Subsequently he explored Lake Nyanza, and it has recently been a public consolation to learn that he is now on his way home, most likely down the Nile, to complete our knowledge of Lake Tanganyika, first discovered by Burton. Barth has supplemented the labors of Denham and Clapperton in Central Africa, between the Niger and Lake Tchad, the most hopeful and important district of all. Speke and Grant, advancing northwards from Zanzibar, have discovered Lake Victoria Nyanza; while Baker, coming in the opposite direction from Egypt, has terminated the long mystery as to the source of the Nile, having beheld it issuing from the great lake Albert Nyanza. Brilliant as have been the results of these explorations, and others of lesser note, the field of adventure is far from exhausted; much remains for discovery before the map of Africa can be filled up, and the future highways of commerce be traced out. Happily, however, the spirit and enterprise of our countrymen are more likely to be stimulated than diminished by the exploits of the celebrated travellers to whom I have alluded.

There is one subject which occupies a large space in every book of African travel—the slave trade. I do not intend to enter into any details of the horrors attending that traffic; but as human beings have for three centuries been one of the chief exports from Africa, this subject is inseparably mixed up with that of legitimate commerce; because of the anarchy which the slave trade everywhere creates, the ceaseless kidnapping—slave hunts—and wars undertaken expressly to obtain captives, to the destruction of settled industry. It is even the principal cause of the difficulties experienced in exploring the country; and has, moreover, brutalised the natives on the coast far below the condition of the people in the interior.

Within the last few years success seems at length to have crowned our efforts to suppress the transatlantic slave trade, but the Mohammedan traffic continues unchecked, or nearly so. Owing to their contraband nature, it is impossible to obtain accurate information of either at any period.

I shall now briefly explain the progress which has been made in substituting legitimate commerce for the slave trade along the west coast; and may remark that this has nowhere been accomplished without compulsion of some kind in the first instance; and there is too much reason to fear that, in case of a renewed demand, the trade would once more break out were

our vigilance relaxed. No export of slaves has taken place for many years from our settlements on the West Coast, viz., the Gambia, Sierra Leone, and Cape Coast Castle; nor from the adjacent territories under the influence of those settlements; nor from the Republic of Liberia, nor the Dutch settlements on the Gold Coast; so that if we except the River Nunez, the coast between the Gambia and Dahomey, say for 1,500 miles, has for many years been free from the slave trade.

It is worthy of note that for many years great pains have been taken by the missionary societies with the education of the liberated Africans at Sierra Leone, and the children born in the colony. During six years ending 1864, between seventy and eighty schools have been maintained, at a cost of £5,000 per annum, which have been attended by 57,000 scholars, or an average of 9,500 per annum. An important class of educated blacks has thus grown up, who, together with the Liberian blacks, are actively engaged in trade all down the coast; and ever since the mail steamers were established, in 1852, they have availed themselves freely of the facilities thereby offered, to trade at the various places on the coast at which the steamers call. As many as 150 per month of these native traders pass in the mail steamers between the different stations. Besides Sierra Leone, they are numerous at the Gambia, Cape Coast, Accra, and Fernando Po, while they swarm at Lagos. They are everywhere useful as middlemen, and have, in fact, driven all white traders on a small scale out of the field at Sierra Leone; and the more extensive European merchants employ them as agents and clerks in their operations on the neighboring rivers. Of late it has become the ambition of these traders to order goods direct from England, paying for them in produce. Already, as often as the educated native traders have had opportunities, they have shown great eagerness to carry small adventures up the Niger, and have even endeavored to form among themselves a company, with a capital of £25,000, for steam navigation in that river.

While on this subject, I may allude to the progress made by the Republic of Liberia, which occupies a coast line of about 600 miles.

The first settlement of emancipated slaves from the United States was in 1820, and in 1847 it was declared a free Republic. It now contains about 30,000 civilized inhabitants, about 15,000 of whom, with their descendants, are from America. From 300,000 to 400,000 aborigines reside within the territory of Liberia, and are brought more or less directly under the influence of her institutions. There are about fifty churches in the Republic, representing seven different denominations. The educated blacks in Liberia and Sierra Leone are intensely

religious, and the various sects, Episcopalians, Wesleyans, Baptists, Independents, &c., are represented among them just as in England and the United States. Differing from Sierra Leone, Liberia has been governed since 1847 by blacks alone. Their constitution resembles that of the United States, and if their proceedings are at times calculated to raise a smile as a parody upon their model, it is impossible to deny the good sense, frugality, and success which have attended them so far. In 1861 the revenue was \$149,550, against an expenditure of \$142,831. The presidential message for 1866 alludes, with just pride, to the foundation of The Liberia College, and lays down a plan for national education. There can be no doubt that this well ordered and well governed community will play a great part in the civilization of Africa. The present state of matters in America will lead to a considerable accession of strength, 621 emigrants having been despatched in the course of 1866, and 633 in 1867. The American Colonization Society, which founded the settlement in 1820, now regularly employ a vessel in the conveyance of emigrants. The settlers have already been able to repel all attacks from the natives, and, as they gain strength, will become aggressive and extend their influence inwards.

I come next to the British settlement of Lagos, which was for many years the headquarters of the slave trade in the Bight of Benin. Situated at the entrance to an extensive lagoon, affording boat navigation eastward as far as the river Benin, and westward to the notorious kingdom of Dahomey, it possessed unequalled facilities for the slave trade, enabling the slavers to dodge our cruisers. In 1851 a treaty was forced on the chiefs and king, and a consulate was established, which continued until 1861; but those measures being inadequate, we took possession of the island of Lagos and one or two points on the adjacent coast, which, with a couple of gunboats on the lagoons, has answered our purpose effectually.

A considerable trade in palm oil had grown up under the treaty of 1851. Since we took possession the trade has been seriously interrupted by a war between Abeokuto and Ibadan, caused by the latter desiring a direct road to the white man at Lagos, and so avoid paying toll to the Abeokutans. The ground lost will soon however be recovered, and Lagos is rapidly becoming the seat of a flourishing trade.

Stopping the slave trade at Lagos had the effect of directing the current thence to Whydah, a port in Dahomey; but of late, owing to the cessation of the traffic, the king of that country has turned his attention to legitimate commerce. Some small trade had indeed been carried on, chiefly by the French, concurrently with the slave traffic; and in 1864 a Liverpool com-

pany opened trade at Whydah, the king granting them his baracoon, or slave depot, as a store for goods. Two other English houses have sent agents there, and a healthy trade is rapidly in course of development.

I come next to the rivers, Benin, Brass, and Bonny, (mouths of the Niger,) also Old and New Calabar and Cameroons, generally classed together as the "oil rivers." These were at one time the noted haunts of slavers. In the years 1838 to 1840, treaties were forced upon the native kings and chiefs, by which they engaged to discontinue the slave trade. Courts of equity were afterwards established for the regulation of legitimate commerce, consisting of the captains, supercargoes, and agents of English houses, together with the kings and chiefs of the place. They take cognizance of all disputes between the English and the natives. A consul visits the rivers at intervals, and the system has been found to work successfully, with only an occasional resort to the squadron; in fact, the mere presence of a man-of-war has of late sufficed to restore order. I am enabled to show, from private statistics, the registered tonnage of vessels arrived at Liverpool from the oil rivers from the year 1839 to 1866 inclusive. The average during the first fourteen years was 17,932 tons; and during the last fourteen years 24,734 tons; but during the first fourteen years the trade was chiefly with Liverpool; Bristol participated, and of late years the Clyde has also shared.

The next point on the coast where there is a considerable trade, is the Gaboon river, which is under the control of the French Government, and has hitherto been thrown open to all nations. There are five English, two or three French, one German, and two Dutch houses engaged in the trade. The police regulations are good, and traders well protected; until recently the expense was borne by the Imperial Government, but within the last twelve months they have enforced a charge for a trading licence, and it is expected will levy a duty of 4 per cent. on imports and exports so as to assist in defraying the expenses of government. At our colonies a revenue is collected by similar import duties.

Further south we come to the river Congo, notorious as the last seat of the slave trade on the West Coast. Within the last five or six years, as many as twenty-three slavers have been counted at Ponta de Lena at one time. Legitimate trade made no progress, until at last an effectual check was given to the slave traffic by the adoption of a very obvious course—our Government entered into a contract to coal the preventive cruisers on the spot, instead of resorting to Fernando Po or Ascension for a supply, leaving the coast and rivers for the time unguarded.

To prove how effective has been the blockade since this arrangement was adopted, I may state that within the last twelve months 700 slaves were sent down for shipment, and two slavers appeared on the coast to embark them—one was captured and the other left the coast in despair. When my informant left the Congo, the slaves were still on hand, and have doubtless either been set free or put to some useful occupation ere this. Cut off from the slave trade, the natives are now eagerly engaged in raising produce, while the Portuguese slave dealers are rendering good service as middlemen in the up-country trade. One Dutch, one American, three French, and three British houses have established themselves in the Congo, with branches along the neighboring coast as far as the Portuguese settlements at Angola, and an active trade is now carried on in palm oil and kernels, ivory, coffee, india rubber, copper ore, gum copal, and ground nuts. This trade has probably increased tenfold within six years, and the exports for 1867 have been estimated at £250,000.

Besides the points on the West Coast to which I have alluded, there is an active trade carried on by the French at their settlements at Senegal and Goree, as well as elsewhere; by the Dutch at their settlements on the Gold Coast; as also by the Hanse Towns and Americans at various points; while the Portuguese settlements of Angola and Benguela are little developed, though there are valuable copper mines within their territory.

As regards the goods shipped to the West Coast, I may state that the demand has for the last ten years or so, been constantly for an improved quality. The consumption of British manufactures seems limited only by the possibility of supplying produce or value in exchange; thus at the time when returns were unhappily obtained chiefly in slaves, the exports from the United Kingdom were in—

1805	£1,150,000
1806	1,650,000
1807 (slave trade abolished).....	1,030,000
1808	800,000
1811	400,000
1827	155,000

This was the lowest point to which they dwindled. About 1830 the palm oil trade became important, so that the exports of British manufactures rose in—

1830 to.....	£250,000
1835	300,000
1840	490,000
1845	530,000
1850	640,000
1855	1,100,000

1860	£1,300,000
1865	1,100,000

As it has been often stated that considerable supplies of cotton may be derived from Central and Western Africa, I subjoin the quantities imported, viz:

1856	308 cwts.
1857	1,026 "
1858	2,116 "
1859	1,861 "
1860	2,069 "
1861	1,389 "
1862	3,438 "
1863*	—
1864*	—
1865	7,126 "
1866	9,512 "

It is true the cotton plant is indigenous, and the soil and climate over an enormous district are capable of supplying more than we even now consume; still the needful European superintendence for a large production cannot be supplied. The means of transport for so bulky an article do not exist; neither could the capital required for implements, gins, presses, &c., be prudently invested unless under British rule; so that many years must elapse, in my opinion, and many changes must occur, before we can look for any quantity of African cotton, such as would be sensibly felt in our markets.

As regards the trade with the natives bordering on the Cape and Natal Colonies, as well as the Dutch Republics beyond the frontiers, it is impossible to arrive at exact data. Speaking generally, we may assume that the greater part of the ivory and ostrich feathers from the colonies is obtained from the natives, or through their agency and assistance, as well as a quantity of hides and skins. Commerce is gradually extending northwards; for example, it is not many years since Livingstone discovered Lake Ngami, and now it is within the ordinary range of the traders in quest of ivory and ostrich feathers. The Caffres and Fingoes settled within the colony are making marked progress; they now participate in the carrying trade of the colony, conveying merchandise in well appointed wagons from the coast to the up-country, and bringing down the returns of produce. Their consumption of European goods is increasing, and they now require these to be of better quality; a remark which applies likewise to the natives beyond the limits of the colony.

The Eastern Coast of Africa, northward of the Colony of Natal, was the seat of a flourishing commerce of great antiquity, carried on by the Arabs, who occupied the coast nine hundred

* Importations ceased, owing to the Abeokutan war above mentioned.

years ago, and founded numerous cities as far south as Sofala; some of which remain to this day, while the ruins of others have lately been discovered. They traded to India, Persia, Arabia and Egypt. It was at Malinda that Vasco de Gama, in the year 1498, procured a pilot to conduct him to India.

The Portuguese speedily possessed themselves of the principal positions on the coast for a range of about 2,400 miles. Their power did not, however, extend far inland, though they made efforts to advance into the country, chiefly with a view to reach the gold mines, the produce of which was brought down the Zambesi to Sofala (supposed by some to have been the Ophir of the Bible.) But instead of the abundance they expected, they found the gold, as in other parts of Africa, had to be laboriously washed from the extraneous substances in which it is deposited.

As the power of the Portuguese nation declined, the Arabs re-established their independence over a portion of their former possessions, so that the coast from Delagoa Bay to Cape Delgado, 1,300 miles, is all that remains to the Portuguese, while the coast from Delgado to Magadoxo is claimed by the Sultan of Zanzibar, a range of 1,100 miles; though in fact the sovereignty thus claimed by the Portuguese and Arabs is merely nominal, except here and there where forts are maintained. The natives beyond the range of these forts pay no taxes, and are in fact a source of terror to the Portuguese, who subsidize them at times, and have difficulty in holding their ground; indeed, Mr. Young has just brought word that they have been driven out of Sena and all places south of the Zambesi by the Zulus.

The blight of slavery has fallen upon their settlements, and of the prosperity for which they were at one time famous, scarce a shadow remains. Their trade consists in gold, ivory, and slaves. The slave trade, though contrary to Portuguese law, has unceasingly been carried on with the knowledge and connivance of the officials; happily it has been curtailed by the stoppage of the transatlantic traffic; but the Portuguese still supply the Arabs with slaves for the eastern markets. The only healthy symptom is a trade which seems likely to spring up between our colony of Natal and the Portuguese settlements at Delagoa Bay, Quillimane, and Mozambique. It is to be regretted the sovereignty over 1,300 miles of coast should be in the hands of a jealous and indolent people like the Portuguese, who by their commercial restrictions have, in fact, left their own subjects and the native chiefs little else to engage in but the slave trade, while they play this dog-in-the-manger policy on the coast of a fertile country, possessed of fine harbors and rivers more or less navigable. The Zambesi,

the chief river of all, Livingstone has proved to be navigable for 700 or 800 miles inland, interrupted, it is true, by cataracts, but still offering facilities for commerce; while its tributary, the Shire, gives access from the sea to the great Lake Nyassa, with the exception of about thirty-five miles of rapids not navigable, as has been recently proved by Mr. Young of the Livingstone search expedition.

In marked contrast with the Portuguese, the Sultan of Zanzibar encourages European commerce, both on the island so named and on the coast over which he claims sovereignty, though his influence does not extend over the heathen tribes beyond the range of his forts. The rapid development of the Zanzibar trade, is a striking proof of the resources of Eastern Africa, and confirms the accounts which have reached us of its ancient prosperity. The island is 48 miles long by 15 to 30 broad. In 1861 it contained about 250,000 inhabitants, and is supposed in the three following years to have increased to 300,000, consisting of Arabs, half-castes, and settlers from India, together with negro slaves from the mainland; the latter carry on the cultivation, while all trade is in the hands of the Hindoos. In 1834 the trade of Zanzibar was reported to consist of a few imports from Arabia, and exports of gum and ivory to Bombay. In the year ending April, 1866, it was visited by sixty-six square-rigged vessels of all flags, amounting to 21,000 tons, besides of Indian, Persian, and Arab craft 8,000 tons; and, taking an average of five years ending 1865 the imports were £349,562, exports £377,801. Of these the largest proportion is with British India; the Germans and Americans come next; the British trade is however on the increase.

These results will show what might be done on the coast with settled government; but the island of Zanzibar is an Arab settlement, and I have to do only with that portion of the trade which is derived from the Ethiopic races on the mainland. It is the chief mart for ivory, and Baker mentions that when he reached the neighborhood of the Nyanza Lakes, he found the natives wearing cloth and possessed of other goods which had been passed along from Zanzibar. From the last consular report, I find the imports from the mainland to have been, on an average of five years, equal to £225,000, exclusive of slaves.

A considerable trade has been carried on between Zanzibar and Lagos in cowries, of which there is here a fishery.

The Zanzibar dominions are the only part of Africa where the slave trade is legal. There are recognized importations into the island during a certain portion of the year, under a system of passes; during the last five years the average number entered at the customs has been 14,000 per annum, on which a duty of \$2 per head is levied. Adults are worth £2

to £7, boys and girls 25s. to 50s. The slaves in Zanzibar are well treated; but, contrary to experience in America, they do not increase. General Rigby states that only five out of every one hundred female slaves bear children. This he ascribes not to disparity of the sexes, but to their unwillingness to rear children which will be sold as soon as they grow into sufficient value. It is uncertain how many of the slaves annually imported are exported from the island to the eastern markets, but it is thought not less than 6,000. The regulations alluded to are, indeed, but a mere cloak for a traffic carried on by the Arabs from places on the coast as far south as Mozambique, to ports in the Red Sea and Persian Gulf. These, jointly with what are brought from the White Nile country and across the Great Desert from Central Africa, furnish slaves for Arabia, Syria, and Asia Minor, as far as Constantinople; while those carried to the Persian Gulf supply Mesopotamia, Persia, and the countries eastward as far as the Indus. The unhappy negroes are to be found sprinkled over the country from the confines of Russia to Cashmere, and from the Indus to the Mediterranean.

I come now to the caravan trade by camels from Morocco and Tripoli, across the desert, which the Arabs and Moors carry on with Central Africa. We know but little of that between Morocco and Timbuctoo, except that the returns are chiefly in slaves. From Tripoli the caravans pass by way of Mourzuk to Bornou and Soudan—Kuka and Kano being the chief centers from whence branch caravans pass to other places. We are indebted to Denham and Clapperton, Richardson and Barth, for our knowledge of this commerce; and fuller details are expected in a work by Dr. Rohlf, now in the press in Germany. The cost of transport is about £30 per ton, independently of duties and exactions on every pretext, except where the caravan is strong enough to bear down opposition. It takes four months to cross the desert, so that the cost of goods at Tripoli is quadrupled by the time they reach Kuka and Kano. The returns are, therefore, chiefly in slaves, with the addition of a small amount in valuables, such as gold, ivory, ostrich skins, and a little antimony. Ordinary articles of produce would not bear the cost of transport.

The return caravans frequently include over 5,000 slaves; large numbers of whom die of hunger, thirst, and fever on the way—the routes being actually marked by the whitening bones of the wretched beings who have sunk under the fatigues of the journey. A whole caravan has been known to perish for want of water.

At Mourzuk the slaves are sold at from £20 to £25 per head, and from thence smuggled into Tripoli, Egypt, and the East.

It is in vain that we have treaties with the Turkish and Egyptian Governments—the officials connive at the traffic. We have no means of enforcing the treaties in the case of this inland slave trade such as we have at sea; but it happens we have a more effectual means of extinguishing it by the readier access to Central Africa afforded by the river Niger, so that we can undersell by that channel those engaged in the caravan trade, and bring down returns in produce such as can be raised in abundance. As an example of how this will work, I may mention that a gentleman having ascended the Niger in a steamer direct from England to a point within a few days journey of Beda, saw a caravan arrive there with European goods from Tripoli, part of the goods being loaf sugar made at Whitechapel. There can, in fact, be no doubt that so soon as the Niger trade has been developed, the caravan trade from Tripoli and Morocco will be extinguished, and with it will end the necessity of carrying back returns in the shape of human beings.

Having thus made the circuit of Ethiopia, I summarize its commerce with the civilized world, as follows :

Summary of the Trade with the Colored Races of Africa, including Bullion and Specie.

[Sums in this table given in round numbers.]

	Imports into Africa.	Exports from Africa.	Memoranda
United Kingdom.....	£1,373,000	£1,957,000	Av. of 3 years ended 1866.
France.....	767,000	1,053,000	" 4 " 1864.
Belgium.....	8,000	25,000	" 3 " 1866.
Spain.....	4,000	2,000	" 4 " 1863.
Portugal.....	300,000*	409,000	" 2 " 1864.
Holland.....	81,000	93,000	" 3 " 1863.
Germany.....	76,000*	79,000	" 3 " 1864.
United States.....	379,000	486,000	Year 1861.
Brazil.....	56,000	30,000	Av. of 3 years ended 1864.
East Indies.....	156,000	227,000	" 3 " 1865.
Cape Good Hope and Natal.....	130,000*	180,000*	Estimate.
Egypt.....	50,000*	75,000	Ivory to United Kingdom and France, average of 6 years.
Barbary States.....	150,000*	71,000		Av. of 2 years ended 1864.
Miscellaneous, say....	3,530,000	4,687,000	
	100,000*	100,000*	
	3,630,000	4,787,000	

* Items which have been estimated.

With the exception of ivory and gold, no legitimate commerce has yet been established with Central Africa. Europeans have in fact as yet traded with the natives dwelling on the mere outskirts of this vast territory, and though the trade on the West Coast has reached respectable dimensions, it is still capable of being largely increased, and is rapidly increasing. That of the East Coast is well nigh neglected.

The Arabs are the only people who have established a regular communication with Central Africa. By introducing the camel from Arabia, they were enabled to open paths through the desert which had previously defied all efforts. By successive migrations they became in time the ruling power, introducing the Mohammedan religion and Arab civilization, the traces of which latter can be discovered to this day. They founded kingdoms, ample accounts of which have been transmitted to us by the Arab writers of the twelfth, thirteenth, and fourteenth centuries; while modern travellers have ascertained that these countries in Central Africa are now inhabited by a variety of races, some of them red or chocolate color, and differing in shades of black. The black tribes again range from those with high features, approaching the Caucasian, to the common negro. Of all these races the Felatahs are the most warlike, and they are supposed to have emerged from the condition of a mere pastoral tribe, and to have founded their powerful empire of Sokatu, within a century from this time. They are still encroaching on their neighbors.

With the exception of some few nomadic tribes, the people for security live chiefly in large towns fortified by mud walls, sufficiently strong to resist ordinary attacks, and around these towns cluster agricultural villages. The space within the walls is usually extensive, the houses are interspersed with cultivated fields, and this renders it difficult to estimate the population with accuracy; but it is certain that many of the towns contain as many as 50,000 to 60,000 inhabitants, though some travellers rate them as high as 100,000.

In all the towns markets are held every two or three days; large numbers from the neighboring villages attend them; and although their dealings would appear to us trifling, still there is everywhere shown a strong love of trade.

Cotton and indigo are cultivated, and in many towns there is a considerable manufacture of cotton cloth, noted for its excellent quality and the durability of its dye, which latter equals, if it does not excel, in quality anything done in Manchester. Besides cloth, there are manufactures of leather, as saddlery, bags, cushions, &c. The art of smelting is understood, and in some places gold chains and ornaments are manufactured with creditable taste and skill. The trade of the

blacksmith is everywhere plied. At the exhibition of 1851, the late Mr. Robert Jamieson exhibited some specimens of native copper ware, tinned inside, rudely done no doubt, but proving they possess that as well as several other useful arts.

Salt is a prime article of commerce. It is brought by caravan from certain points in the great desert, and likewise from the coast.

Some of the canoes on the Niger, approaching the sea, are large enough to convey upwards of one hundred people; and Park saw one as high up the river as Sego carry four horses and six or eight men.

The medium of exchange differs in various places. In Kano it is cowries; in Bornou cloth; in Loggun iron, where, indeed, in Denham's time, a kind of iron coinage was in use, and Baikie saw the same thing in 1854, when he ascended the Tchadda. In general, in all important transactions, the value is expressed in the price of a slave.

The religion of the dominant race is Mohammedan. The only written character is the Arabic, and the Koran is, of course, read in all mosques, though sometimes the reader does not understand a word, and the hearers very seldom, if ever.

Disputes are adjusted by palaver, when professed advocates, who can expound the Koran, conduct the cause of the litigants, often with much ingenuity. These palavers are, indeed, everywhere a marked feature of the native races, as they are, one and all, noted for loquacity.

The proportion of slaves to free population differs in various countries. At Kano, Clapperton says the free population was in the proportion of one to thirty slaves. Other travellers estimate in other places the proportion of slaves to vary from two thirds to four-fifths. There is, however, a wide difference between the domestic or born slaves, who form the bulk, and slaves who have been purchased or captured. The domestic slaves have certain well-established rights, only give up a portion of their time to their masters, and cannot be sold out of their districts except for crime, adjudged in due form by palaver. In short, it is rather a mild form of serfdom than slavery.

All these facts bespeak a certain security of property and industry protected, as well as the elements of civilization. There are, however, no traces of antiquity—no works of art; and it is wonderful that so much of the Arab civilization should have survived amid the constant slave hunts and wars which for three centuries have prevailed to supply the demand for slaves for America. That demand has *only* now ceased, so that slaves are no longer sent down from these countries to the coast, and they are, therefore, ripe for legitimate commerce. To this rich and populous region there is ready access by the river.

Niger, next in size to the Nile, but destined to play a still more important part in the civilization of Africa, affording, as it does, together with its equally important branch, the Tchadda, a noble highway to the very heart of the continent.

The history, too, of the Niger is not a little strange. The sources of other great rivers have frequently been the object of curiosity, but the Niger alone has been distinguished by the interest attaching to its junction with the sea. Its existence was successively known to the Egyptians, Greeks, Romans, and Arabs; the latter, indeed, having settled on its banks at Timbuctoo. An enormous body of water was known to flow eastward towards the great desert; it was supposed to be lost in the sands of Sahara, or to be a branch of the Nile; and other theories innumerable were from time to time put forth, until 1830, when the problem was solved by Richard Lander, who, extending the previous achievements of Park, followed its lower course to the sea, and laid open the long-coveted channel for commerce with Central Africa.

The first attempt to render Lander's discovery available was by a company formed in Liverpool, which sent out an expedition consisting of two steamers, accompanied by the late Mr. Macgregor Laird, who published an interesting account of its proceedings and misfortunes. Having entered the river too late in the season, the steamers grounded at the confluence of the river Tchadda. Out of forty-eight men, nine only survived, and the capital of the company was lost.

Mr. Robert Jamieson, a merchant of Glasgow, next fitted out a steamer in 1839. His operations were commercially unfavorable; but they added greatly to our knowledge of the Niger and its delta, besides exploring the rivers Benin and Old Calabar. The loss of life, though great, was not so deplorable as on the previous attempt.

In 1841 followed the well-known Government expedition, which cost the country upwards of £200,000, and accomplished absolutely nothing. The failure of the expedition was foreseen by Mr. Jamieson and Mr. Laird, while the late Mr. Thomas Stirling wrote to Lord John Russell predicting, with marvellous accuracy, the misfortunes which ensued. Though the sickness was general, the loss of life did not exceed fifty-three out of a complement of three hundred and three.

In marked contrast with this deplorable failure was the expedition fitted out by Macgregor Laird in 1854, at his own risk, but partly assisted by Government. Under charge of Dr. Baikie the steamer ascended the Tchadda three hundred miles beyond the point previously reached, and returned to Fernando Po, after having been in the river one hundred and eighteen days, *without the loss of a man*. This gratifying fact,

so different from all previous experience, was due to better sanitary arrangements, and the use of quinine as a preventive; also to the plan of manning the ship with blacks, and sending the smallest possible complement of Europeans to officer the ship and work the engines. By the observance of these rules the frightful mortality has been obviated, which previously was the sure attendant of a river expedition.

Notwithstanding that this expedition was mainly one of exploration, the produce picked up in exchange for outward cargo realized £2,000.

Encouraged by these results, Mr. Laird entered into a contract with her Majesty's Government, binding himself for a small subsidy to maintain steam communication on the river and its tributaries, and to carry goods and passengers for all who might offer. He further embarked a considerable capital in trading stations at various points on the river.

In 1857 the returns realized about.....	£4,000
In 1858, owing to various drawbacks, they were.....	2,500
In 1859 they realized about.....	8,000

In 1860 there was no ascent, owing to the hostility of the natives in the delta and the absence of a promised convoy. This, however, led to the conclusion that the best way to remove the hostility of the people in the river and delta is to trade with them at proper intervals, since it was proved on this occasion that their hostility arose, not from the presence of white men in the river, but because the steamers gave them the go-bye; whereas they have been in the habit of levying dues on all canoes passing up and down.

Unhappily, while maturing these plans, Mr. Laird died in 1861, and it became my duty as his executor to close up these most interesting operations. Accordingly the steamer made its final ascent in 1861, and the year's trading in the delta and river realized £10,000.

During the next four years a gunboat was sent up annually with supplies for Dr. Baikie at the confluence, where he held the post of agent for her Majesty's Government, a post which has since been raised into a consulate, and is now held by Mr. Lyons McLeod.

The Niger enterprise has since been taken up by a Manchester company, unsupported by a subsidy. In 1865 they sent a steamer up to the confluence with a well-assorted cargo and an experienced agent, which resulted, I understand, in the most successful year's trading yet attained. The operations of 1866 and 1867 have not transpired; but, if not equally successful, it has not been due to any inherent obstacles, but rather to the limited scale on which they have been conducted.

Whatever may be the result of the spirited operations of this company, they have certainly made valuable additions to our stock of experience.

The truth is, that at present no steamer will pay her expenses on the river. The caravan trade has to be diverted gradually from the desert routes to Tripoli and Morocco towards points on the rivers Niger and Tchadda. New markets have to be established, and new industries have to be created to supply returns in produce, before the traffic will suffice to cover the heavy expense of steam navigation. Returns will be obtained in ivory, shea-butter, indigo, and other articles of produce; and already the native traders, availing themselves of the steamers, have brought down native cloths made in the interior, tobacs, fine mats, and other goods, which sell well on the coast. But to effect any good in the Niger, steam navigation is indispensable; and to maintain this a subsidy for five years I consider would suffice, as by that time it would become self-supporting. Whoever embarks in this enterprise without a subsidy must be prepared to incur heavy loss for several years, merely, if successful, to open the way to others who would be eager to reap the fruits of his outlay.

Impressed with these views, I urged on the Government the advantage of continuing the subsidy granted to the late Macgregor Laird, to whoever would carry out his plans, with such amendments as experience has since suggested. These were, to place suitable steamers on the river for a monthly service to the confluence during eight months of the year, while it is navigable for cargo vessels; to offer every inducement to the native traders, (educated blacks from Sierra Leone and Liberia,) to enter into the trade and become a useful class of middlemen; to employ them freely as clerks and agents under European superintendence; to form trading stations at proper intervals, and keep the same stocked with goods, so as to obviate the hostility of the natives, and thus make sure of the ground as far as the confluence. Operations could subsequently have been pushed up the Tchadda in sea-going steamers three hundred miles above the confluence, or five hundred and seventy from the sea, and up the Niger four hundred and seventy miles from the sea to the rapids near Boussa, beyond which the Niger is again available for transport, through a fertile country, as far as Bammakoo, a distance of nearly one thousand miles.

An influential company offered to embark £80,000 in steamers and trading stations to carry out these operations, stipulating for a subsidy of £6,000 per annum for five years, which they considered would be equivalent to sharing the loss on the first two or three years equally between the Government and

the company. I regret to say that, although this offer was approved by Lord Palmerston, and recommended for adoption by Lord Russell at the Foreign Office, in which department the matter originated, the scheme was vetoed at the Treasury.

I trust I may be excused for dwelling so long on the Niger enterprises, because it is impossible to over-estimate the importance of that majestic river as the only available highway to the Mohammedan countries of the Soudan—populous, productive, and semi-civilized—the key to the regeneration of Africa.

In conclusion, I may be allowed to express a hope that the success which has at length crowned our efforts for the suppression of the slave trade on the West Coast, may not lead to a premature withdrawal of the squadron and the relaxation of our vigilance, but rather that the same system may be extended to the East Coast, so that a flourishing trade may be established there as it has been on the West, that we may press for more stringent treaties with Persia and Turkey, Egypt and Muscat, so that the sea-borne slave trade may be stamped out wheresoever it may be found; and that, although we cannot directly reach the inland slave trade, it may be as effectually extinguished by the encouragement of steam navigation on the Niger. By these means it may be that the gloom which has for long ages settled upon this great continent will, in our time, be lifted up, and the dawn of commerce, civilization, and Christianity be hailed throughout the length and breadth of Africa.

From the Spirit of Missions.

LIBERIA EPISCOPAL VISITATION.

In March last Bishop Payne visited the Episcopal Churches in Monrovia and on the St. Paul's river, of which he gives the following account :

MONROVIA, *March 18, 1868.*—Leaving Cavalla one week ago this day, I rode up to Cape Palmas. Here I spent ten days at the Orphan Asylum, making such arrangements for the better management of that institution as its interests seemed to demand. Next day (Wednesday) I embarked on board the mail steamer Calabar for this place. We found ourselves at Monrovia the following day at 4 o'clock p. m. Coming ashore with Rev. S. D. Ferguson, we came to the house of Rev. G. W. Gibson, whom, with his family, we were happy to find well.

Yesterday morning I attended services in Trinity Church; Rev. Messrs. Russell and Crummell were present and took part in the services. I preached and then admitted Rev. S. D. Ferguson to the order of Presbyters, and Mr. Nathaniel Doldron

to that of Deacons; both having passed their examinations the previous day.

Mr. Doldron is one of the Barbadian expedition, and was for some time a Licentiate among the Wesleyans. He has a good report for piety and efficiency, and I trust will prove suitable to the work of instructing those Congoes in the rear of New Georgia, to which I have appointed him. Mr. Doldron has been reading under Mr. Crummell and assisting him in his work at New Georgia, and lately teaching a parish school at Caldwell.

In the afternoon, after sermon by Rev. S. D. Ferguson, I confirmed eleven persons. Among them was Hon. W. M. Davis, Attorney General of the Republic. In the audience I observed President Payne and lady.

In the evening a general missionary meeting was held in Trinity Church, at which addresses were made by Rev. Messrs. Russell, Crummell, Gibson, Ferguson, and myself. Each speaker (as I think proper at such occasions) gave views of the one great mission as presented in the late sphere of his own experience and labors.

The statistics of Trinity Church, as given in the report of the Rector just presented to me, are as follows: families attending church, 23; infant baptisms 5, adults 2—7; marriages, 1; burials, 4; confirmations (at Cape Palmas), 11; communicants, 49; members of congregation, 106; Sunday-school scholars, 60 to 100.

MONROVIA, *Monday, March 23.*—In the afternoon of Tuesday last, 17th instant, I left this place for a visitation to our congregations on the St. Paul's river and at Crozerville, accompanied by Rev. S. D. Ferguson. Rev. A. F. Russell had kindly sent his canoe and Congo boys to convey us to his residence on the St. Paul's river, where we arrived at half-past five o'clock.

On Wednesday, at an early hour, accompanied by Mr. Russell, I set out for Crozerville. Ascending the river to its falls, we passed through decidedly the most pleasant and prosperous portion of Liberia. Substantial brick residences, amidst coffee or sugar plantations, occupy the high and diversified banks of the St Paul's. Here, too, are the steam sugar mills of Messrs. Sharp, Cooper, Anderson, and Washington, capable of grinding all the cane likely to be produced for years to come. A row of ten miles brought us to the wharf and comfortable house of A. Washington, who, with his lady-like companion, gave us a kind reception. Resting here half an hour, we proceeded on foot to Crozerville. The road led over hills and valleys traversed by streams, having over them rude bridges. But they were firm, and therefore pleasant to walk on.

Travelling five miles, we came to clean, well-cultivated land, indicating that we were among a different class of agriculturists from any heretofore brought to Liberia. The crowded population of Barbados, their late home, and the consequent necessity of improving every foot of land, gave these people habits of skill in the cultivation of the soil, which must make their example valuable. Their houses, along one principal avenue, though small, seemed neat and comfortable. Arriving at Mr. Clark's, the catechist, (a pious man and candidate for Orders,) we rested a few moments, and then proceeded to the private house of Mr. Gibson, where services are regularly held. Mr. Gibson's brother is also a candidate for Orders, and is pursuing his studies under Rev. G. W. Gibson, of Monrovia. It was characteristic of these Barbadians that immediately on settling in their new home, they appointed a lay-reader and teacher, who were both discharging regularly their duty when the late Rev. E. W. Stokes went among them. Mr. Hunt, the teacher, soon came to us, as also did Mr. Padmore, a sober Christian man and one of the wardens of the Church. Presently the congregation—it would seem all in the settlement—came wending their way to the place of worship. Among them were some thirty neatly dressed children. House and piazza were quickly filled, and most heartily did nearly every one seem to join in the service, chants, and hymns.

The service was read by Rev. A. F. Russell, after which I preached from Acts xi, 23; and confirmed fourteen persons. We then proceeded to the communion, when some twenty-five persons participated. Afterwards Mr. Russell baptized the children of three Congoes living near the settlement and sometimes attending services. It was over three hours before we were through, but there was no appearance of weariness.

After a hasty meal we took our departure. We were accompanied to the end of their settlement by a number of those grateful people. They showed us the lot given by Government for their church and parsonage, and expressed much anxiety for a minister, and, at least, a cheap chapel. In these days of pecuniary pressure they will be satisfied with a thatched building, to cost not over one hundred dollars, of this they have thirty on hand. The statistics of Crozerville church are as follows: candidates for orders, 2; families, 20; communicants, 30; confirmations, 14; scholars, (day and Sunday-school), 30.

Sunday, 22d inst.—In the morning I visited Grace church, Clay-Ashland. I was pleased to find that the church had been plastered, partly painted, and provided with window sash, about to be put in. The morning service was read by the Rev. A. F. Russell and Rev. S. D. Ferguson. After the second ser-

vice, I addressed and confirmed six persons. The morning service being ended, I preached and admitted to the order of deacon Mr. William J. Blacklidge, recommended by the Standing Committee two years ago. Knowing the anxiety of the Foreign Committee to have a Minister at Crozerville, I have felt no hesitation in appointing Mr. Blacklidge.

Statistics of Grace Church: Baptisms, adults 2, infants 1—3; confirmed, 6; communicants, 15; Sunday-school scholars, 60 to 100; Sunday-school teachers, 12.

Sunday afternoon, I proceeded with Revs. Messrs. Ferguson and Blacklidge, to St. Peter's Church, Caldwell. Owing to a strong sea breeze impeding the progress of our canoe, we were fifteen or twenty minutes after four o'clock, (the hour of service,) late in reaching the place. We found Revs. Messrs. Crummell and Doldron in surplices, with a small congregation, awaiting us. Robing in the lower part of the small chapel, (now much dilapidated,) we proceeded with worship; the Deacons, Revs. Messrs. Doldron and Blacklidge, reading service, and Rev. S. D. Ferguson preaching. At a late hour I made a short address, and confirmed five persons. Two of them were from Virginia, on the opposite side of the river, and one from New Georgia.

The most interesting missionary field in this region is that among the Congoes, located in the rear of Caldwell. To this I have, therefore, appointed Rev. N. Doldron, with the appropriation heretofore given for work among the Congoes.

We were delayed so late at Caldwell that it was eight o'clock in the evening before we could get a cup of tea and reach Clay-Ashland, where a service had been appointed for half-past seven o'clock. We found, however, Mr. Clark, lay reader from Crozerville, conducting the service with great propriety, and some eight or ten of his congregation, who had come down, chanting and singing with their united spirit. The sermon was preached by Rev. William J. Blacklidge. The house was crowded chiefly with Methodists, Baptists, and Presbyterians. I closed with an address, in which I repeated (as we sing about the same hour every Sunday evening at home) the hymn containing the verse—

“ One army of the living God,
At His command we bow;
Part of the host have crossed the flood,
And part are crossing now.”

And from it, as from Scripture, inculcated the duty of brotherly love and sympathy among all those “ who profess and call themselves Christians.” At eleven o'clock, sleep was sweet after the exercises of the day.

This morning, at an early hour, accompanied by Rev. A. F.

Russell, we left his pleasant residence and reached Monrovia about eleven o'clock. Here we found the brig Ann, Captain Stull, nearly ready to sail and take us towards Cape Palmas, just as we are ready to go. So God leads us on.

From the *Missionary Advocate*.

LIBERIA METHODIST CONFERENCE.

The Liberia Annual Conference of the Methodist Episcopal Church met at Greenville, Sinou county, January 28, 1868. Bishop Roberts writes that they had a harmonious session of one week. They had preaching every morning at half-past six o'clock, and every evening at seven o'clock. The services were crowned with success in the awakening and conversion of souls.

The Bishop's general remarks upon the work of the year are, that the brethren generally have sustained the work committed to them, and in some cases they have made advances. The work has advanced among the citizens, and also among the natives, as the statistics show, mainly among the Congoes. Two new appointments have been taken up among the natives, the Beah mission, some seventy miles distant, and regular preaching has been commenced at a Congo village. At the former place by a local preacher, who is also a school teacher, aided by a native local preacher.

Brother Artist, the teacher, wrote to the Bishop in December last that he found no difficulty in getting scholars. A building has been erected, of two stories, after the native fashion, twenty feet by forty. This house answers the purposes of church, school-house, and parsonage. The average number of scholars is but fifteen; these he employs, morning and evening, after proper recreation and study, to till the grounds, in order both to form industrious habits and aid in their temporal support. Sabbath school is held in the morning, and preaching in the afternoon is the order of the Sabbath with these natives.

A local preacher of the name of Harris has formed a circuit embracing nine different towns or villages. The Bishop visited the Congo town in person, and spent a Sabbath with them. After preaching he baptized some ten or twelve who had made a profession and were on probation; they, with others, more than a score, were organized as a church. They have erected a humble house of worship for themselves.

The Bishop's concluding remarks are, that the Conference is ministering regularly in above thirty different appointments. This ministry is by fourteen preachers in the regular work, three "supplies," and six "assistants."

The statistics show an increase of 106 Americo-Liberians and 63 native members, making a total for the year of 269. The total membership returned this year is 1,645, with 185 probationers. They report 39 deaths. We gather further that they have 25 churches, valued at \$16,475; 7 parsonages, valued at \$3,140.

STATIONS OF PREACHERS FOR 1868-9.—Rev. J. W. Roberts, Bishop, presiding. C. A. Pitman, Secretary.

Monrovia District—Philip Coker, P. E. Monrovia Circuit,* P. Coker, H. H. Whitfield, H. B. Matthews; J. S. Payne, superintendent. Robertsport Circuit, Daniel Ware. Vey Mission, to be supplied. Ammon's Station, to be supplied.

St. Paul's River District—Philip Gross, P. E. Caldwell Circuit,† S. C. Campbell. Millsburgh and White Plains, Philip Gross. Carysburgh Circuit,‡ H. E. Fuller. Queah Mission, to be supplied. Golah Mission, to be supplied.

Bassa District—J. G. Thompson, P. E. Buchanan Circuit, to be supplied. Edina Circuit, James R. Moore. Marshall Circuit,§ J. G. Thompson. Mount Olive Station,¶ H. Deputie. Beah Mission Station, James Thomson. Durbinville Mission Station, N. D. Russ.

Cape Palmas and Sinou District—T. Fuller, P. E. Cape Palmas Circuit, T. Fuller, one to be supplied. Saracca Mission, J. C. Lowrie. Grobo Mission, to be supplied. Greenville Circuit, Charles A. Pitman. Lexington Circuit and Sinou Mission, I. M. Montgomery.

Next Conference meets at Robertsport, January 26, 1869.

From the National Baptist.

REV. ROBERT F. HILL.

The death of this eloquent African missionary, in Philadelphia, on the 16th of July, has called forth many expressions of esteem, and the desire is widely felt to know more of his history. He was born a slave in Williamsburg, Va., in 1826. His father, Robert Hill, (who died fifteen years ago,) was a pious man, and the slave of Samuel F. Bright; his mother, Nancy Hill, was a pious woman. At twenty years of age, Robert trusted in the Saviour of sinners and was baptized by Rev. Robert Ryland. At twenty-two years of age he obtained his freedom at a cost of \$750.

* Included in this Circuit are three preaching places.

† There are six preaching places in this Circuit.

‡ Two preaching places in this charge.

§ Three preaching places in this Circuit.

¶ Since deceased, April 2.

In 1849 he sailed from Providence, R. I., in the same vessel with Rev. Thomas J. Bowen and Rev. Harvey Goodale, all under the appointment of the Board of Foreign Missions of the Southern Baptist Convention. On landing in Monrovia, in Liberia, the missionary company at once started for Boporah, about 150 miles in the interior. Near that place Mr. Goodale died, not having been in Africa three months. Mr. Bowen proceeded to Yoruba, where he founded the Yoruba Baptist Mission, and subsequently wrote the interesting work entitled "Central Africa." Brother Hill thought he could do more good in Liberia. He located at Bexley, and after rendering aid in the mission, was ordained in 1857. In 1862, the Board at Richmond discontinued operations in Liberia, but Brother Hill continued to preach and labor as usual till his departure from Africa in June, 1867.

Having had several hemorrhages of the lungs he was earnestly advised by his physician to visit the United States with the hope that his life might be prolonged and his health improved. After visiting his friends in Virginia his health became better, and he made a tour through the Southern States to visit persons intending to emigrate to Liberia, and to give information about the land he loved. In March last he visited Philadelphia, and his eloquent sermons, full of Christ, and his earnest appeals in behalf of the perishing heathen awakened deep attention. On the 25th of March, Brother Hill reached Boston, and was cordially welcomed by Rev. Drs. Warren and Murdock, and by the members of the Executive Committee of the American Baptist Missionary Union. His addresses awakened a deep interest in the African Mission. On the 21st of May he addressed the Missionary Union at its anniversary in New York, and won the hearts of all who heard him. He was attacked by inflammation of the lungs, having taken cold on his way to New York, but rose from his sick bed and preached on the following Sunday evening, May 24th, at the Abyssinian Church, under the pastoral care of Rev. William Spelman, from Romans i, 14, 15, and 16.

For several weeks he was confined to his bed in New York by sickness, but went once more to the house of God, and took part in the observance of the Lord's supper. With the hope of reaching his friends in Virginia he started in company with a ministering brother, but only reached Philadelphia, where for nearly four weeks he lingered in much bodily weakness, but with his soul full of Christian hope and peace. On the day before his death, the announcement of his appointment as a Missionary of the American Baptist Missionary Union reached him, to date from his address in New York on the 21st of May last. At twenty minutes before two o'clock on Thursday

morning, July 16th, he breathed his last, retaining his consciousness to the latest moment. His last words were "Come, Jesus; come, Jesus." On Monday morning, July 20th, appropriate funeral services took place at the Shiloh Baptist Church.

It was the earnest desire of Brother Hill that his body might be sent back to Africa; for "I love her soil," he said, "and wish my bones to bleach there." Under the direction of John Good, Esq., the body was embalmed and placed in an air-tight metallic casket. The owners of the bark "Thomas Pope," generously offered to take the body to Africa free of expense. A neat tomb-stone was ordered, with a suitable inscription, which will go in the same vessel. The deceased Missionary left a wife, Mrs. Catharine Hill, and seven children, one of whom was born since the father left Liberia, and all of them at Bexley.

Brother Hill was for ten years a Representative or Senator from Grand Bassa county in the Liberian Congress. A life of unusual earnestness and ability has closed, but the influence of our beloved brother will still be felt for good. T. S. M.

HUGH DAVEY EVANS, ESQ.

We are called to announce the death of HUGH DAVEY EVANS, Esq., L. L. D., President of the Maryland State Colonization Society. Mr. Evans has been a life-long friend of African Colonization and of the African race, having been officially connected with the Maryland Society since its formation. His most important services in the cause have been the formation of a complete code of laws for Maryland in Liberia; the merits of which are so great that eminent members of the Bar have declared that few States in the Union but would be benefited by its adoption.

We extract the following notice of Mr. Evans from the Baltimore Sun of July 18th:

Hugh Davey Evans, Esq., who died on Thursday morning, July 16, after a brief illness, was one of the oldest members of the Baltimore Bar. He was born April 26, 1792, and was in his 77th year. Mr. Evans was self-educated, his father dying in his infancy. He became, after attaining his majority, a finished classical scholar, and his historical reading was immense. He was a great common law lawyer, and in 1839 he published a treatise on the common law practice of Maryland, which became at once a text-book of authority. Within the past year he published a revised and enlarged edition of the

work, bringing the practice to that date. He also published a work entitled "Evans Harris," and another book entitled "Evans on Pleading." His theological learning was vast, and he was looked to by clergymen as an authority upon the subject. He was identified with the Protestant Episcopal Church in this country, and at an early age became the chairman of the Committee of Canons in the national conventions of the church, the highest position to which any layman can attain. He was the author of several theological works, and was editor of a church paper called the "True Catholic" for about ten years. He was a contributor for years to several church journals in England, where his name was well known. He has left several posthumous works to Dr. Arthur Cleaveland Coxe, Bishop of Western New York, who is made his literary executor.

Mr. Evans received the degree of LL. D. from St. James College when it was a prosperous institution, and by the terms of his will his theological library is bequeathed to St. James College, if in existence, or if it should be revived, or if not, to the library of the General Theological Seminary of New York. Mr. Evans was at one time engaged in many important causes, more as a barrister than as a pleader, and was often selected as special judge for the trial of causes. He was a finished scholar, his diction was terse and vigorous, and his writings have always borne the stamp of a thinker and logician. With all his learning, he retained in manners the simplicity of a child. No student or young practitioner sought information of him in vain.

The funeral of Mr. Evans took place from St. Paul's Church, with which he was connected while living. The funeral services were performed by the Right Rev. Bishop Whittingham, assisted by the Rev. Dr. Mahan, of St. Paul's Church, and the Rev. Charles W. Rankin, of St. Luke's Church. The remains were taken to the burying ground of St. Paul's Church, corner of German and Fremont streets, where he was buried, as desired in his will, "in his mother's grave"—a mother towards whom, for the greater part of his life, he had exhibited an almost unexampled devotion. Mr. Evans was never married, and left no family nearer than his second cousins.

From the Burlington (Vermont) Free Press.

THE COLONIZATION SOCIETY.

MESSRS. EDITORS: I notice that "J," in the FREE PRESS of the 21st inst., asks for information for "himself and for others who need enlightenment," respecting the aims and operations of the Colonization Society.

The writer, in his several inquiries, seems to be influenced by a candid spirit. I will, therefore, in the same spirit, endeavor to answer his queries, in the order in which he propounds them.

1st. He asks, "Is the Republic of Liberia fairly started?"

We answer, yes. It is firmly established, under a stable and well regulated government, whose officers are all colored men. Its nationality and independence have been acknowledged by the United States and by eleven of the leading governments of Europe, several of which have ministers or consular agents in Liberia. The officers and friends of the Colonization Society regard the Republic as an *established fact*—that it will stand and extend its benign influence though no more emigrants should be sent from America; but some of the tribes around the border desire to be annexed to the new nation, and thousands of other natives are mingling with the Liberians. More emigrants are needed to develop the resources of the country, and to maintain the preponderance of American influence.

2. "Cannot every colored man who wishes to go to Liberia get there without help?"

We answer, no. The facts are these. A few single men and women, who have none to support but themselves, *can* and *do* earn the means of paying their passage. But four-fifths of the applications come from families, numbering from five to thirteen in a household. In these cases, the head of the family cannot pay. While slaves, they had nothing but their living for their labor, and as freedmen, they have been barely able to live. If they can provide themselves with the smallest outfits that prudence would allow, it is all that can be expected of them. They must have help to emigrate, or remain in their present condition, from which they anxiously desire to escape. Many of these applications for passage come from those who fought in our armies.

3d. "J." asks, "Have not the aspects of the whole Colonization movement been greatly changed by the fact of emancipation?"

They certainly have been greatly changed in several respects, and so changed as to make Colonization a *greater necessity* than ever before; for thousands, with the assurance of bettering their condition, now desire to emigrate, where were only hundreds before—changed in the respect, that the condition of the free negroes, in the Southern States, was never so uncomfortable as now—changed also in this respect, that the fact of emancipation has done away the main objection of the old opponents of Colonization, that it made slavery more secure by removing the free negroes.

The Colonization Society seeks the good of the freedman

and of his race. Its aim is to place him where he wishes to be, in his own nationality, where he can be truly free and develop his manhood in the sunlight of true liberty, and there employ him in establishing a Christian civilization where white men cannot go to do this work.

The freedman has as good a right to a home in this land as the best of us. But to discourage him from emigrating, because he has got the ballot in his hand, or because we want him here to work, is a narrow and selfish view of the subject.

4th. "J.'s" fourth question is, "Will not \$30 accomplish more if invested in freedmen's schools?"

Neither "J." nor I can answer this question. I rejoice in all that is done to educate the freedmen in this country. Let us do all we can to emancipate them in mind, and give them all their political and civil rights. The more you educate them the more will they go to Liberia, and join their brethren in the great work of emancipating their race from superstition and barbarism. Education develops in them what was dormant in slavery—viz., the ambition to rise and improve their condition. But neither education nor legislation can give them social equality here. This they will find only where Professor Martin H. Freeman found it. When he had been in Liberia a few months he wrote thus to a friend, "I now feel for the first time in my life that I am a MAN, endowed with all the rights, privileges and immunities of a true manhood." This is what the educated freedman wants, what he never will fully attain except in a nationality of his own race,

5th. "J.'s" fifth question is virtually answered in my last remarks above.

6th. His sixth and last is: "If it is sought to affect the numerous independent tribes by the example of a well-organized Christian State, will not the millions of Africa need more than one centre of attraction, more than one point from which civilizing and Christianizing influences may go forth?" "J." thinks that for Colonization to be efficient for the evangelization of Africa, other colonies should be planted in the interior. "J." is all right here. This is the most sensible idea in his communication, and most happily falls in with the plans and designs of the friends of the Society. There is nothing in the way of planting interior settlements now but the want of means. The native chiefs are ready to furnish the territory—have already and repeatedly invited teachers and missionaries to come and settle in their towns. The African nationality and the prosperity of its people have attracted the attention of the natives hundreds of miles in the interior. Commercial enterprises on the West Coast are gradually extending eastward and developing the resources of the country. Steamers

are plying with some regularity on the Niger, gathering the rich products of Soudan and adjacent regions.

In another direction are to be found a numerous people of the finest African manhood, who speak, read and write the Arabic language, and who have a respectable literature. These people are Mohammedans. The students and chief men visit Monrovia often, and desire to have schools and settlements established among them that they may learn the English language. With reference to preaching the Gospel, Professor Blyden, of Liberia College, has spent a year at Beirut, in Syria, to perfect himself in Arabic, that he may prepare students in the College to preach the Gospel among this interesting people.

There is then hope for Africa. The harvest is ripening fast, and He who promised Ethiopia that He would gather her children from afar, seems now to be fulfilling His promise. Let us speed the work by our sympathies and prayers and liberal aid, and so pay to Africa the national debt we owe her.

BURLINGTON, VT., *July 25, 1868.*

J. K. C.

ARRIVAL OUT OF THE GOLCONDA.

We learn that our ship arrived at Monrovia on the 19th of June, after a passage of thirty-six days from Savannah, Ga.

One of her passengers, Rev. Hardy Ryan, from Columbus, Mississippi, wrote from Monrovia, 11th of July, that he was greatly pleased with what he had seen of Liberia.

EARNEST REQUESTS.

THE AMERICAN COLONIZATION SOCIETY is constantly receiving applications from colored people who want to go to Africa. The applicants are self-moved, and being in advance of their brethren in intelligence, they plainly foresee that Liberia is the most promising field for the African's future. Possessed of this idea they ask help to go there and settle, and it seems but fair that they should have it.

From appeals lately received, let the following serve as examples:

FROM ALABAMA.

"MONTGOMERY, ALA., *June 17, 1868.*

"My son writes me that the Liberia fever is very high at Tuscaloosa, and I have no doubt but there will be at that point

and this together quite a large company. I find a good many in this city who desire to go with me. There is much disposition among the people to seek after information and truth in connection with the African Republic, and I have no doubt ere another twelve months shall roll by, there will be such a number of applicants for Liberia that will astonish the country."

FROM NORTH CAROLINA.

"HALIFAX, N. C., *July 20, 1868.*

"I send a list of one hundred names who want to go to Liberia this fall, and I have not half of the names enrolled that wishes to go. Please let me know if you can take any more. If you can, I will send them at the shortest notice."

FROM TENNESSEE.

"NASHVILLE, TENN., *July 22, 1868.*

"We are making ready to go to Liberia this fall coming, and we pray that you would give us free transportation to the ship. We want also to take our tools. I have carpenter's and blacksmith's tools and a church bell. You will please to let me know what we ought to take with us and what we cannot take. You will please inform us what time we must leave Nashville to go to the ship so we will not be left. I will soon send you the names of those who are going with me."

FROM MISSISSIPPI.

"COLUMBUS, MISS., *July 31, 1868.*

"Please to send me word when and where from the next ship is to sail for Liberia. Many wish to know. Two hundred are ready to go next fall, or whenever they can get away. You will oblige me and those waiting by letting me know what we must do. I want to learn if there is any chance for us to embark for Liberia."

What answer shall we return to such urgent requests? During the last two years the Society's expenditures have exceeded its receipts by some seventy thousand dollars—so that its vested funds are almost to the point of exhaustion. Shall we be *allowed*, much less *forced*, to contract our operations?

We appeal to our Life Directors and Life Members, to the Pastors of Churches, and to all who love our cause, in every part of the country, to do all in their power to awaken a just appreciation of our objects, and secure a prompt and liberal response to the earnest requests of the multitudes dependent upon our benefactions.

Is there nothing in the events of the last few years to awaken interest and hope as to the destiny of the people of color? Does it not appear that in His providence God intends to compensate the wrongs of slavery, by sending to their fatherland thousands of the emancipated, where they will be the instruments of redeeming that whole dark region from kidnapping, as it exists, and instruct their brethren in the principles of agriculture, mechanical arts, republican government, and true evangelical religion? Let there be no abandonment or retrenchment of work begun at a moment when fresh calls reach us from every quarter.

ITEMS OF INTELLIGENCE.

ARABIC CHRISTIAN LITERATURE.—Professor Blyden, of Liberia College, in a recent letter urges the importance of the cultivation of the Arabic language in Liberia, as the population of the broad belt of territory west of Lake Tchad can read that language, which must be the medium of communicating Christian knowledge to them. He recommends the substitution of Arabic for Latin in the College, both as a means of a mental discipline and as having a more direct and practical bearing on their work.

LIBERIAN EXPLORATION.—Mr. Benjamin Anderson, formerly Secretary of the Treasury of Liberia, started from Monrovia February 24th last, on an exploration of the country east of that Republic. In a late letter he reports having met many difficulties, but that his prospects of success had brightened, and were encouraging. "I am completely surprised," he writes, "at the favorable manner that Momora entertains such explorations. I am determined, by the help of God, to go through with this matter."

EXPLORATION OF LAKE NYASSA.—A new African expedition has been organized in Dublin by Captain Faulkner, who was engaged in the Livingstone search expedition last year. Captain Faulkner's object is to complete the exploration of Lake Nyassa from the point where Livingstone was last heard of. For the purposes of the expedition a small iron steamboat has been constructed—fifty feet long, eleven feet six inches across the beam, and five feet six inches deep. She will be taken out in seventy-five sections. Captain Faulkner, with whom Captain Norman is associated, was to start from

Southampton in the Union Company's steamship for Natal, where a ship will be chartered to convey the expedition to the Zambesi, and thence it will follow the track of the late expedition.

GABOON MISSION.—Rev. A. Bushnell wrote, March 18, of a recent visit to Nengenenge, where he was invited to breakfast by the captain of the French frigate stationed near. He remarks: "The captain has penetrated, I believe he said, six days' journey further into the interior, from this point, than any other white man; but his experience was similar to ours, that after leaving the sources of the river, the difficulty of carrying supplies through pathless wilds and other hindrances, were almost insurmountable. As I stood upon that border-land, and contemplated that vast region of unexplored Ethiopia on each side of the Equator, extending eastward to the Albert Nyanza Lake, recently discovered by Baker, I almost coveted youthful vigor to undertake the work of carrying the lamp of life into that dense darkness, unfurling the banner of Jesus upon those torrid mountains, and preaching the gospel among those benighted nations. Those 'regions beyond' are the most extensive, and almost only, unknown field on the globe. It must be explored and conquered for Christ. Who will come and carry the war into the heart of Africa?"

CORISCO PRESBYTERIAN MISSION.—Of the work on the mainland, Rev. R. H. Nassau writes, May 4: "The Catechumen class still grows; at the April communion here, three persons were baptized, and ten were admitted to the Catechumen class." Rev. John Menaul speaks, May 16, of another part of the same work: "I made a visit to the mainland last week, to Ibia's place, and was very much pleased with the progress there. Ibia's place is something like a model school, which is intended to be self-sustaining. The people are building good substantial houses of bamboos, raised about four feet from the ground, floored with native boards, with piazzas of the same. This is a great improvement on the old system."

REV. HARDY RYAN.—The Methodist preacher of the Mississippi Conference to whom reference is had in the following notice from his presiding elder, sailed for Liberia, in the Colonization packet *Golconda*, from Savannah, May 14, to make that republic the field of his future labors: "Rev. Hardy Ryan, an enterprising, working, push-ahead Methodist preacher, is pastor in Columbus, Mississippi. He has a good church and congregation. Columbus is one of the first cities in the State, and settled principally by what were wealthy planters. There are three hundred and forty-nine members and probationers, four local preachers, four exhorters, one church, valued at \$2,000, one Sunday-school, six officers and teachers, and one hundred and ten scholars."

THE BRITISH SQUADRON ON THE AFRICAN COAST.—A return shows that twenty-five British men of war were employed upon the African coast during the year 1867, which was in excess of any number stationed there since 1858, when there were also twenty-five vessels on the coast. During the ten years 8,330 slaves have been captured, although the traffic has been so far effectually suppressed that during the last four years, only nine have been taken.

THE EMIGRATION OF 1867.—The whole number of passengers landed at New York during the year 1868 was 301,326. Of these 58,595 were citizens or persons not subject to bonds or commutation; and 242,731 were aliens, for whom commutation was paid or bonds executed, showing an increase in alien emigrants of 9,313 over 1866, 46,379 over 1865, 60,435 over 1864, 85,887 over 1863, 166,425 over 1862, 177,192 over 1861, 137,569 over 1860, 163,409 over 1859, 164,142 over 1858, 58,958 over 1857; while the proportion to the average of former years, since 1848, is 63,502 more. Of these emigrants 117,591 were from Germany, 65,134 from Ireland, 33,712 from England, and 26,294 from other countries.

Receipts of the American Colonization Society,

From the 20th of July, to the 20th of August, 1868.

MAINE.		
Waterville.—G. W. Keely, Esq....	\$5 00	
VERMONT.		
By Rev. J. K. Converse, (\$201 46.) Middlebury—Congregational Ch. collection.....	43 19	
Winooski.—G. P. Woods, \$5; J. W. Weaver, J. S. Tabbs, S. Bigwood, A. Friend, T. N. Mer- rill, W. V. Reynolds, C. F. Storrs, A. Ballard, Chas. La Fountain, and F. LeClair, each \$1; A. J. Stevens \$2.....	17 00	
Shelburne.—Col. Methodist Ch. Charlotte.—Bal. Col. Congrega- tional Church.....	9 02 12 00	
St. Albans.—Geo. Merrill, bal. for Life Membership, \$10; Hon. John Gregory Smith, to con- stitute self Life Member, \$30; A. M. Clarke, \$10; J. Whittl- more, \$5; J. W. Newton, \$5; Victor Atwood, \$4; H. M. Ste- vens, C. F. Safford, Hiram Bel- lows, Chas. Wyman, and M. A. Seymour, each \$2.....	74 00	
Essex.—Col. Congregational Ch. Chittenden.—By Reuben Haines, Burlington.—Mrs. R. S. Nichols, to constitute Samuel John M. Nichols a Life Member.....	14 00 2 25 30 00	
	201 46	
CONNECTICUT.		
Buckingham.—Mrs. P. S. Wells...	1 00	
NEW YORK.		
By Rev. Dr. Orcutt, (\$265.) New York City.—R. M. Olyphant, \$25; Cash, \$200.....	225 00	
Brooklyn.—David M. Stone and T. L. Mason, each \$20.....	40 00	
	265 00	
NEW JERSEY.		
Six-Mile Run.—Collection in the Reformed Church.....	16 20	
Newark.—Legacy of Miss Abby Ann Camfield, \$200, less U. S. tax, \$12, by E. Ingleton, ex'r ...	\$188 00	
	304 20	
PENNSYLVANIA.		
Allegheny City.—Collection in First U. P. Church, by Rev. J. T. Pressly, D. D., Pastor.....	25 00	
DISTRICT OF COLUMBIA.		
Washington.—Miscellaneous.....	\$996 25	
From a Friend.....	25 00	
From a Mem. of N. Y. A. V. Ch.	3 25	
	1,024 50	
OHIO.		
Cedarville.—Collection in Ref'd Presbyterian Church, Rev. J. F. Morton, Pastor.....	15 25	
ILLINOIS.		
Griggsville.—C. Harrington.....	5 00	
INDIAN TERRITORY.		
Choctaw Nation, Doakville.—Rev. C. Kingsbury.....	1 00	
FOR REPOSITORY.		
VERMONT.—Middlebury.—A. H. Farnsworth, to April, 1868, \$5. West Rutland.—Charles Board- man, \$2; David Morgan, \$1.....	8 00	
NEW YORK.—New York City.—S. T. Williams, to Sept., 1868.....	1 00	
KENTUCKY.—Sharpsburg.—Wm. Marshall, to July, 1868.....	2 00	
TENNESSEE.—Philadelphia.—Sol- omon Bogart, for 1868.....	1 00	
IOWA.—Cresco.—Rev. J. Rambo, for 1868.....	1 00	
Repository.....	13 00	
Donations.....	503 25	
Legacy.....	188 00	
Miscellaneous.....	896 25	
Total.....	\$1,780 54	

THE

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WASHINGTON, OCTOBER, 1868.

[No. 10.

RESEACHES IN EQUATORIAL AFRICA.

Du Chaillu, the well-known traveller, lately gave an interesting account in Louisville, Kentucky, of his adventures in Equatorial Africa. He was reported by the *Observer*, as follows:

In the country I always travelled on foot, and made large collections. I stuffed and brought out more than two thousand birds, of which sixty were new to science. I killed one thousand quadrupeds, of which more than two hundred were stuffed by me and sent home, with more than eighty skeletons. About thirty of these quadrupeds were new to science. When I returned to New York, in 1859, I had also twenty-one gorilla skins and skeletons, beside chimpanzees and collections of insects, reptiles, and shells. I need not tell you how difficult it was for me to transport such collections.

I will try, to the best of my ability, to give you a bird's-eye view of the physical geography of the country I have explored and some of the tribes which inhabit it. My explorations have demonstrated that Equatorial Africa, from the West Coast, forms a belt of impenetrable jungle as far as I have been. This immense forest did not stop there, but was seen as far as my eyes could reach, and the natives had never heard where it ended. The breadth of this gigantic forest extends north and south of the equator two or three degrees on each side. Now and then prairies, looking like islands, are seen in the midst of the dark sea of everlasting foliage, and how gratefully my eyes met them no one can conceive unless he has lived in such a solitude. At a certain distance from the coast the mountainous regions beyond it rise almost parallel with it. This range of mountains seems almost to gird the whole of the West Coast of Africa. Between these mountains and the sea the country I have explored is low and marshy, and several rivers are found, the principal ones being the Benito, the Muni, Mexias, Gaboon, Nazareth, Monda, and Fernand-Vas. The four northern rivers are short, on account of their sources

being on the first table-land. The Nazareth, the Mexias, and the Fernand-Vas are formed by the river Ogobai, which is formed by the Rembo Okando and Rembo Ngonyai. The lowland is alluvial, and has no doubt been formed in the course of time by the washing of a deposit coming from the table-lands. How far eastward this immense belt of woody country extends further explorations alone can show, but I suppose it will be seen to be more than one thousand miles in length; indeed, I should not be surprised if it reached the lake regions of Eastern Africa. The Mexias and Nazareth are only outlets of the Ogobia river, which also throws a portion of its waters into the Fernand-Vas, chiefly through the Nponloungy. Those three rivers are in fact mouths of the Ogobia, and they form, with the intervening lowlands, which are undoubtedly alluvial deposits, an extensive and very complicated network of creeks, swamps, and dense forests, for which I have proposed the name of the 'Delta of the Ogobia.' My explorations in this labyrinth were exceedingly tedious, and resulted in the knowledge that this large tract is entirely uninhabited by human beings; that during the rainy seasons, when the rivers and their divergent creeks are swollen, the whole country is overflowed, and that the land is covered with immense forests of palm, there being found none of the customary mangrove swamps.

In this great, woody wilderness man is scattered about and divided into a great number of tribes, I found, and I was struck by the absence of those species of animals which are found in almost every other part of Africa. On reflection I did not wonder at this, for the country I now visited was wholly unlike those parts that had been explored before. I found neither lion, rhinoceros, zebra, giraffe, nor ostrich. The several varieties of antelopes, too, although found everywhere else in Africa, were here not to be seen. The forest, thinly inhabited by man, was still more thinly inhabited by beast. Now and then, by the side of the wild man, roamed the ape, among which class of animals there are several varieties, chief among which was the savage gorilla, who sometimes destroyed the plantation of the natives and sent hunger into his household. Often, after traversing miles upon miles without hearing the sound of a bird, the chatter of a monkey, or the footsteps of a gazelle, or the humming noise of insects, the falling of a leaf, or the gentle murmur of some hidden stream, came only upon one's ears to break the deadness of this awing silence and disturb the hushed stillness of the grandest solitude man could ever behold or intrude upon—a solitude which often chilled me, but which was well adapted for the great study of nature. The forests, which have been resting for ages in their

gloomy solitude, seem to be even unfavorable to the rapid increase of the beasts that are their chief inhabitants.

The further I went into the interior the higher rose the level of the country. I crossed four mountain ranges which ran in a direction of the compass from the northeast to the southwest, and there were still further ranges of mountains running eastward. In Africa, as in most tropical countries, there are two seasons—the rainy season and the dry or hot season. The former begins in September and lasts until May; in the further interior, however, I found that it rained all the year round. The dry season commences about the middle of May, in the parts of the country lying near the sea and lasts until September. The dry season progresses, as it were, from the west and the rainy season from the east. North of the equator the rains appeared to come from the northeast, and south of the equator they came almost always from the east. The rainfall during the whole year in Equatorial Africa is 225 inches; but as it rains, as I observed before, more in the interior than on the coast, I have no doubt the rainfall is even greater than this calculation. The greatest fall of rain I ever observed in the twenty-four hours was seven and a-half inches. Two or three degrees of latitude make an enormous difference in the line of the rainy or dry season. Longitude also affects the seasons, although in a less degree. I think these differences of longitude and latitude have been rather overlooked in accounting for the supply of water to the Nile. In the interior, as I said before, there seemed to be no distinct seasons, as we had rain all through the dry season, but it was not very heavy, and unaccompanied by thunder. The tornadoes generally come from the northeast or from the east, and are very common during the months of February, March, and April. The traveller is warned beforehand of the approach of these tornadoes. The sky toward the horizon becomes black, and this blackness suddenly increases, the wind, which has been blowing up to that time, suddenly ceases, and everything is still; the birds fly about as if they had received a sudden fright; the beasts of the forest appear uneasy; of a sudden, under the black clouds arises a small, white spot, which seems to chase all the dark clouds before it. The wind comes with an irresistible force. This lasts for only a few minutes, and then comes a deluge of rain, accompanied by lightning and heavy thunder, which latter seems to shake the very ground under your feet. Just as the tornado bursts on you, you can see the magnetic needle vibrate. In the dry season the wind blows very hard for about three or four days at the time of the new and full moon in each month. I never saw but twice, during my last journey, which lasted about two years, the sky entirely clear and

free from cloud, and on these occasions it was not clear longer than for the space of an hour, and even then all around the lower parts of the horizon were hazy. The more I went into the interior the more cloudy became the day, and often I had to pass night after night without being able to take an astronomical observation. At that time of the year, indeed, even along the seacoast, the sky remains cloudy and overcast; that is, in the months of June, July, and August. Although I was now travelling under the equator, it did not, by any means, follow that the heat of the atmosphere was greater than in other countries more temperately situated: The cause of this absence of excessive heat was owing to the great moisture of the country, arising from the excessive rainfall, and also the large forests which filled nearly its entire extent. The highest temperature, I have observed, in the interior was during the months of April and May, when Fahrenheit's thermometer stood at 98 degrees, and this, of course, was in the very coolest place—under a veranda in one of the villages I passed through.

Besides the study of natural history, I carefully studied the habits of the natives with whom I came in contact and association. What struck me first was the scantiness of the population and the great number of tribes speaking different dialects and tongues. Tribes bearing a different name consider themselves as altogether a separate nation, although speaking, perhaps, the same identical tongue. All the tribes were divided into distinct clans, each clan independent of the other, and often at war with one another. North of the equator the tribes are of a peaceful character usually. They have a sort of rude loom, with which they weave an elegant species of cloth out of the fibres of the palm tree. The villages of these tribes were very clean; tobacco was also very plentiful, as also the *cannibis indicas*, or wild hemp. The forms of government of all the various tribes were strikingly similar. I was particularly struck by the mild demeanor generally of the chiefs, who seemed more like fathers of the various tribes than their rulers. No king or subject has a right to kill another. Killing by accident is not understood; but the strict Mosaic law, "An eye for an eye and a tooth for a tooth," is held to in all its exactness; and a council of elders is necessary before any one is put to death. Questioning the people about the past. I found that the year gone by was a sort of deep sea to them, in which memory was buried. They had no record of it, and did not care, and even seemed surprised when I wished to know of their annals. Each village had its chief, hence kings never obtain undivided power over large tracts of country. The house of a chief or elder is not better, in any respect, than that of his neighbor, and the despotic form of government is

entirely unknown. Polygamy, slavery, and witchcraft are found wherever I have penetrated. In this great forest, and in the mountain recesses, man is what we may call primitive. No trading caravan, from the east or from the west, from the north or from the south, has come to him; no white man has been in his midst; no 'fire-water' has reached him; he is shut out from the world around him, and has been left to the devices of his own untutored heart. The few individuals who leave the interior country for the seashore never come back to tell their old tribe of the white man and the outer world. The path is closed. There is a gulf between the seashore and the interior, but not between the interior and the sea. The religion of the prophet Mahomet has been unable to make headway against the impenetrable forest and its savage inhabitants. All is primitive nature, where civilization is undreamed of, and the white man and commerce are as yet strangers.

GOLD FIELDS OF SOUTH AFRICA.

Before the British Science Association, during its recent session, Dr. R. J. Mann, superintendent of education in Natal, and special commissioner of the Natal district, read a paper on "The Gold Fields of South Africa." It is stated that, in the year 1864, there arrived in the colony a young German, who said that his business was to take a little walk through the middle of the continent of Africa. He had, he said, been for sometime pondering on this project, and had spent some months in London about the British Museum, Kew Gardens, the Zoological Gardens, and Crystal Palace, keeping his eye constantly on his main object. He had, however, no money to pursue it. He turned the flank of this difficulty by making his way to Algoa bay as supercargo of a vessel, whence he obtained a passage to Natal, where he was introduced by a German missionary to a merchant, who employed him as a teacher, in which capacity Carl Manch—such was the name of the adventurous traveller—acted during a journey to the Orange river. In this way he reached Londenbury in the Trans Vaal, and explored the territory in various directions. During these excursions he fell in with a noted elephant hunter of the region, an Englishman named Hartley, and accompanied him in one of his excursions beyond the Limpopo river. He obtained much information as to the district he desired to reach from another hunter, Mr. Charles Hornsen. Mr. Hartley and his companion followed the track of the elephant through the high region which formed the crest of the watershed separating the Limpopo and Zambesi rivers, including a stretch of 250 miles.

On the 27th of July, 1866, Mr. Hartley told his companion that in following a wounded elephant he had come to some holes artificially made in a mass of quartz rock, where it was obvious there had been some process of mining by natives in past times. Herr Manch armed himself with a hammer and started in the direction indicated. Having reached the place he saw a bright vein of white quartz crossing the surface of the ground, about four feet thick; he also found a pit about ten feet in diameter, containing fragments of quartz, coal ashes, and pieces of broken clay pipes, and which was obviously an old smelting place. There were in the vicinity several similar pits. From these holes he collected fragments of bright lead ore, containing silver, and also pieces of quartz rock impregnated with gold. He rejoined Mr. Hartley, with whom he returned in a few days afterwards. Extending their investigations, they crossed a large vein of quartz, and after twenty minutes' walk came to a rivulet with sand mingled with particles of gold, and near which were several pits spread over a space of two miles. To the northeast there extended a vast plain of yellowish white limestone rock, without a tree or a bush. The exploration was extended towards the Zambesi until a point not more than forty German miles from the Portuguese settlement of Tese, on the Zambesi river. A second track, rich in gold, was found here.

The explorers brought back with them fragments of very fine gold of the value of \$200, which was extracted from one choice fragment. The search was limited, from the fact that travellers invariably have a native attendant attached to them by the chief, Mosilikatze, who has forbidden all research of this character. The collection of minerals had consequently to be made by stealth during the accidental absence of the spy. The distance from the southern part of the Trans Vaal Republic to Mosilikatze's kraal was altogether 224 hours of actual travelling by the ox wagon. The district in which indications of gold were observed stretches about two hundred miles from north to south, and apparently through a wide distance from east to west. Two distinct fields were specially spoken of as being unquestionably rich in the precious metal. The richest spot observed was about two miles north of the Umzerve river, the furthest point of the journey towards the Zambesi. Herr Manch has altogether made two journeys into this district, the second extending from 25th March to 16th December, 1867. Very little had been previously known of the district, and a considerable portion of the route traversed lies through a hitherto unexplored country.

Early this year Carl Manch came to Natal and communicated this year Carl Manch came to Natal and communicated information he had acquired to the Colonial Govern-

ernment. While at Natal he arranged to take back with him Mr. Erskine, son of the Colonial Secretary. Mr. Erskine proposes to explore the gold field, and then to pursue his progress far into the interior of the vast continent, and endeavor to make his way down the Limpopo river to its hitherto unascertained mouth. The value of the gold discovery and the remarkable character of the discoverer are now amply recognized by the scientific men of Berlin, and both sympathy and aid will be afforded to him. Instruments have been already supplied to him, which will certainly prove too strong for Mosilikatze and his people.

AN AFRICAN RAIN-STORM.

The following extract from the travels of the celebrated African hunter and explorer, Mr. Baker, recently published, will give a good idea of the great rapidity with which rain-storms gather in tropical regions, and the enormous volumes of water which often fall in a few hours, filling the previously dry and arid beds of rivers, and causing inundations of proportions entirely unknown in more temperate climes:

“The cool night arrived, and at about half-past eight I was lying half asleep upon my bed by the margin of the river, when I fancied that I heard a rumbling like distant thudder; I had not heard such a sound for months, but a low, interrupted roll appeared to increase in volume, although far distant. Hardly had I raised my head to listen more attentively, when a confusion of voices arose from the Arabs' camp, with a sound of many feet above, and in a few minutes they rushed into my camp, shouting to my men in the darkness, ‘El Bahr! El Bahr!’ (the river! the river!) We were up in an instant, and my interpreter, in a state of intense confusion, explained that that supposed distant thunder was the roar of approaching water. Many of the people were asleep in the clean sand in the river's bed; these were quickly awakened by the Arabs, who rushed down the steep bank to save the skulls of my two hippopotami that were exposed to dry. Hardly descended, when the sound of the river in the darkness beneath told us that the water had arrived, and the men, dripping with wet, had just sufficient time to drag their heavy burdens up the bank. The river had arrived ‘like a thief in the night.’

“On the 24th of June I stood on the banks of the noble Atbra river at the break of day. The wonder of the desert! Yesterday there was a barren sheet of glaring sand, with a fringe of withered bushes and trees upon its borders that cut the yellow expanse of desert. For days we had journeyed along the ex-

hausted bed; all nature even in nature's poverty was most poor; no bush could boast a leaf, no tree could throw a shade. In one night there was a mysterious change—wonder of the mighty Nile—an army of water was hastening to the wasted river; there was no drop of rain; no thunder cloud on the horizon to give hope; all had been dry and sultry; dust and desolation yesterday; to-day a magnificent stream, some five hundred yards in width and from fifteen to twenty feet in depth, flowed through the desert!"

LIBERIA EPISCOPAL VISITATION.

BUCHANAN, BASSA, *March 30.*—Leaving Monrovia on Wednesday last, we anchored on Friday in the Roads at this place. Coming on shore Saturday morning at Lower Buchanan, I baptized the infant child of the late mayor of the town, L. A. Williams, Esq. Mrs. Williams, originally from the West Indies, was educated in England, and was baptized and confirmed in its Church.

Lower Buchanan, I am glad to see, is taking a second and as I hope a permanent step towards improvement. Having a beautiful roadstead with good landing, and two-and-a-half miles from the mouth of the St. John's, (having a very bad bar,) if connected with this latter by a railroad, it must become the most important commercial centre of Liberia. Arriving here about noon, I found Mr. Wilcox well.

Yesterday, (fifth Sunday in Lent,) we held services in the Court-House, morning and afternoon. On the former occasion Rev. Messrs. Wilcox and Ferguson read the service, after which I preached and confirmed *three* persons. Three candidates were not confirmed by reason of sickness and absence from town. In the afternoon Rev. J. K. Wilcox read the service, and Rev. S. D. Ferguson preached. The house in the morning was well filled; in the afternoon the attendance was not so good. The Court-House is in a dilapidated condition, and a church building is much needed. Mr. Wilcox informs me that the Building Committee are diligently collecting stone and other materials for the proposed church.

In the evening I spent an hour or two very pleasantly with some dozen Sierra Leone or West India Church people, in Mr. Wilcox's parlor, singing chants and hymns. I find that the labors of the Church Missionary Society are now benefiting all parts of the coast. The crowded population of Sierra Leone, which has been under the training of that Society for half a century, is now scattering itself in Liberia and in all other settlements; and educated in the Church, they prove

valuable auxiliaries in giving life to her services in communities where they have been but lately introduced.

Statistics of St. Andrew's Church, Upper Buchanan.—Attendance on public worship, 40; Sunday-school teachers 6, scholars 60–66; day scholars, 70–80; confirmed, (three candidates absent,) 3; baptisms, (infant,) 5; communicants, 30.

Lower Buchanan.—Sunday-school teachers, 4; scholars, 60. Services held here about once a month.

Tuesday, March 31.—Yesterday at 11 o'clock I visited the parish-school taught by Mr. Webber. It is kept in the Baptist church, which is rented for this purpose. Mr. Webber has on his list eighty-five scholars. Yesterday the Methodists opened their school near by, which will henceforth reduce the attendance. I found some fifty present, about a dozen of whom read well in the Bible, and answered some general questions in the Scriptures, geography and arithmetic. The remainder were small and in primary studies. I was pleased to observe that Mr. Webber, educated in the schools of the Church Mission at Sierra Leone, introduces the system of teaching used there. Catechising, lively hymns, with bodily exercise, contribute much towards the progress and pleasure of the pupils.

BRIG ANN, AT SEA, *April 6.*—Embarking from Bassa, last Tuesday, we sailed early next morning, 1st instant, for Sinoe. Most unusual weather (in this the middle of the "dry season") has greatly impeded our progress.

April 9.—We anchored off Sinoe on Tuesday, 7th instant, at 12 o'clock. Going on shore we were kindly entertained by Mr. Morrell and lady. Finding Mr. Monger, we made arrangements for service in the evening and the following day. Soon after Mr. Neyle, catechist to the Congoes, called on me. He represents that these people have moved from the falls of the river where he commenced his labors, and are now settled in Lexington and other places among the Liberians. Several have connected themselves with the Methodists and Baptists. His efforts seem to be directed to visit from house to house, and a Sunday-school in Lexington numbering forty-six persons. In the evening, Mr. Ferguson read service, and I preached and administered the Lord's Supper to about twenty persons. Next day, I read part of the service, baptized an infant, and Mr. Ferguson preached. On Tuesday evening, the chapel was full, though it requires only about seventy to make it so. On Wednesday the attendance was smaller. Mr. Monger continues to teach a school of thirty-five scholars, which I regret not having been able to visit. He also lay-reads; but there is great need of a minister here. The number of communicants at Sinoe is only *fourteen*.

Coming on board last evening, we sailed at 6 o'clock this morning for Cape Palmas. BISHOP PAYNE.

[From the Christian Register.]

LIBERIA AND THE COLONIZATION SOCIETY.

The American Colonization Society hold its fifty-first annual meeting in Washington, January, 1868. We have had lying on our table for some time a stout pamphlet (of 200 pages octavo) which we have meant to bring within the knowledge of our readers, few of whom, probably, will see it. It bears the title of "Memorial of the Semi-Centennial Anniversary of the American Colonization Society, celebrated at Washington, January 15, 1867, with documents concerning Liberia." We need nothing more, and know nothing better, to enlighten the unreasonable and unrighteous prejudice entertained in some quarters against this noble institution, which has shown itself to be one of the most sincere and most successful enterprises of modern philanthropy. Besides the Annual Report, an Historical Discourse by Rev. Dr. Tracy, prepared with his usual skill and accuracy, and Addresses by President Warner, of Liberia, and Bishop Clark, of Rhode Island, the "Memorial" contains the Declaration of Independence and Constitution of the Republic of Liberia, the Inaugural Address of the first President, Mr. Roberts, and the Message of President Warner to the Legislature, in December, 1866. These are all remarkable papers, in the evidence they furnish of the capacity of the black race for self-government and for intellectual improvement. Liberia is in the hands of the colored people. No white man holds office. Liberia has its writers and its scholars. Prof. Crummell, for instance, a thoroughly educated and accomplished person. Profs. Blyden and Freeman, with inferior training, are not less noteworthy men. The question of capacity is settled.

We have no wish to repeat the story of African colonization, with which many of our readers, we hope, are familiar; but we do wish to put a few facts before the eyes of those who may have given little attention to the subject. The first company of emigrants was sent out by the Colonization Society in 1820. In the forty-six years since that beginning, more than 13,000 persons have gone to Liberia "under Colonization auspices and expense." A small number, it may be thought, to constitute a State; yet, with the natural increase, enough to found and sustain a well-organized government. Liberia became a "free, sovereign, and independent State" in 1847, and for twenty years has maintained her right to that name. Her political institutions are a copy of our own, and reflect no disgrace upon their origin. "With the humblest means, without the patronage of government, and with few better materials than ignorant free negroes and emancipated slaves, coloniza-

tion has built up a republic holding an honorable rank in the family of nations, with churches and schools, with free institutions modeled after our own, and already attracting to it the descendants of those who, brought naked and helpless from Africa, acquired here the religion and civilization with which their children are returning, clothed as with bright raiment, to their ancestral home." "The Republic of Liberia numbers to-day among its civilized inhabitants about 30,000 persons. More than 300,000 aborigines are brought more or less directly under the influence and control of her civilized institutions. There are nearly fifty churches in the Republic, representing five different denominations, with their Sunday-schools and Bible classes, and contributing something every week for missionary purposes." "The territory owned by the Liberian government extends six hundred miles along the West African Coast, and reaches back indefinitely toward the interior, the native title to which has been fairly purchased." "For a thousand miles along the coast, and two hundred miles inland, the influence of the government has been brought to bear upon domestic slavery among the natives, and upon the extirpation of the slave trade, until both have ceased to exist." The undeveloped capacities for trade no one can estimate. With a most prolific soil, and a climate capable of producing almost every variety of tropical fruit, the resources of the land are beyond computation. The exports last year amounted to about \$300,000." We find mention of one ship taking on board "36,000 gallons of palm oil, 62,000 pounds of sugar, near 14,000 pounds of coffee, 700 pounds of ivory, besides sundry smaller amounts of freight."

Whether we look to the economical, moral, or political aspects of the subject, we cannot but think that Liberia is entitled to admiration rather than neglect. The Colonization Society has been rudely assailed, the motives of its founders been impugned, and the results which it has secured been pronounced of little value. The brief extracts which we have made from different parts of this pamphlet furnish a sufficient reply to the charges of selfish and inefficient management. During the fifty years of its existence, its receipts have but little exceeded two million dollars, to which may be added half a million expended by State Colonization Societies acting independently. At such small pecuniary cost, though not without much labor on the part of noble men devoted to this enterprise of Christian benevolence, it has planted the institutions of freedom, education and faith where barbarism and cruelty had their home, and can challenge the world to produce a parallel instance of success.

The Society now confines itself to the service it may render

in enabling emigrants from this country to reach Liberia. It sends out a vessel for this purpose as often as its funds will allow. The *Golconda* sailed in November, on her third voyage for Liberia, carrying three hundred and twelve emigrants, who went "voluntarily and without drumming or temptation, except that of their own spontaneous prompting and matured conviction that they will better their condition and help to civilize and Christianize the natives of Africa, among whom they are to live and be brought in contact." At the close of our late war it was doubtful whether the change in their social condition might not incline the colored people of the United States to remain here; but we are told, in a recent number of the *African Repository*, the monthly publication of the American Colonization Society, that "never in the history of the Society have so many pressing appeals come to it for passage and settlement in Liberia."

As yielding testimony to the capacities of the African race, as showing the vitality of republican institutions, and as opening a way for the civilization of the African continent, Liberia merits both our study and our sympathy. In a remarkable address, delivered by Professor Blyden, on the anniversary of the national independence, July 26th, he enlarges on the duty of looking beyond merely personal or national success. "Our temptation," he says, "is to rest in our present political organization as the great end, and lose sight of its subordinate and subsidiary character in the work of African civilization and evangelization." These are not the words of a loose thinker or a careless writer.

AFRICAN COLONIZATION.

In 1820 the first company or colony of colored persons from the United States was placed on the West Coast of Africa. It was done by the American Colonization Society, and the place was named from its object, viz., to be a home for free negroes, Liberia. Twenty-seven years afterwards, or in July, 1847, it had so prospered, even in the face of many difficulties, that it adopted, as an independent national organization, a system of self-government, and was called, as it has been ever since, and will continue to be, the Republic of Liberia. In its constitution it pledged itself to seek the enlightenment and regeneration of the great continent of Africa—has already a coast possession of six hundred miles, a population of twelve thousand emigrants from the United States, twenty thousand civilized natives that have more or less intercourse with its citizens, and speak with them the English language, and a decided influence for good over more than two hundred thousand na-

tives still farther inland. It has a College with a well-furnished corps of professors and teachers; a well-organized system of commerce with many foreign nations, numerous well-arranged and well-conducted schools and higher seminaries; printing presses and papers, and about fifty churches belonging to almost all the leading evangelical denominations—Baptist, Methodist, Presbyterian, Episcopalian, Lutheran, Congregational, and Cumberland Presbyterian. We confess we should like to see in this list the United Presbyterian; and, if the way was opened in the providence of God for it, it seems to us it would be most appropriate that a church which was so largely and earnestly the friend of the colored man in his slavery should now follow him and help him in his freedom.

While we trust the day is not distant when in these United States the colored man will have his rights as a man secured to him by law under the stern logic of events, which men may delay somewhat but cannot overcome, yet it may be long before he can entirely escape from the influence of the unjust and often cruel prejudices that have been long and largely against him, and that are still largely in the way of his advancement to position and influence. Here, however, in Liberia, to any who have emigrated to it in earnest, the way is opened up for their full development without let or hindrance. The Republic is theirs. The institutions are all theirs. The very offices, from the President down, are required to be filled only by them and their race, and thus far the whole tendency and result have been towards the elevation and the real blessing of this people. Nor is this mere theory. It has been tested, and nobly has it borne the test. One case may suffice for an example at present. In 1849, Mr. Mark H. Freeman, a colored man of talent and promise, graduated at Middlebury College, Vermont, and for some time afterwards was engaged as the very acceptable Principal of the Avery Institute, in Pittsburg, Pennsylvania, for colored young men. However, he felt there were difficulties in his position, and he resolved for the following reasons to emigrate to Liberia:

“1. Because I am fully persuaded that emigration to Liberia is the quickest, the surest, the best, and I had almost said, the only way by which the negro of the United States can arise to the full status of manhood.

2. Because Africa presents a very important and desirable field for civilizing and missionary labors—the resources of an entire continent to be developed, the energies of a whole race to be directed by civilization, and controlled by the benign influence of Christianity.

3. And last, though not least, the earnest conviction that I am a man, and, by consequence, that it is not only my privi-

lege, but my duty, to endeavor to secure for myself and my children all the rights, privileges, and immunities that pertain to humanity."

Convincing language this from such respectable source. It speaks volumes in favor of African colonization and of Liberia, and, as such, we leave it a comment on itself.

He went, and is now a popular professor in the College of Liberia; is free from the prejudices and difficulties which he felt awaited him and his family here; and, after years of trial and observation, is now strengthened in all the convictions that originally influenced him, and in the wisdom and propriety of the course he took both for himself and his family.

We confess a deep interest in this colonization movement. And while we would not have anything done to constrain the colored people of the United States to remove there, but would rather have everything done that could be to educate and elevate them, and give them full place as citizens in every sense of the term here, yet we would have them encouraged, for their own sake, to seek a home and the rising of which they are capable in this young and promising Republic. If any wish to emigrate thither, we would have them furnished, to the utmost that is necessary, with the means for enabling them to do so. Long live this Republic, and greatly may it be blessed in every endeavor to do good to Africa and the African race.—*Christian Instructor*.

[From the Newport Mercury.]

THE REPUBLIC OF LIBERIA.

This African State contains within its present limits about as many square miles as New England.

The first emigrant ship (the "Elizabeth") arrived there in 1820. Since then fourteen thousand persons have been despatched under the auspices of the American Colonization Society to the various settlements in Liberia.

The whole cost of the enterprise up to January, 1867, was \$2,558,908, being actually less for the whole forty-seven years than one day's cost of our late civil war.

The Christianized citizens entitled to take part in the government now number over two hundred thousand. They worship in fifty churches, with three thousand communicants, and the children are educated in excellent common schools, after the pattern of those in the United States. Three academies and a College are in a thriving condition.

The Government is conducted wholly by colored men. It has made treaties with fifteen European and American governments, comprising all of note excepting Russia.

The Republic has recently concluded treaties with both Hayti and Portugal, by which the slave-trade is made piracy by international law.

Through the influence and example of Liberia, the slave-trade has been annihilated for more than a thousand miles along the coast, and where it was formerly the most rife of anywhere on the globe. Through the increased facilities of trade afforded by the Republic, most of those who were formerly employed in exporting human beings, are now engaged in exporting the products of the soil.

Up to the commencement of the civil war in 1861, the Colonization Society had sent to Liberia more or less colored emigrants from every southern State, excepting Arkansas and Florida. Since that period the Society has sent no agents South. Notwithstanding this, such has been the favorable influence exerted through the correspondence of emigrants with their friends in the States, that the application for passage to Liberia has been many thousands in advance of the ability of the Society to comply with; and numbers of petitions have lately been presented to Congress asking for assistance to emigrate to the new Republic.

During the three years 1865, 1866, and 1867, the Colonization Society paid the passages of fourteen hundred and thirty-five emigrants to Liberia; and for the lack of further sufficient means to meet the growing demand, memorialized Congress, on the first of last March, for aid in sending over three thousand applicants, who were then waiting to go.

A large number of colored people, living in Georgia and Alabama, have recently petitioned Congress for aid to go to Liberia. A like memorial from Mississippi closes with saying, that "over three thousand of us are waiting to hear what action will be taken in the matter."

A moving appeal was lately made in the United States Senate by Mr. Trumbull on his presentation of a like petition, signed by Charles Snyder and some fifty to a hundred other colored persons, all heads of families in North Carolina, which concludes thus: "We have not had one dollar from the Government, no rations, no clothing or books, no teachers, and we do not know how to send to you; please forgive our ignorance."

T. R. H.

STEAMSHIPS TO LIBERIA.

The Legislature of New Hampshire, at its session in June last, passed a resolution, requesting their Senators and Representatives in Congress "to urge upon the Federal Government the speedy establishment of a line of mail steamships between

the United States and Liberia." At the last sessions of the Legislatures of Pennsylvania and Vermont a similar resolution was adopted.

In Massachusetts, Connecticut, and other States, we believe, the same request has in former time been made to members of Congress.

Why should this matter be urged?

1. Because the growing interest of our own country demand such a line. The trade and industrial enterprise of this broad land require new as well as old outlets and stimulants. Africa unites and proffers these in a remarkable degree. She has products that we need and a market for us which other nations covet.

2. Because the welfare of Liberia requires for her best growth the aid of such intercourse with her mother country. Liberia is essentially an American settlement, with American principles, habits, tastes, and preferences. She is weak, in her infancy, and dependent in no small degree upon helpful friends, and to none does she more justly look than to the people that under Providence gave her birth.

3. Humane and enlightened international policy dictates the encouragement of the proposed line. America owes it as well to the nation as to herself and to Liberia to encourage and aid steam communication between this continent and Africa. It is time for the country to take advantage of its high position for the Christian civilization of the only Pagan continent now remaining of the globe.

We trust this subject will be earnestly pressed by our Vermont, New Hampshire, and Pennsylvania delegations, and that the time is not far distant when a line of steamers will as regularly run from this country to Monrovia as the same now go to Liverpool and other European ports.—*Vermont Chronicle*.

TRADE AT BASSA.

Our season for palm oil has been and continues bad, owing, it is said, to the lateness of the farming season. The rains having set in earlier than usual, the natives have been busily engaged on their farms, which have greatly tended to retard the making of oil. The palm trees are exceedingly prolific this season, but the nuts have been allowed to rot upon the trees.

Our trade, also, in camwood has been slow, and no little retarded by obstructions on the high way, growing out of palavers or difficulties with the frontier and interior natives.

The coffee growers, we learn, are getting on very well, and from every prospect they will realize a good crop this season.

If a greater stimulus could be given to our coffee planters, we think, where a few thousand pounds are now shipped, hundreds of thousands may be shipped in the next three or four years. The merchants throughout Liberia should hold out and give encouragement to coffee planters, even to the advancement of means, if necessary, and take a lien upon the growing crop. Some of our coffee planters have not the means to work and keep the coffee clean after they have planted it. Every encouragement should be given to farmers, especially coffee planters, as coffee and other staple articles must sooner or later supersede the oil trade, and we ought to look well to this important feature in our commerce.—*The People of Bassa.*

THE REVENUE CUTTER LIBERIA.

We are more than glad to be able to chronicle that our Government has been successful in the purchase of a revenue cutter—the Liberia.

We have long been in need of one or more vessels to protect our extensive sea-coast from smugglers. There is no little smuggling going on below Palmas. An open violation of the laws of this Republic occurs by almost every foreigner bound for the South coast, trading *ad libitum*, without ever accounting in any way for the duties. The Liberia, as we learn, has gone down to look after some of the violators of both law and treaty stipulations.

We wish the Liberia every success in overhauling and bringing to justice the open violators of our revenue law. Our treaty stipulations, as well as the law restricting vessels to ports of entry, are useless, unless they are vigorously enforced, and the Government of Liberia should use all laudable means to enforce these regulations. The nations with whom we have entered into treaty stipulations are too honorable to connive at the wrongs and impositions of their subjects, and it is not to be believed for a moment that such wrongs and imposition would be tolerated. It only remains for Liberia to do her duty justly and fearlessly. The law regulating these matters are fine and confiscation of the vessel and cargo.

We trust and hope that President Payne will find it to the interest and dignity of the nation to vigorously enforce the laws of this Republic against every transgressor, whether Liberian or foreigner.—*The People of Bassa.*

FERTILITY OF LIBERIA SOIL.

[Extract from a letter of JACOB PADMORE, Crozerville, July 10, 1868.]

The soil of Liberia can challenge the world for sugar canes and other products. The first year they grow slowly, until

they get a certain height, cut them down, and they will bunch exceedingly, and after that grow well. To plant yams in March and April, you can well get two crops a year, either early yams, or crop yams. Tannia eddows, the more you break them the better they bear. We can grabble sweet potatoes three months after they have been planted, and are fully ripe. Peas do not do well in the new land that is burnt off, but in the old land they do well. I have tried Guinea corn. You can get them better in the months of March and April than December or January. Sugar cane grows rapidly in the swamps. Coffee and cocoa trees grow well. I have planted some coffee trees since I have been here, and they have already got berries on them.

Simon P. Broome, agent for the Barbados Liberian Agricultural Society, desires to publish his "expectations for 1869," viz: 8,750 pounds ginger root, 10,500 pounds arrowroot, 300 pounds peppers, 10 barrels ground nuts.

COMMERCIAL ENTERPRISE.

The schooner "J. M. Waterbury," dispatched by Messrs. Roberts & Aims, of New York, to Monrovia, in charge of a colored captain and crew, arrived safely at her destination. She took out two emigrants as cook and ordinary seaman. The vessel, a fine one for her size, will remain in Liberia, and be a valuable addition to the coasting fleet. She has been transferred under the Liberian flag to Messrs. Sherman & Dimery, an enterprising and promising young house at Monrovia, who will make good use of her. Captain Brooks and his mate, Geo. Nugent, both colored men and approved seamen, were assigned after their arrival to take charge of the brig "Cubit," owned by McGill Brothers, of Monrovia, on a voyage to England and back.

IMPORTATION OF LIBERIAN PRODUCE.

The following large amount of Liberian farming produce was recently imported into the United States by Messrs. Roberts & Aims, of New York, in the brig Ann: 198 casks, about 85,000 pounds, sugar; 53 bags, over 5,000 pounds, coffee;

and 17 casks of molasses. An association of settlers, styled the Barbados Liberian Agricultural Society, shipped 3,500 pounds of ginger, 4,300 pounds arrowroot, and some pepper; also, a sample of tumeric root. They raised 1,500 pounds more produce than they shipped, but were obliged to sell this much on the spot, to supply their needs. The ginger was well prepared, and of prime merchantable quality. A portion of the arrowroot was very good, showing what can be done in this article with care. Tumeric root is a new thing in Liberia, but will be found profitable to raise. The coffee by this importation was of very fine quality, and is becoming more widely appreciated in this country.

NAVAL TESTIMONY.

Commander Wm. N. Jeffries, of the United States steamer Swatara, lately cruising on the African coast, writes to the Navy Department an account of a visit to Monrovia in February last, when he called upon the President of that Republic, and found evidences of the success of the attempt to plant civilization in Africa. He says that there is a great need of capital, and want of agricultural laborers. Commander Jeffries thinks, if any impression is to be made on Africa, it will be through this Republic, which is founded on Christianizing principles, while all the other establishments are based on trade in rum, gunpowder, and muskets. During the cruise he diligently sought information from all accessible sources with reference to American interests, which he found in a satisfactory state. He reports the slave trade entirely suspended.

FIFTH VISIT TO LIBERIA.

The Rev. John B. Pinney, who has long been the indefatigable and earnest advocate of the Colonization Society, has sailed on his fifth visit to Liberia. He goes on to advance the general interests of the cause. He sailed from New York, in the barque Thomas Pope, on the 5th of August.

HON. THOMAS H. SEYMOUR.

The death of Ex-Governor Seymour, which occurred at Hartford, Connecticut, on Thursday, September 3, adds another name to the list of prominent friends who have been lately lost to our cause. He was a Representative in Congress from Connecticut from 1843 to 1845, Governor of the State in 1850, and re-elected three times in succession, and Minister to Russia during the administration of President Pierce. Mr. Seymour was a Vice-President of the American Colonization Society, having been first elected January 18, 1853.

APPOINTMENTS.

The increasing proportions of the great work of African Colonization have rendered necessary the appointment of Rev. JOHN K. CONVERSE to labor in Northern New England, Rev. B. F. ROMAINE in Ohio, and Rev. G. S. INGLIS in Illinois. The former has already entered upon his work, and the two latter are preparing to begin their labors.

The Executive Committee earnestly commend them and their cause to the churches and the friends of the African race, in the belief that all who desire to permanently secure the better condition of our colored population, and the Christian civilization of Africa, will give them a cordial co-operation and support.

ARRIVAL OF THE GOLCONDA.

The American Colonization Society's ship, the Golconda, which sailed from Savannah, Georgia, the 14th May, with four hundred and fifty-one emigrants, arrived at Monrovia on the 19th of June. Visiting the principal sea-board settlements in Liberia, she sailed from Monrovia on the 4th of August, and arrived at Baltimore on the 7th September, having had very pleasant weather.

The Golconda brought some palm oil, sugar, coffee, and arrow root, and the following named passengers, viz., Ex-President J. J. Roberts and wife, Hon. Augustus Washington, wife, and child, and Dr. D. Laing and daughter, and several in the steerage.

Everything in the Republic is stated to be going on prosperously, and that business at Monrovia and Bassa was good. The Captain of the Golconda reports that two days before he left the coast a vessel sailed from Bassa, and one from Monrovia, for England, loaded with palm oil, and another was loading for the same destination, to sail in about six weeks. These vessels are of about three hundred tons burthen, and they and their cargoes are owned by citizens of the Republic, and officered and manned by colored men.

On the 29th of June, the king and chiefs of Settra Kroo ceded their territory to the Government of Liberia, and identified themselves with the Liberians. They have hitherto persistently refused to make this transfer.

RESOLUTIONS OF THE GENERAL CONFERENCE.

The following resolutions were adopted by the General Conference of the Methodist Episcopal Church at the recent session at Chicago, Illinois, in regard to the American Colonization Society and its work. Will not its numerous ministers and members give practical proof of this hearty commendation?

Resolved, 1. That we recognize in the American Colonization Society an agency for the building up of a new Christian nationality, and the evangelization of a great continent.

Resolved, 2. That, wishing the Society all success in its labor of love, we commend it to all friends of religion and human progress.

PRESIDENT PAYNE OF LIBERIA.

In a complimentary, personal notice of the Rev. James S. Payne, President of the Republic of Liberia, which was published in the March *Repository*, there were two or three errors. The Golconda brought us a letter from the President, suggesting the proper correction. The letter, dated at the Executive Mansion, Monrovia, July 29, says:

“My father, Mr. David M. Payne, was ordained a minister in the Methodist Episcopal Church by Bishop George, and emigrated with his family, in 1829, from Richmond, Virginia, in the ship *Harriet*. I never was in Kentucky; had been in Liberia, in 1844, fifteen years, and never heard of any relation in Kentucky.

"I served some time, from 1840 to 1859, in the active duties of the Methodist Episcopal Mission in Liberia, and from 1848 to 1858 as presiding elder. I never studied at the Monrovia Academy. My advantages as to a school education were limited to a short period spent in the excellent school taught by the Rev. John Revey."

"A more important correction is the statement that no choice having been made for President at the biennial election held last May, the Legislature, at its session in December, elected Rev. James S. Payne, &c. The fact will appear from the resolution of the House of Representatives, as follows:—"

RESOLUTION declaring the election of President and Vice President of the Republic of Liberia for the term A. D. 1868-9.

WHEREAS, the House of Representatives, having carefully assorted and counted the votes polled at the biennial election, held May 7, 1867, for President and Vice President, do find that James S. Payne, of Montserrado County, has a majority of all the votes polled for President, and J. T. Gibson, of Maryland County, a majority of all the votes polled for Vice President; therefore,

Resolved, That the House of Representatives of the Republic of Liberia do hereby declare the said James S. Payne, President, and the said J. T. Gibson, Vice President of the Republic of Liberia, for the ensuing term.

Adopted by the House of Representatives, Dec. 14, 1867.

J. T. DIMERY, C. H. R.

LETTER FROM MR. B. V. R. JAMES.

MONROVIA, July 24, 1868.

DEAR SIR: Our principal merchants now own twenty-five schooners and three brigs, besides numerous smaller craft, which are engaged in the domestic and foreign trade, or coast-wise trade as it is called here. The three brigs are engaged in the foreign trade with England. One is owned by McGill & Bro., one by E. J. Roye, and one by J. L. Crusoe, of Bassa County.

Our Government, under the management of President James S. Payne, has, within four months after his administration went into operation, bought a strongly-built schooner of eighty tons, which has been converted into a gun-boat, manned and put in commission. Two-thirds of the amount of her,

purchase money, in gold, has been paid. When Mr. Payne entered upon his office, there was not a dollar in the public treasury. We hope the Government, under the judicious management of Mr. Payne, will not only be able to pay the balance for our man-of-war by the time it becomes due, but, in the mean time, do much to restore the Government's former good faith and credit at home and abroad.

I am truly yours, &c.,

B. V. R. JAMES.

LETTER FROM MR. H. W. JOHNSON, JR.

LOWER CALDWELL, *August 1, 1868.*

DEAR SIR: I embrace this opportunity to write you a few lines, and to inform you that I received, without injury, the law books sent to me by the Golconda. I acknowledge myself very much indebted to you for this act of kindness. The books are a valuable acquisition to my little law library.

I am pleased to see that the tide of emigration is still rolling towards Liberia. I am glad to see this spontaneous movement on the part of the "freedmen" of the South. It is exactly what I predicted before I left America; I made the same prophecy after I arrived in Liberia. For a while every effort will be made to check this tide of emigration, and to prevent the people and Government of the United States from aiding this praiseworthy movement; but reason and common sense will ultimately triumph over the blind infatuation of the hour, and the true interests of the colored population of America will be better understood by the great mass of the American people. Prejudice on the part of the blacks, self-interest and a desire to retain or acquire political power on the part of the whites, may, for a while, check or impede the progress of emigration to Liberia; but the great cause is destined to triumph! The powerful arm of the immortal God seems to guide and direct the movement. Who can resist His power?

I am astonished at the blind zeal manifested by the prominent colored men at the North in opposition to emigration to Liberia—an opposition founded upon a misapprehension of all the material facts connected with the case. We Liberians are very much amused at the statements made in the addresses,

emanating from different bodies of colored men in the United States, condemning the climate and soil and the people and Government of Liberia. From what source they have derived their information upon this subject we are at a loss to determine. Such a compilation of errors and tissue of falsehoods I have seldom seen embodied within the limits of one address, as I saw published in an address emanating from a body of colored men in the State of Pennsylvania, and addressed to the colored men of the South. What a pity that some men will not become well informed upon a great question before they attempt to write upon and give advice to others respecting it. Surely, such ignorance as the authors of that document manifested in reference to Liberia, in every respect, is not only deplorable, but inexcusable.

Professor Freeman, who was so recently among them, and whom no money could tempt to stay among them to enjoy the fruits of their anticipated triumphs, must have told them that such ideas as they expressed in that address were not true. A flying visit to Liberia for a few months, or a year, is not sufficient to form a just estimate of the soil, climate, products, people, and Government of Liberia. The institutions of a country must be studied to be well understood. Intelligent colored men in the United States have no good excuse for not being well informed concerning Liberia. Such men as Professors Crummell and Freeman, who were regarded by them as the very embodiment of truth and veracity while being among them and aiding them in opposing emigration to Liberia, ought not to be regarded by them as wholly unworthy of their confidence, simply because since then they have removed to Liberia, and their attachment for her is so strong that no effort on the part of Americans, colored or white, can induce them to return again, with a view of making it their permanent residence.

If they were good men while living in America, have they changed their characters and become bad by removing to Liberia? By no means. From such men they can always ascertain the facts concerning Liberia. Instead of seeking the truth from such sources, from which it can be obtained, they seem to rely upon falsehoods for truth, and to draw upon their

fancy for their facts. Everything concerning Liberia that Mr. Crummell told me in 1861, more than three years' experience and observation have convinced me is true. I do not complain because my colored friends in America do not see as I see, and think as I think, in regard to Liberia. But we have a just cause of complaint. When to accomplish a certain object—viz: to discourage emigration to Liberia—they resort to the most unblushing falsehoods, slander a whole people, and vilify the institutions of an infant country. We are not discouraged. "Truth is omnipotent and must ultimately prevail!" God has decreed that Liberia shall prosper; that the seeds of civil liberty and of a Christian civilization, which were planted upon her soil, shall not die, but shall spring and form noble saplings, whose roots shall become deeply imbedded in her soil, and whose branches, extending far and wide over our country, will form a shade, beneath which, in one day, will repose a nation of intelligent and high-minded freemen!

Since I wrote you last, I have visited the Barbadian settlement, at Crozerville. I am very much pleased with the progress they have made since their arrival in this country. They are daily improving their land, and seem to be making rapid progress. It is a beautiful section of the country. It may be called a "hilly region." The air is very pure, the water clear and cool, and the prospect very fine. On every side we see a succession of valleys and hills, very much resembling the finest sections of Western New York. For romantic beauty, I have never seen anything in America to excel it. The further you go towards Carysburg the more magnificent the scenery. Both valley and hill were laden with the products of the soil—the fruits of industry. No one who will visit this settlement will any longer doubt that Liberia has derived great benefit from the Barbadian emigration. Men, women, and children in this settlement are out at sunrise to work their lands during the planting season. It would be a great calamity to have these interior settlements abandoned. They are a great benefit to the country; but they need good roads to enable them to bring their products to market. They are now working to a great disadvantage and under many discouragements; but they prosper. They do not yield to despair, but are setting an

example of industry worthy of imitation by the old citizens of the Republic.

On my return I went over Hon. Augustus Washington's farm, and examined his improvements very minutely. He had about fifty men and boys engaged in planting sugar-cane and other products, clearing off lands, &c. Mr. Washington is one of our most enterprising citizens. He will sail for America in the *Golconda*. He is a gentleman of fine mental culture and high intellectual endowments. You, doubtless, are aware that he is Speaker of the House of Representatives. He can give you much valuable information about Liberia, and refute the slanders concerning her soil, climate, Government, and people. Allow me to commend him to your kind consideration.

Excuse the length of this letter. Occasionally, I will write for publication articles upon subjects connected with Liberia, as, I think, will be of interest to the readers of the *Repository*.

With renewed expressions of my thanks to you for many favors conferred, permit me to subscribe myself,

Yours, truly,

H. W. JOHNSON, JR.

LETTER FROM REV. ALEXANDER CRUMMELL.

We are indebted to a friend in New York for the following letter, addressed to him by the Rev. Alexander Crummell:

MONROVIA, LIBERIA, W. A., *May 20, 1868.*

DEAR SIR: With regard to enterprise and activity, most aspects are encouraging. This is an *agricultural* County, and here plantation is going on quite extensively. Coffee is the main article to which general attention is drawn; but besides this, ginger, arrow-root, sugar-cane, cocoa, &c., are cultivated. There is every indication that, in a very few years, we shall be picking millions of coffee trees on the banks of the St. Paul's.

Bassa County is chiefly distinguished for its palm-oil trade, and so great are the attractions there that foreign houses have begun to pass by Monrovia and to invest most all their capital and interest at Buchanan. A large brick store is now erecting at that port for an English trading house, and several foreigners have taken up their permanent residence there to reap the

large advantages that port offers. I hear that a small steamer is to be sent out from England, in order to obviate the difficulties of the bar. This fact is significant. It shows the estimate set upon that County as a trading emporium by foreign capitalists. This, however, is but a beginning. Bassa is destined to become a place of very great importance. Already she is drawing population from all the other counties, and, doubtless, ere long will assert superiority.

Sinou County, which heretofore has had but little importance in any respect, is now attracting attention by her *camwood* trade, large quantities of which are now coming from the interior.

The other, deeper, that is the religious and educational interests of the country, are being well attended to. The denominational schools are increasing in number; and, happily, a better class of teachers is now employed. I would there were more schools and more teachers. The rural population is neglected, and, as a consequence, native servants grow up without training and letters.

My address is Monrovia; but my residence is at Caldwell, where I have a parish, schools, and mission work at some four stations. One of my near neighbors is Mr. H. W. Johnson, formerly of Canandaigua, New York. He is about the best practical farmer in Caldwell. But here we are almost alone. Why not send to this settlement a small colony of New Yorkers—say fifteen or twenty families? It is one of the healthiest and most beautiful spots in Liberia. Now, both Johnson and myself are well known in New York City and throughout the State. Colored New Yorkers have confidence in us. Why not make the attempt to give us an access of neighbors and population from our old friends, schoolmates, and acquaintances?

Your friend and servant,

ALEX. CRUMMELL.

THE CAUSE IN NEW YORK.

It is hoped the following appeal will have a careful perusal. Money is greatly needed to carry on the present operations of the Society. Will not they who possess it hasten to cast it into the treasury? The Society is helping the colored people

to better their condition, and securing the redemption of Africa, in which the philanthropist and Christian may well rejoice:

AMERICAN COLONIZATION SOCIETY.

The subscriber, as Secretary of the American Colonization Society at Washington, D. C., came to New York in April, 1867, by invitation, to labor in behalf of said Society; and, finding encouragement, his labors were continued, with some necessary interruptions, through the year. During the latter part of this period, valuable assistance was rendered in the work by Hon. G. P. Disosway, Secretary of the New York State Colonization Society.

With a view to obtain an expression of feeling from some of the leading friends of the cause in regard to a continuation of this agency in the State, a paper was prepared and circulated for signatures, of which the following is a copy:

NEW YORK, *May*, 1868.

The undersigned, gratified at the success of the efforts made in this State during the past year by the American Colonization Society to awaken a new interest in the cause of African Colonization, and believing the plan that has been adopted to be the best than can be pursued, desire said Society to continue its agency in the State. It is also our earnest wish that Hon. G. P. Disosway be retained as Secretary of the State Society, to co-operate with the Parent Society's agency in its efforts for the further promotion of the great and good cause.

MOSES ALLEN,	H. K. BULL,
BENJAMIN I. HAIGHT,	H. K. CORNING,
HIRAM KETCHUM,	HENRY YOUNG,
GARDINER SPRING,	AMBROSE K. ELY,
ALMON MERWIN,	S. IRENEUS PRIME,
WILLIAM J. R. TAYLOR,	J. D. WELLS,
T. RALSTON SMITH,	ELBERT S. PORTER,
J. H. BROWNING,	A. A. CHURCH,
JOHN STEWARD,	WILLIAM BLACK,
JOHN A. STEWART,	NICHOLAS D. HEEDER,
J. S. LORD,	H. G. MARQUAND,
WILLIAM B. SPRAGUE,	R. M. OLYPHANT,
ERASTUS CORNING,	D. S. GREGORY,
JOHN SNIFFEN, JR.,	JAMES C. HOLDEN,
JOSEPH HOLDICH,	E. C. COOK,
JOHN N. MCLEOD,	DUNCAN CAMPBELL,
S. D. DENISON,	J. W. HARPER,
ZACHARY EDDY,	S. B. STEWART,

THEODORE L. MASON.

The Executive Committee of the Parent Society, at their stated meeting held in Washington, D. C., July 3, 1868, having the matter under consideration, unanimously adopted the following resolution:

“Resolved, That, in view of the present demands on the treasury, and the past success of the Travelling Secretary, Rev. Dr. Orcutt, we regard it for the interest of the cause of African Colonization that he continue his efforts to raise funds in the State of New York.”

The amount received by the Parent Society from individual donations in this State, from April, 1867, to June, 1868, was \$11,771 10. The entire receipts of the Society from all sources for the year ending December 31, 1867, amounted to \$53,190 48. The smallest amount received any one year since 1838, was \$23,633 37. This was in 1865.

The number of emigrants colonized since the close of the war is nearly two thousand. Thousands are now waiting for an opportunity to go. The Society owns a ship which will carry comfortably six hundred and fifty persons. It has also agents and physicians in Liberia to care for emigrants on their arrival, and during their six months of gratuitous support; and we are happy to be able to assure our friends and the public generally that we have an intelligent concern for the people we colonize.

Mr. Disosway has been suddenly called to his reward. The cause survives; and, in the judgment of those best acquainted with the subject, its importance was never more manifest, or its claims more urgent, than at the present time. Encouraged by the past, and hopeful for the future, we shall continue to call upon the people of New York, as elsewhere, to aid us in this great work of Christian philanthropy.

All remittances and communications designed for the American Colonization Society, at New York, should be directed to the subscriber, Room 24, Bible House, New York City, where they will be duly acknowledged.

JOHN ORCUTT,

Secretary American Colonization Society.

ITEMS OF INTELLIGENCE.

EMIGRATION TO LIBERIA.—Within eighteen months more than seventeen hundred freedmen have left the United States to settle in the Republic of Liberia, in West Africa. Each emigrant received a free passage in the packet ship Golconda, belonging to the American Colonization Society. After arriving in Liberia, they are provided for without charge for six months, as to house rent and provisions. Each family is presented with twenty-five acres of land; an unmarried man receives ten acres. A large proportion of the migrants have been communicant members of Baptist, Methodist, and other churches. More than twelve were preachers of the Gospel. The voluntary migration of Christian freedmen to Africa, bearing civilization and Christianity to a benighted continent is one of the noblest missionary movements of the age.—*National Baptist.*

CONFIRMATIONS.—In the Church of the Epiphany, Sunday, February 2d, nine persons. Trinity Church, Monrovia, Sunday, March 15, eleven persons. St. James's Congregation, Crozerville, Wednesday, March 18, fourteen persons. In Grace Church, Clay-Ashland, Sunday, March 22, six persons.

Afternoon of same day, in St. Peter's Chapel, Caldwell, five persons. In St. Andrew's Congregation, Buchanan, Bassa, Sunday, March 29, three persons. In St. Mark's Church, Cape Palmas, Sunday, April 20, one person. In this church, on a late occasion, Sunday after Christmas, fifteen persons. Whole number confirmed since Bishop Payne's return on October 30, sixty-four persons.—*Cavalla Messenger*.

GABOON.—Mr. Bushnell wrote, February 3: "We continue to be encouraged here by frequent cases of inquiry, and by a few cases of, we trust, true conversion. Our congregations are large and attentive, and yesterday afternoon my young men's Bible class was larger than it has been for months past. Vice-Admiral de Langle, who has been at the head of the French administration at the Gaboon and on the Coast the last two years, sailed yesterday for France. On Saturday I attended his reception at the Government house, at the Plateau, in company with other foreign residents. The Admiral, in his address, said he had great pleasure in recognizing the great work which the American Mission had accomplished in promoting the Christianization and civilization of the native population of the Gaboon and vicinity. He had noticed, with great satisfaction, the improvement in intelligence, morals, &c., since his former visit here, twenty-two years before.

GABOON COUNTRIES AND PEOPLES.—At a meeting of the French Geographical Society, Vice-Admiral Fleuriot de Langle, who lately commanded the French Squadron on the Western Coast of Africa, is reported to have stated that there are in the neighborhood of the Gaboon 80,000 natives who, according to tradition among them, came from countries to the eastward (interior), and were eleven moons in making their journey. These people bear the general designation of Fans, and are divided into two branches, the Bakchi, which seem to be the Western branch, and the Bakalai, the Southern one. There is a great resemblance between the Fan and the Zulu languages. When questioned about the upper course of the river Ogoone, the natives of the Gaboon affirm that it proceeds from a great lake, called Tem, in the country of N'doua, where the inhabitants are anthropophagi, and speak the Fan or Pahoua language. M. de Langle gave some account of the great increase of West African commerce, especially in ivory. He stated that from Senegal to Angola some 200,000 tons of produce are now annually exported; and he concluded by some remarks upon the recent extension of the French Colony of the Gaboon, which now, he said, includes the river Fernand Vaz, and embraces all that portion of the West Coast between Cape St. John and Cape St. Catherine.

SOUTHEAST AFRICA FULL OF COAL.—The following is from a Trans Vaal letter in the *Natal Mercury*: "I see you are making a great fuss about coal in Natal, but you need not fear about South Africa running short, for there is plenty. From the Buffalo N. E. to $1\frac{1}{2}$ degrees north of Delagoa Bay, is one continuation of a coal field; again, in a Southeast direction from the Biggarsberg to St. Lucy's Bay, where coal crops out within seven miles of water

carriage to the mouth of the Unvaloze. In this district every one of the farms inspected last year, from Blood river to the Pongolo, (sixty-seven in number, and 6,000 acres each,) has each its coal mine. On the transport road to New Scotland wagon-drivers burn coal, which is obtainable without any expense for mining. The Boers in the neighborhood supply M'Corkindale's establishment with coal at 1s. 6d. per muid. The town of Utrecht is built on a coal field; and in the vicinity, on Paterson's farm, there is abundance of bituminous coal, which burns like a pine torch. With coal, iron, copper and lead, South Africa will be able to supply the world."

ENGLISH MISSIONS IN AFRICA.—The missions of the Wesleyan Church in Southern Africa occupy a vast country extending from the Cape to Port Natal. There is a colonial work among the English and Dutch European population of the Cape and Natal Colony, and among native Hottentots, Kaffirs, Bechuanas, and Fingoes residing within the colony; a mission in Kaffirland among the Zulus, and a mission beyond the Orange river, among the English and Dutch settlers and the native population of the Orange River Free State and Trans Vaal River Republic. These missions, after years of toil, have been followed by great success. Last year an extraordinary revival of religion in the Graham's Town, Queen's Town, and Natal Districts, among the natives as well as the Europeans, was followed by large accessions to the societies. A literature has been created for a people who recently were "not a people," but who bid fair, by God's blessing, to perpetuate and extend the blessings of Christianity over the distant tribes of Southern Africa. In this mission there are sixty-seven English missionaries, four native missionaries, besides thirty-five assistants, eleven thousand three hundred and sixty-seven members, ninety-seven day-schools, besides Sunday-schools, twelve thousand two hundred and thirty-two scholars, and it is calculated that there are sixty-thousand attendants on the Wesleyan ministry. In Sierra Leone the Institution at King Tom's Point is efficiently worked, and the cause in the Gambia and in the Sierra Leone colonies is in a very satisfactory state. In this part of Africa there are nine European missionaries and fourteen native missionaries, who return seven thousand nine hundred and ninety-five members. The day-schools are fifty-nine in number, besides Sunday-schools, returning five thousand and twenty-nine scholars.

DEATH OF AN AFRICAN TRAVELLER.—The death is announced of the French African traveller, Lieutenant Le Saint, in exploring the country about the White Nile. He had already overcome many difficulties and reached Abou-Kouka, within some sixty leagues north of Gondokoro, when he fell a victim, at the age of thirty-five, to the insalubrity of the climate.

INCREASE OF AFRICANS IN THE UNITED STATES.—By examining the registers of the ports of entry for slaves, it is estimated that about 800,000 slaves were imported during the time the United States were a colony, and after they became a nation, up to 1807, when importation was prohibited and ceased; but, notwithstanding the mortality of the last few years, they now number some 4,000,000.

EX-PRESIDENT ROBERTS.—Hon. J. J. Roberts, President of Liberia College, and brother of Bishop Roberts, of the Liberia Conference, made us a very welcome visit on Friday, 18th instant. He arrived on our coast on the 6th instant, but had been spending a few days in Baltimore. He reports Liberia as giving promise of a successful future. Our Church in the Republic occupies a prominent position, but additional and able preachers are needed. His brother, the Bishop's, health has recently suffered considerably. He was, however, recovering. President Roberts, with Mrs. Roberts, worshipped on Sunday morning with the John street Church, and in the afternoon addressed the Sands street Sunday-school, in Brooklyn.—*New York Christian Advocate*.

Receipts of the American Colonization Society,

From the 20th of August, to the 20th of September, 1868.

NEW HAMPSHIRE.		Fisher Sheafe, \$25; Mrs. Mo-	
<i>Plainfield</i> .—J. K. Johnson, \$5;		Lanahan, \$10	185 00
Rev. Jacob Scales, \$1; Mrs. S.		<i>Poughkeepsie</i> .—Henry L. Young,	
P. Scales, \$1; by Rev. Jacob		Professor Samuel F. B. Morse,	
Scales.....	\$7 00	each \$20.....	40 00
			175 00
RHODE ISLAND.		NEW JERSEY.	
By Rev. J. R. Miller, (\$108.)		By Rev. Dr. Orcutt, (\$85 05.)	
<i>Newport</i> .—Mrs. Thayer, \$15; "A		<i>Cheatham</i> .—Collection in Pres-	
Friend," \$10; Mrs. C. King,		byterian Church, Rev. Dr. Og-	
Mrs. C. Tompkins, \$5 each;		den, pastor.....	65 05
others, \$17.....	52 00		
<i>Bristol</i> .—"A Friend," \$25; Cash,		PENNSYLVANIA.	
\$1; Mrs. Ruth B. DeWolf, to		<i>Washington</i> .—Miss Mary Vance,	10 00
constitute ARTHUR P. MIL-			
LER, of Williamsburg, Massa-	56 00	DISTRICT OF COLUMBIA.	
chusetts, a Life Member, \$30 ...	108 00	<i>Washington</i> .—Miscellaneous.....	259 85
		FOR REPOSITORY.	
CONNECTICUT.		NEW HAMPSHIRE .— <i>Keene</i> .—	
By Rev. J. R. Miller, (\$251.)		Hon. John Prentiss, to Jan. 1,	
<i>Saybrook</i> .—R. B. Carter, \$3; Miss		1869, by Rev. Dr. Orcutt, \$2	
Mary J. Chalker, \$2; George	13 00	<i>Peterborough</i> .—Reuben Wash-	
H. Chapman, \$5; others, \$3.....	13 00	burn, to Sept. 1, 1869, \$1	3 00
<i>Branford</i> .—Ezra Rogers, Mrs. A.		VERMONT .— <i>Arlington</i> .—H. S.	
G. Legate, each \$5; others, \$3....	13 00	Hard, to Jan. 1, 1869.....	5 00
<i>Southport</i> .—W. W. Wakeman,		MASSACHUSETTS .— <i>Auburn</i> .—T.	
\$50; others, \$7.....	57 00	Eaton, to March 1, 1869, by	
<i>Greenwich</i> .—Miss Sarah Mead, \$10;		Rev. Dr. Tracy.....	1 00
Mrs. A. Mead, Oliver Mead, T.		NEW YORK .— <i>New York City</i> .—	
A. Mead, each \$5; others, \$6.....	31 00	Roberts & Alms, to Jan. 1, 1869	3 00
<i>Stamford</i> .—"A Friend".....	18 00	<i>Ohio</i> .— <i>Dayton</i> .—Miss Eliza Holt,	
<i>Bridgeport</i> .—Samuel Titus, \$10;		to Jan. 1, 1869	2 00
Hon. J. C. Loomis, N. Wheeler,		TENNESSEE .— <i>Knoxville</i> .—Hon.	
Miss S. Simons, each \$5	25 00	C. W. Hall, to Sept. 1, 1869 \$1	
<i>Birmingham</i> .—E. N. Shelton, \$10;		<i>Tuckaleechee Cove</i> .—Robert Mc-	
R. N. Bassett, H. Somers, each		Campbell, to June 1, 1869, \$1,	
\$5; Joseph Arnold, \$1.....	21 00	by Mr. John Caldwell	2 00
<i>Thomaston</i> .—Mrs. Seth Thomas,		WEST INDIES .— <i>St. Thomas</i> .—H.	
\$10; Dr. W. Woodruff, \$5	15 00	Krebs, to Jan. 1, 1869, by Mr. T.	
<i>Litchfield</i> .—"A Friend," \$20; Dr.		Bland, of New York.....	2 00
H. W. Buel, \$15; others, \$15	50 00		
<i>Plymouth</i> .—A. S. Shelton, \$5; "A		Repository	15 00
Friend," \$3.....	8 00	Donations	615 85
	251 00	Miscellaneous	259 85
NEW YORK.		Total.....	986 71
By Rev. Dr. Orcutt, (\$175.)			
<i>New Hamburg</i> .—James Donald-			
son, Mrs. Sheafe, each \$50; J.			
CORRECTION. —In September number, \$25 is printed as "From a Friend, Wash-			
ington, D. C." It should have been from A Friend in Connecticut, by Hon. Samuel H. Huntington.			

THE

African Repository.

Vol. XLVI.] WASHINGTON, NOVEMBER, 1868.

[No. 11.

THE LATE WILLIAM CRANE.*

William Crane deserves to be remembered and commemorated. His integrity of purpose, his persevering energy, his kindness of heart, and evident love for the Church of Christ, made him a marked man during half a century of efficient and never-wearying service. Mr. Adams seems to have well understood his spirit, and what was peculiar in his manner and zeal, and has given a truthful picture, which no acquaintance of Mr. Crane can fail to recognize. We present an extract, showing Mr. Crane's interest in the welfare of the people of color.

Very soon after his settlement in Richmond, in 1811, Mr. Crane and his wife united, by letter, with the First Baptist Church, the only one of the denomination then in that city. It was under the pastoral care of the venerable elder John Courtney. During his membership in that church, he was—as he ever continued to be—an efficient, active, and useful disciple. He took a special interest in the large number of colored people who were members, and labored much for their benefit. He and Rev. David Roper, a member of the same church, often conversed freely upon the subject of instructing the blacks. After making known their desire to some of the more prominent among these hitherto much-neglected people, they concluded to open a school for their gratuitous instruction, three evenings in the week. They had about twenty young men under their teaching. At that time there was not, to any great extent at least, the prejudice against the instruction of the colored people that after the Southampton insurrection became so strong throughout the State. It is not known that any objection to this school was ever made by any of the citizens, though it was probably looked upon by some as a useless and hopeless under-

* A brief sketch of the life and character of the late William Crane, of Baltimore, by Rev. George F. Adams. Baltimore: John F. Welshampel, Jr.

taking, on account of the supposed incapacity of the colored race to receive instruction. This school continued about three years, most of the time under the exclusive care of Mr. Crane, and was, without doubt, a blessing, not only to its immediate pupils, but to others to whom they in turn became teachers. This reflection will be justified when it is remembered that the celebrated *Lott Cary* was one of the pupils, and soon became an assistant in this school. Colin Teage and his son, Hilary, were also pupils. Hilary, with his father, went to Liberia, where he was honored not only as a minister, being pastor of a church in Monrovia, but as editor of the "*Liberia Herald*," and as Secretary of the Colony. Hilary was a man of decided talent. Several of the State papers of the Colony were the productions of his mind. Rev. John Lewis, afterward pastor of the Baptist Church at Freetown, Sierra Leone, was also a member of this school. Many others of less note were partakers of its benefits.

In 1813, the "Richmond African Baptist Missionary Society" was formed. Mr. Crane was among its originators, and one of its Board of Managers. Rev. Robert B. Semple was president. Afterward, Mr. Crane was chosen president, and also corresponding secretary, while Lott Cary was recording secretary. This Society was auxiliary to the "Baptist General Convention," and was represented in that body by Mr. Crane for at least three successive sessions. His brother, James C. Crane, who with equal ardor engaged in the work of benefiting the colored race, was also their representative on one or two occasions.

It was in this school, established by Mr. Crane's charity, that both Cary and Teage were led to the determination to emigrate to Liberia. It was the custom of Mr. Crane to read to his pupils, from time to time, any book or newspaper sketch that he thought would be useful to them, and also to loan them good books. On one occasion he showed them the report of Messrs. Mills and Burgess, who had been sent to Africa by the American Colonization Society, in 1818, when Cary and Teage expressed a wish to go to Africa. After further reflection, and finding their purpose unchanged, Mr. Crane wrote to Rev. O. B. Brown, of Washington, one of the Board of Managers of the Colonization Society, stating all the facts of the case. Mr. Brown laid the matter before the Board, and the result was that the Society immediately agreed to receive them as colonists. The same letter was laid before the Board of the Baptist General Convention, which met in Baltimore in 1819, and led to their appointment as missionaries to their fatherland. A short time previous to sailing, these two, with five other brethren and sisters, met by invitation at Mr. Crane's house, with Rev.

David Roper, and there constituted themselves into a church, signing a covenant for that purpose. This was the nucleus of the First Baptist Church in Monrovia. Seven or eight Baptist churches and the "Providence Association" have since grown out of this little band.

In 1825, Mr. Crane wrote for the "Family Visitor," published in Richmond, the first sketch of Cary's life, which has furnished others of his biographers with the basis of their works. He was a sincere admirer, as well as friend of Cary, and often spoke of him, before and since his death, as among the best preachers he ever heard. In a manuscript left by Mr. Crane, he writes thus of his colored friend: "His self-denying, self-sacrificing labors, as a self-made physician, as a missionary and pastor of a church, and finally as Governor of the Colony, have indelibly inscribed his humble name on the page of history, not only as one of 'nature's noblemen,' but as an eminent philanthropist and minister of Jesus Christ."

While all missions and missionaries were objects of interest to him, yet from the time of the embarkation of Lott Cary and his associates, the African mission seemed to share his largest sympathies. Nor did he content himself with giving the missionaries and colonists the advantage of his own personal instructions, experience, and advice. For many years he availed himself of every opportunity to send them something which reminded them that they had at least one fast-abiding friend on this side of the ocean. It was his custom to preserve files of the religious papers and pamphlets that he took, and when an emigrant ship was about to leave this country for the African coast, these, with Bibles, Testaments, spelling-books, dictionaries, and grammars, were by him carefully packed and forwarded to Liberia. Nor were these donations always of an elementary character. The "Comprehensive Commentary," the "Encyclopedia of Religious Knowledge," the works of John Bunyan, and of Andrew Fuller, and other books of corresponding character, were among his gifts to these missionaries. What power such books may have exerted in the past, and may exert through ages to come, it is impossible to estimate. Such influences are seldom, if ever, confined to a single generation. Of the authors and distributors of good books, it may be said emphatically, that, "being dead, they yet speak."

Mr. Crane's earnest desire for the moral and spiritual improvement of the colored population of Baltimore, where he removed in 1834, is thus illustrated :

Rev. Noah Davis, originally a slave, of Fredericksburg, Va.,

had been North, with the consent of his master, to solicit funds to purchase his freedom. He spent several days in Baltimore, and won the confidence and esteem of all who became acquainted with him. Not succeeding in raising in the North the full amount required, he returned home, paid the sum he had secured, and determined to earn the balance by hard work at his trade. In the meantime, his friends in Baltimore were maturing arrangements, not only to secure his freedom, but to employ him as a missionary among the colored people in that city. Several gentlemen, prominent among whom was Mr. Crane, at once advanced the necessary amount, that they might, as Mr. Crane used the quotation, "Loose him and let him go." Mr. Davis had now been laboring under difficulties for about four years. His chief embarrassment was the want of a suitable place of worship. But how was the difficulty to be met? Mr. Crane conceived the idea of building not only a house of worship, but one that would combine with that object rooms for schools of different grades, and for the use of such societies as might wish to rent them. He hoped that the revenue derived from the rent of these rooms would at least pay the interest on the cost of the building. He conferred with several judicious friends, to whom he fully developed his plans. Most of those whom he consulted decidedly disapproved of the project, thinking the outlay far greater than the object was worth, especially as Mr. Crane proposed to put the building in a very central position, where property was valuable. Several, however, subscribed liberally to the object, though they did not cordially endorse the plan. Some, fearing a failure, subscribed with the express condition that, if the object was not accomplished, the amount subscribed should be refunded to them. Notwithstanding these discouragements, Mr. Crane determined to undertake the work upon his own responsibility.

He accordingly purchased in fee simple a lot on the corner of Calvert and Saratoga streets, 100×46 feet, on which he proposed to erect a plain building of nearly the full dimensions of the lot. The building was to be four stories high. The lower story, Mr. Crane proposed to retain as his own private property, and all above that was to be regarded as the property of the church, when the amount expended, exclusive of his own subscription of \$5,000, should be repaid to him, provided it should be repaid within *ten years* from the date of the conveyance. In due time the building was completed, and opened as a place of public worship on the 15th of February, 1855. Dr. Fuller preached on the occasion.

This building contained an audience-room, nearly 100 feet long, 44 feet wide, and 19 feet high, with a gallery at each end, a baptistery, and convenient dressing-rooms for candidates.

The next story above was intended for school purposes. The fourth story was divided into several rooms, convenient for societies, &c. The entire cost was \$18,207 75.

The building, having been completed, was conveyed by Mr. Crane to an incorporated board of trustees, for the benefit of the "Saratoga Street African Baptist Church." The trustees at the same time executed a bond in their corporate capacity for the amount paid by Mr. Crane over and above his subscription, and whatever other sums he had received toward the building. This amount was \$8,659 87, with interest from date. The bond was made payable in ten years, and was secured by a mortgage on the premises, by which without a decree of court, the property was to revert to Mr. Crane, in the event of the terms not being complied with. Whatever rents were realized, and whatever subscriptions might be collected, were, of course, to be credited on the bond, and made available in the final settlement.

Mr. Crane having seen his desire for a "Home for the Colored People" thus far accomplished, and a church and Sunday-school organized, was also anxious to see a secular school established in the building. To secure the services of a suitable colored teacher was necessary to carry out his plan. At length a Mr. Leonard was recommended to him by his old and intimate friend, Rev. Dr. Wayland. Mr. Crane was so confident of success that he did not hesitate to become responsible for Mr. Leonard's support to the amount of \$600 for the first year. A school of, perhaps, 30 scholars was obtained. The teacher was, in the event of the success of the undertaking, to pay a moderate rent for the rooms he occupied. But at this point the enterprise entirely failed. The result was, that Mr. Leonard left, and, after one or two other efforts to obtain a suitable successor, the school was abandoned. Mr. Crane was equally disappointed in the renting of the upper story of the building to the various societies for whose use it was intended. Such rent as they were able to pay was not sufficient to meet the due proportion of the interest on the remaining debt due for advances made by the patron. The church was blessed with additions in membership, but did not increase in pecuniary strength. The pastor, though diligent and faithful in the discharge of his duties, was much occupied from time to time in collecting funds for the redemption of his children from slavery. At the same time, too, his health began to fail, so that he did little or nothing toward lessening the amount due Mr. Crane. Not only so, but the church was unable even to pay the interest. Worse than this, it not unfrequently happened that their friend and patron was obliged, in addition to all he had already done, to pay the current expenses of the church.

The result was, that the ten years, the term of the maturity of the bond given by the trustees, expired, and the debt, instead of being diminished, had increased, by accumulation of interest and further advances made by Mr. Crane, upwards of \$4,000. Another year passed with no better result. In the meantime the health of Mr. Davis had so entirely broken that he was utterly unable to discharge his pastoral duties, still less was he able to put forth any effort to collect funds to liquidate the church debt. The whole scheme, therefore, proved a failure, and Mr. Crane was obliged, in compliance with the terms of the deed, to take the property back. This was to him a mortifying circumstance, and was one of the extremely rare cases in which his judgment was at fault. Mr. Crane did his full duty in this case, and far more than many of his friends, and some of the members of his own family, regarded as his duty.

"HOME LIFE IN AFRICA."*

Such is the title of another valuable contribution to Missionary literature, by Miss Mary B. Merriam, formerly a teacher of the Protestant Episcopal Church, at Cape Palmas, Liberia. It is written in a simple and unaffected style, and affords glimpses of actual life in that important germ of a great colored nation in the future. We present several extracts :

"Cape Mesurado and Monrovia look beautifully from the harbor. The hill rises before us, with its covering of dense luxuriant verdure, crowned with light; a building here and there, on the slope towards the town. Around its base is a ridge of rocks, over which the waves rush and break with a ceaseless roar. And the beautiful white beach stretching along on either side, the deep blue of the sky, the clear water, gently rolling, or still as a lake, and dotted with canoes, with here and there a brig, schooner, or a large ship, combine to make a lovely picture. The river St. Paul's here empties into the ocean. The waters of its broad surface are only distinguished from those of the Atlantic by the ridge of foam which marks the bar.

Our invitation to-day was to breakfast at Ex-President Roberts's. We have been there so often that we feel quite at home, and enjoy the time heartily. The view from the upper piazza is quite extensive. There is the ocean, and the river winding in the beach, on the right, with so many turns that

*"HOME LIFE IN AFRICA, or a New Glimpse into an Old Corner of the World. Written for the Young People, by one of their Friends who went there." Published by A. Williams & Co., Boston.

it almost divides it into little islands. Then it disappears amid the heavy green of the mangroves which border its banks.

Opposite is the town, with its buildings—some white, some brown, some of stone—scattered among the trees. Farther to the left rises the promontory, with its dense, luxuriant forest. A narrow opening in it is the road which leads to the Liberia College; and the 'lone star of Liberia' waves from the lighthouse on its summit. It is very beautiful.

The Legislature is in session. Its general plan is like that of our own. The building where it meets is made, I think, of white stone; but it is not imposing."

The authoress made a visit up the St. Paul's River as far as the farm of Hon. Augustus Washington, Speaker of the House of Representatives of Liberia, which latter is thus described:

"The signs of cultivation gradually increased as we sailed. On the opposite side was a plantation of sugar cane waiving gently in a slight breeze, and looking not unlike wheat. There were patches of it in the woods, which were seen more frequently. At last we reached the place of Mr. W. The boats stopped at the foot of a broad path, or avenue, leading to a house on a rising ground.

There was quite a crowd of natives before the door, with their merchandise; for Mr. W. is an important man, and has much to do with them. Unfortunately, he had gone farther up the river that day; but his wife, dressed in the usual pretty white muslin, received us pleasantly. She kindly led us to a parlor in the second story. A servant brought us water from a 'cooler.' Two or three other women, as neat and gentle as Mrs. W., were here. They said little, but tried to make us comfortable; for we were very warm and tired.

Mrs. W. took us to a room adjoining, where, with water and basins, we were much refreshed. For the benefit of certain ladies, dear, good housekeepers, who ask what kind of bed-chambers people have in Africa, I will note that the furniture in the room was neat and pretty, that the counterpane and pillows on the bed were snowy white, and no dust to be seen anywhere.

We staid a little while in the parlor, and the ladies showed some daguerreotypes. They did not say much, only looked at us. Talking little seems to be a peculiarity of African ladies. Even in Monrovia, there is little conversation among them when together. After resting a little while, we took our departure, almost sharing in the disappointment expressed by the gentlemen, that Mr. W. had not the Yankee faculty of guessing on what day we would come to eat the dinner to which he had given us a general invitation.

So we left, not Mount Vernon, but the home of this name-sake of Washington, imagining what would have been his thoughts if he had been told that his name would in the future be so borne in Africa."

The present Vice-President of Liberia, Hon. J. T. Gibson, resides at Cape Palmas, and is the subject of the following sketch :

"On this part of the road are houses of more pretension to elegance, painted white, with piazzas and green blinds. The avenue loses itself among beautiful trees; and I have not yet explored farther. The house next to the church is that of the Hon. Mr. G., now or recently the Governor of this part of Liberia, and also a judge. He is a brother of our friend, the Rev. Mr. G., of Monrovia. We did not see in Monrovia any one superior to Gov. G. He joins good sense and intelligence to great gentleness and unaffected dignity of manner. Some persons in America would not believe, even on the evidence of their own eyes, that a very black man could be so cultivated and polished as Gov. G. He is a Christian, the superintendent of our Sunday school, and possesses the wealth as well as the will to enable him to perform many good works."

GEOGRAPHICAL SCIENCE AND MISSIONARIES.

There is no class of men that has contributed more to the advancement of geographical science than missionaries. Impelled by an earnest desire to benefit their fellow-men by imparting to them knowledge that shall by its humanizing influences bring them out from the darkness of barbarism, with a self-denial worthy of our highest approbation, they surrender the society of kindred and friends and the comforts of civilized life for homes in distant and unknown lands. Toward whatever portion of the globe we may turn our eyes, whether it be amid the snows of the arctics or under the burning sun of the equator, in the jungles of India or on the islands of the seas, wherever man has made his habitation, may be found the missionary, laboring not for the accumulation of wealth, not for personal aggrandizement, but as the apostle of Him who commanded, "Go ye into all the world, and preach the Gospel to every creature."

From the missionary stations throughout the world we receive not only much valuable information relative to the country, its people, and products in their immediate vicinity, but there are few missionaries who do not explore the surrounding country to a greater or less distance. Let us, by way of illustration, state a single instance. A missionary

Society desired to make a trial of their work in Eastern Africa, then a new field, and established a mission, the headquarters of which were on the eastern coast of Zanguebar, opposite the island of Mombas. After establishing themselves, for the purpose of becoming acquainted with the manners and customs of the native tribes, that they might better judge of the prospects of the results of their labors, they penetrated into the interior. On one of their explorations, seeing at a distance a lofty mountain, they made their way to it. This was a snow mountain, the *Kilimadjaro*. An account of this journey was published in England, but the existence of such a mountain was denied by the scientific men there. The missionaries persisted in their testimony, and, in order to be able to furnish further proof of the truth of their assertions, made further explorations, and not only discovered a second snow mountain, the Kenia, but sent home information, obtained from the natives, of a great inland sea.

The Royal Geographical Society, after making the most thorough investigation possible, determined to send an expedition to explore this country, and the result was the discovery of two lakes, the Tanganyika, and one larger than this, which was named by Captain Speke the Victoria Nyanza.

While this expedition, under Captains Speke and Grant, was at work in this vicinity, another expedition, of which Mr. (now Sir Samuel) Baker was the head, was formed for the purpose of ascending the Nile, and finding, if possible, another and larger lake, of which vague reports were obtained from the natives. After various detentions, and overcoming almost insurmountable obstacles, they at length, in March, 1864, came in sight of the lake, "like a sea of quicksilver lying far beneath the great expanse of waters forming a boundless sea-horizon on the south and southwest, glittering in the noonday sun; while on the west, at fifty or sixty miles distance, blue mountains rise from the bosom of the lake to a height of about seven thousand feet above its level."

This lake, which they named the Albert Nyanza, proved to be the source of the upper branches of the Nile, and settles definitely a question that has troubled the geographical world for years.

It is not probable that these results would have been obtained for years but for the establishment of the missionary station alluded to.

But it is not as explorers that missionaries, as a class, render the greatest service to geographical science, but as aids to exploring expeditions, by establishing for them points of departure. There are but few expeditions that do not, on the outposts of civilization, halt at a missionary station to gird themselves

anew before plunging into the unknown regions before them. The friendship of the natives of the country, secured by missionary labors, enables more complete preparations to be made, and often supplies guides for some distance, and frequently introductions to, and safe passage through, sections upon which the light of the missions shines only by reflected rays.

There is scarcely a history of an expedition of discovery in any country that does not contain confirmation of this, and the acknowledgments of the explorers of their indebtedness to the missionaries.—*Colton's Journal of Geography.*

MISSIONS OF THE PRESBYTERIAN CHURCH IN AFRICA.

The Western Coast of Africa is nearer the United States than India, China, or any other heathen country. Its inhabitants are extremely ignorant—generally not able to read or write, and are in bondage to fetichism, which may be described as a religion of charms, or witchcraft, keeping its votaries in a wretched state of debasement and fear, and often staining its steps with human blood. The slave-trade, formerly so prevalent, added greatly to the dreadful sufferings of the African people, while it transported large numbers of them to the American islands and continent; and the fact that about a seventh part of the inhabitants of our country look to Western Africa as their fatherland, is one of deep moment. It is a missionary field, moreover, that can be readily reached, the voyage requiring but a few weeks. Once settled among the people, the missionary finds no organized priesthood, nor any venerable ritual, to hinder his efforts to do good; but, on the contrary, he usually finds an open door for his labors. In no part of the world has God been pleased to give greater success to such labors, the number of church members connected with European and American missions being about fifteen thousand. The number of ordained missionaries, on or near the coast, from the Equator to the 10th degree of north latitude, is only about one hundred and sixty. It is difficult to estimate the population on this coast or accessible from it, but it may be safely reckoned at several millions.

THE TWO MISSIONS.—Our brief space will not permit us to give a particular account of the fields occupied by the two missions of our Church in Africa. The first is Liberia, in which missionary efforts were commenced early in 1833, by the Rev. John B. Pinney, LL.D. The Americo-African settlers are the first people reached by this mission, and the influence of our religious doctrines and general views of church order should be of the greatest benefit to this new country. The churches, schools, and Christian example of the Liberians are important,

however, not only to themselves, but to the native inhabitants of their country and to the native tribes on their borders.

The second is Corisco and its vicinity, near the Equator. Here we find most of the conditions which call forth interest for a mission amongst a heathen people—great ignorance, great debasement, hopeless wretchedness, except as the Gospel may give them relief; but coupled with this deplorable state of things is an open door for missionary labor, and there is also the missionary work of our Church, which has been attended with much encouragement. The late Rev. Messrs. James L. Mackey and George W. Simpson and their wives took up their abode on the Island of Corisco, in 1850. They and their devoted colleagues and successors have continued to preach the Gospel on this island and amongst the neighboring tribes on the main land. They have reduced the Benga language to a written form, and parts of the Holy Scriptures are now read in their own tongue, by those who have been taught in the mission-schools. A hymn-book and a few other books have been also printed in Benga.

STATISTICS OF THE MISSIONS IN 1868.—LIBERIA.—Stations, 6; ministers, 8; licentiate preacher, 1; teachers, 5; communicants, 205; scholars, 95. CORISCO AND VICINITY.—Stations, 3; out-stations, 6; ministers, 5; native licentiate preacher, 1; American ladies, 6; native assistants, 10; communicants, 88; scholars, mostly in boarding-schools, 58.

ONE OF THE CHIEF OBSTACLES.—The main difficulty thus far met with by missionaries is the unfriendly climate; the coast fever, as it is called, is too often a fatal disease. Many valuable lives have been laid down in the missionary work on this coast; yet some missionaries have lived there twenty, and some thirty or more years. Our Church has had to lament its share of these heavy losses. This sad experience has led to the exercise of great care in the appointment of missionaries, and to the adoption of the best measures for preserving their health. The island of Corisco, having a sea atmosphere, was chosen as the seat of one of these missions chiefly for sanitary reasons, but it affords easy access to main-land tribes. The Liberia missionaries, with one exception, are colored people, but they are not on that account altogether exempt from the injurious effects of the climate. This serious obstacle is to be overcome in two ways—first, by training up native missionaries, and to this object the Corisco brethren give special attention; and, second, by gaining access to the table-land of the interior—a thing always desired, but as yet not attained. With the progress of geographical discovery and the growth of legitimate commerce, it will become practicable to penetrate the inland regions; and then it will be found that missionary labors in Liberia and

Corisco have exerted an influence on the people far beyond what has yet been seen. In the mean time the missionaries are not laboring in vain, so far as results in their immediate neighborhood are concerned; neither do they encounter greater risk as to health and life than other foreigners on the same coast in the pursuit of much inferior objects; and if they are called to their rest, their memory is precious, and their example, like that of the martyrs, is full of benefit to their Christian brethren.

In Liberia the settlers who have gone out from this country are mostly very poor, and can do but little for the support of education and religion.

To whom should the people of Western Africa look for deliverance from this reign of death, if not to the churches of our country? Never should we forget the strange connection formed in the times of ignorance between this people and ourselves—formed by mercenary hands, careless of human suffering, but destined to call forth deep Christian compassion and earnest missionary efforts, both here and in Africa, for this long-injured race. It is indeed remarkable that so many of the descendants of Africans now live in this country, and that not a few of them are members of our own religious communion. It is for reasons of great moment that their interests are interwoven with our own; and not the least of these reasons may be that which turns our evangelizing labors to the land of their forefathers. So our Church has ever believed; so have our brethren felt who have gone out to Africa as missionaries; so do those of them now know, we may feel well assured, who have gone from Liberia and Corisco to be forever with the Lord. Let those who are still in the field, "faint yet pursuing," earnestly desiring to be aided in their work by more laborers, have a frequent remembrance in our prayers. And let our churches devise liberal things for the support and extension of their work.

This little sketch shows that in this dark land the Gospel is preached, and that it has been made the power of God unto salvation. The widow of one of the poor victims referred to above is now a member of the Church; the children of a fetich doctor have been brought to the mission-school; Christian catechists and teachers and one licentiate preacher are seeking the best welfare of their own people; the work is going on; the Gospel leaven is spreading; and the word of the Lord standeth sure—this part of "Ethiopia shall soon stretch out her hands unto God."—*The Foreign Missionary.*

[From the Missionary Advocate.]

LIBERIA METHODIST MISSION.

REV. BISHOP ROBERTS writes us under date of July 7, giving account of both the shadow and doings of death, and also of the increase of His Kingdom who is the resurrection and the life.

Since my last to you I have had reasons to sorrow and to rejoice.

Death.—To-day I received intelligence of the death of Rev. P. Coker, Presiding Elder of Monrovia District. He breathed his last about four o'clock A. M. His remains were conveyed up the St. Paul's river, some twelve miles, to his son-in-law's (Mr. Allen Hooper,) farm and residence, where they were decently deposited in a family cemetery.

Brother Coker, in consequence of impaired health, has been unable to do generally effective work for more than two years, but his zeal for the cause of God would not allow him to retire from the ranks of the itinerant service. He has been a faithful missionary in this portion of the vineyard of the Lord for sixteen years, laboring at various points in the work.

Brother Coker is the third Conference member that has died since we met in Conference last, only six months ago.

Rev. H. B. Matthews, for several years sustaining a superannuated relation to our Annual Conference, died on the 16th of last month. He had been an invalid and a subject of suffering for years previous to his death; and when he could not stand from lameness to preach, he would sit and say if any man thirst let him come to Christ. His name is associated with the early history of this mission, and his footprints have been made on the extreme borders of the work.

Brother Thomas Fuller, Presiding Elder of Cape Palmas, of whose death you have been informed.

These all died in the faith and in great peace. The work does not cease although those workmen have been taken from the walls. The "thousandth" has not yet "fallen." Yet this number in so short a time makes us sorrow when we view the extent of the field and indications of a whitening harvest.

Since Conference I visited Cape Palmas. I met Brother Fuller, who was making hasty preparations to leave for the United States in a very debilitated condition. I was in time to conduct his quarterly meeting, he being unable. The meeting was well attended, and the presence of the Holy Spirit was among the true worshippers.

A Supply.—Hearing of the death of Brother Fuller soon after my return home, I made arrangements with Rev. J. M. Moore,

is finished. I am now striving most earnestly to roof the church, to get in it as early as possible. I shall take an early opportunity to have it photographed, so that you may see what you have generously done for us in Africa. The dimensions of the church are: Nave, 27x24; chancel, 17x14; vestry, 10x7. It will seat nigh two hundred people, and is regarded here as the most beautiful structure in this county.

I am most happy to say that we have evidences of God's best blessing in building up that "spiritual house," the kingdom of our Lord Jesus Christ, which cometh not by observation. On Sunday, 23d March, I presented five candidates for confirmation. Five more women could not come forward, owing to domestic circumstances. At the same time, I baptized the infant child of one of the confirmants, himself a native man. The Sunday following, I baptized two heathen women, converts of the Congo recaptives. Since I commenced this letter, a native man living in the neighborhood has called and requested me to receive him into the church.

My Bible-class work, in two parishes, is succeeding well with both old and young, and this gives me more hope than most anything else for the future of my people.

I have a good day-school of thirty scholars, under the charge of my son, a young man who has received a classical education abroad. He is fast raising it to the rank of a grammar-school. In this school, he is already teaching algebra, and expects to commence philosophy and the languages after our next vacation. The Catechism and the Bible are made prominent studies. I have one great drawback; I have no school-house, and almost none of the appliances and apparatus of a school. I intend now to ask your interest and your good offices in this matter. I cannot well get on in my work unless I secure a really good school-building. I dislike to do God's work in an awry, incomplete, left-handed manner. The effect of crude and awkward effort is exceedingly unfortunate, nay, disastrous, especially in the beginning of great efforts in new and heathen countries.

In my limited sphere of action, I wish to attempt something different, and my people, exceedingly poor, yet, I am happy to say, trustful of me, are willing to do their utmost. They have given me between 6,000 and 7,000 bricks, and I can confidently look for 2,000 more. But *here* I can get no means to build my school-house, and I wish very much that you would graciously get for me, in the large spiritual house in which you are shepherd, the means to put it up. The sum of \$200 will give me everything I need, building, desks, etc., for I endeavor to make every farthing do its utmost service.

Liberia has, I think, secured solid foundations as a nation,

albeit much is still needed to make her flourishing, and to give her full healthy growth. Both agriculturally and commercially, we are doing well; spiritually and intellectually, we have but little life. It seems a moral inevitability, that when a people come out of slavery, they must wander forty years in the wilderness of their ignorance and former gross habits. It is only the next generation after the fathers who can recognize fully godly responsibility, and strive to meet it.

However, a Christian remnant is here, with villages, and farms, and mills, and plantations, and schools, and churches. If we have no other additions from abroad, we can, with God's blessing, and the aid of His Church, do a great work here for Christ, and the extension of His kingdom through all this heathen country.

THE BENEFICIAL EFFECTS.

CHARLES DEPUTIE is the name of an excellent man, late of Liberia, West Africa. Something more than a year ago we spoke of this worthy Christian, and gave a few incidents of his life. We speak of him again in recording his departure from earth to heaven.

Mr. Deputie died at Carysburg, Liberia, on the 8th of August, 1867. He was for some years a member of the Presbyterian church in Hollidaysburg, Pennsylvania, his wife being a communicant in the Methodist church. They had six children, all of whom they took to Liberia on their removal thither, about fifteen years ago. The removal was no benefit to Mr. Deputie, so far as regards earthly possessions. He had a little property here, and did not increase it there. Socially and religiously, however, he was both blessed and made a blessing in his new home—for Liberia became a home to him. He cast in his lot heartily with its people, toiling, enduring privations, and seeking the common welfare. He was a teacher, a magistrate, and a ruling elder. The education of his children was commenced in Hollidaysburg, in the Sabbath and public schools, and it was successfully continued in Liberia. He lived to see one of his sons a minister laboring usefully in the Methodist Church, and two of them well forward in their preparation for the sacred office in the Presbyterian Church. One of his daughters he saw the wife of a minister, and two others he left unmarried. Mrs. Deputie survives her husband.

The long-continued life and vigor of Mr. and Mrs. Deputie, and the life of their children, speak favorably for the healthfulness of Liberia; and the more so in that they had the disadvantage of a birth and residence in a comparatively northern latitude, (Pennsylvania,) and also in that Mrs. Deputie and the children were not entirely of African descent. This concurs

with a general experience in proving that colored people of sober habits and ordinary carefulness, of the middle and southern States, may safely transfer their homes to Western Africa.

We have now before us letters from two of Mr. Deputie's sons. James, the oldest, is the Methodist minister, and has been two years at Mount Olive, a mission station among the heathen natives. The mission has been five years operating, and has now a church of over sixty members.

The beneficial results of Mr. Deputie's decision to remove to Africa are not to be computed. His own influence as an exemplary Christian, and as a teacher, a civil officer, and a ruler in the church, and the influence of three sons as ministers, and of his wife and daughters as active religious women, in a new and growing community, has been great, and will be enduring.

We would persuade, if we could, hundreds and thousands of our colored friends, Christians who are healthful and industrious, to do as Mr. Deputie did. Blessings would be theirs.—*North-Western Presbyterian.*

LATE FROM LIBERIA.

By the last mail steamer at Liverpool from the West Coast of Africa, we have received letters and papers from Liberia. These report the large company of emigrants by the last voyage of the Golconda to be generally well satisfied and enjoying good health.

Mr. Henry W. Dennis, General Agent of the Society, wrote from Monrovia, September 10th: "There are none sick among the emigrants landed at this place excepting a child."

The *Cavalla Messenger*, for September, states that "the new emigrants by the Golconda are doing well. Like sensible men, they have gone to work."

The same paper furnishes the subjoined items of intelligence at Cape Palmas:

TOWN HALL.—Arrangements have been made to erect a large Town Hall on the site of the old native town, Cape Palmas. The situation is beautiful, commanding a view of Rocktown, hills and mountains towards the north of Hoffman Station, Hoffman River, Mt. Vaughan, with intervening houses and elevations in the same direction, East Harper, near by Sheppard's Lake, Grahway, and Cavalla Points in the east, while in the west the Roads and the great Ocean all lie as on a map beneath

the spectator's gaze. We know no more beautiful view along the West Coast. May the building to be erected be worthy of so fine a position.

LYCEUM.—It has been long in contemplation to add a second story to the Parish School-House, St. Mark's Church, to be used as a Lyceum. We learn that the parties interested are now about to make a move in the matter. We are glad to hear of this.

The People of Grand Bassa, for September 2d, affords the following information :

ROBERTSPORT.—We learn that His Excellency President Payne visited Robertsport some time in July. The object has not been divulged, though we doubt not that it was for the good of the country. We have also been informed that the citizens of Robertsport have sustained heavy losses, occasioned by an overflow of water from the sea, across a tract of land of about 200 yards in width, which resulted in dislodging several buildings used as warehouses.

NAVAL VISIT.—On Thursday, 30th July, the steamship *San-Antonie*, two guns, bound from Cadiz to Fernando-Po, with the Governor for that place, arrived at Monrovia. No salute was fired, from the fact, it would have been a violation of the naval laws of Spain to have done so with only two guns. This action on the part of our friends seems strange, for they knew, or should have known, as to whether or not a salute could be fired before leaving Spain, unless they expected the Liberian Government to fire a full salute, while they only made the attempt.

ST. JOHN'S RIVER FALLS.—That it is necessary to adopt some method by which our falls might be crossed with more safety, is a fact which has already been proved beyond all possibility of doubt by the number of lives lost in this boiling caldron during the rainy season. Surely, to dig a canal or ditch of sufficient width to allow boats to pass on the south side of the falls, near the bank of the river opposite Hartford, would remedy the evil. We should not expect Providence to better our condition without effort on our part; nor should we be so uncharitable as to expect the Government to do everything, especially what we as a community might remedy with ease.

NATIONAL ANNIVERSARY.—It may be well that we give some idea of the patriotism evinced by the people of Grand Bassa on the 21st anniversary of the memorable 26th of July.

At the early dawn the signal-guns announced the return of another anniversary. In a short time all was life and activity.

As early as six o'clock the committee of arrangements for the day were busily employed in making the necessary preparations; but owing to the inclemency of the weather, their arrangements were very much frustrated. At eight o'clock, at the boom of the signal-gun, amidst the shouts of spectators, and the noise of the rolling drum, the "Lone Star of the Free" was given to the zephyrs. Next came hasty breakfasts, and active preparations for a participation in the ceremonies of the day—eleven o'clock being the time appointed. Owing to the considerable rain and mud, which disappointed many in their high expectation, the procession was formed and marched direct to the hall, the whole under the direction of George Banks, Esq., chief marshal of the day.

Reaching the hall, the exercises commenced by reading the Scriptures and prayer by Rev. E. W. Diggs; singing by the choir; after which the great Declaration of Independence, published to the world by our illustrious sires, was read by R. B. C. Clark, Esq.; singing by the choir. Introductory remarks by James T. Williams, Esq., gave indications of skill in composition. Oration by N. L. Nichols, Esq.; singing by the choir. Remarks by D. F. Smith, Esq.; singing by the choir. Benediction by Rev. E. W. Diggs. The audience was then dismissed, and a national salute fired. A dinner was given after the exercises, to which all who desired to partake were invited. It may not be amiss to say that the exercises were highly creditable to all concerned, and gratifying to the audience present. The evening witnessed the termination of the festivities of the day by teas, &c.

[From the Hancock (Georgia) Journal.]

LETTER FROM HENRY PEARSON.

The writer went to Liberia from Sparta, Georgia, embarking at Savannah last May.

HARPER, MARYLAND COUNTY, LIBERIA, *July 24, 1868.*

TO DR. PENDLETON AND MY SON INGRAM PEARSON:

I take this opportunity to address you these lines, which I trust may find you well.

I am very happy to state to you, that I am now safe at home, here in Harper, Cape Palmas, Republic of Liberia. My wife Elizabeth is well, also Sarah Ann is well as usual. She was a little ailing on the voyage, but not of a dangerous nature. Julia has also been sick a few days, but not dangerously so. Crawford has not been sick the least, and keeps better health than all. Henry has been sick for about a week, but is now quite well again and as fat as he could wish. Buck was sick with the measles for about a week, but has long since recovered.

My son, I hope these lines will find yourself and children all well. I want you to come this fall, if it is possible, bringing with you your bed, and all your cooking utensils and farming implements. I have not as yet been out far, but I have already seen and enjoyed some of the pleasures and glorious privileges that this country has for its children. I have both seen the palm tree and the oil obtained from its nut, and have drank of the wine, a beverage that is obtained from its heart. I have also seen the bread tree and ate of its fruit. Cassadas are here in abundance. We have sweet potatoes a plenty, *i. e.*, the same kind you have there in America.

Please state particularly to brother Hood Warren that myself and all of our party are now safely at home. That ever since I first embarked on board the ship at Savannah, our rations have been pork, beef, bacon, mackerel, cheese, butter, sugar, coffee, tea, and syrup, and this is what we had to eat during the voyage.

After a voyage of thirty-five days from Savannah we reached Monrovia, the capital of Liberia. I went ashore at Monrovia, and saw the people there, and came on here to Cape Palmas. I am better pleased here than I could have been elsewhere, for it seems to be more like my country-seat in America. I find the citizens here to be very kind and friendly, and remarkable to say, it seems to be in a perpetual state of peace and quietness. The Lord having graciously blessed me thus far, in permitting me to reach Cape Palmas, and here I am perfectly contented: I therefore sincerely desire all of my relations and friends at home, who are desirous to come to Liberia—that they will come direct to Cape Palmas, where they will be with us. Say to all my friends, both colored and white, that I am not at Cuba, as many said I'd be, but I am safe at Cape Palmas, Liberia, where I am perfectly free and happy, and living under a government of my own color—and here I enjoy the sweet blessings of freedom to its highest degree.

I send this letter to Dr. Pendleton's care, and I wish you, my son, to have this letter read to all my kind friends and acquaintances, far and near. We are all perfectly contented and happy having a country of our own, and whose citizens and officers are men like ourselves. Our President and Vice-President, Secretaries of State, and Treasury, at Monrovia, are all men of color, and so also are the officers of our county (the county of Maryland, or Cape Palmas, where I am.) I have seen the Superintendent or Governor, and he is a perfect gentleman. I have also seen others of the statesmen, and they are all fine gentlemen. Here we have churches where we can worship God without fear of disturbance, and schools where our children are taught in the things of wisdom, both spiritual and temporal.

Oh, I could not commence to state all the privileges and blessings that are to be enjoyed here, therefore tell all my friends and folks to come. And to come here to Cape Palmas, for it is not only the best and the prettiest place in Liberia, but is also the most healthy of all the settlements on the whole West Coast of Africa. It is situated on the seashore, and we already have foreign vessels here—we have now a steamer once a week, and this letter is going in one of them to England, where it will be dispatched to America. Oh, it's a fine country—therefore come and be forever free and happy, and your children after you.

I close by subscribing myself, Dr. Pendleton, your sincere friend and well-wisher, and my son, your affectionate father.

HENRY PEARSON.

LETTER FROM REV. ALEXANDER CRUMMELL.

MONROVIA, LIBERIA, July 31, 1868.

DEAR SIR: The juncture at which the Colonization cause has just arrived is one I have long looked for. Some here have thought, and some too on your side of the waters—after the war—a flood. I on the other hand have been surprised at even the emigration you have thus far received since 1866; for I have noticed, in nearly all human history, that the descendants of exiles rarely desire to return to the land of their fathers. The feeling of the fatherland has always been stronger in the Jew than in any other people, yet only a remnant returned from Babylon; indeed only a remnant *wanted* to return from Babylon; and in our day, the Jews in all lands feel themselves denizens of the lands where they were born, and where they dwell. I look, however, for a very large number of preachers, teachers, &c., from among your freedmen. I have the impression that you are now educating and preparing a goodly number of missionaries for West Africa.

I hope, however, that the Society will not feel that its work is done if emigration should cease. Nothing seems to me to be more seemly than that the Society should take somewhat the position and relation of the great Emigration Societies of England in the sixteenth century, which brooded with guardian care over the budding destinies of the New England Colonies. If the Society should continue its long-assumed clientship for Africa for a century to come, it might, through Liberia, by the

sustentation of our educational needs, by aid in opening roads, and other kindred measures, do more for the elevation of Africa than any other institution, save the Church of God, now in existence; perhaps more than any *nation* in the world.

I am working very happily now in my parish in Caldwell, and somewhat successfully. I have a very good school under my son's instruction, and I would be doing a large work among the Congoes in my neighborhood, if I had but the means and agents; however, I do what I can. Believe me, great efforts should be made to keep up *tone* among the emigrant population. This, it is true, is not one of the objects of the Colonization Society; I wish it were. They could not better spend two or three or four thousand dollars a year than by judicious measures to elevate numbers of the people in this country.

I am preparing young men for orders; you will be glad to hear that my son is one among them.

Most truly, yours,

ALEX. CRUMMELL.

INDUSTRIAL PROGRESS AND SUCCESS.

We published three or four years ago an account of the success of a planter in Liberia who paid for valuable steam sugar machinery advanced to him, by the sale of his first crop of sugar after getting it. We learn that he has this season, after putting in all his supplies, had five thousand dollars of surplus money invested in United States five-twenty bonds, registered in his name and deposited in New York for the collection of the interest.

We are informed that the soap factory at Clay-Ashland, on the St. Paul's river, referred to some time since, has commenced work very successfully. Nine hundred pounds were sent to Monrovia the day before our informant's letter was written, and about two thousand pounds were stated to be on the dries. Nine hundred pounds are made at each boiling, or some three thousand pounds a week, enough, it is supposed, to supply the people of the St. Paul's river and the greater part of Monrovia.

EMIGRATION.

The tendency of the human race to disperse over the world in search of new climes and fresh lands, is as irresistible as is

the ebb and flow of the tides; and it may be accepted as an axiom, demonstrated by history, that new settlements are determined, as a rule, by the adaptability of locality and climate to the circumstances or inclinations of the settlers. The white races, to wit, do not freely select tropical latitudes for permanent residence, nor the colored races the cold regions of the earth; hence the geographical distribution of the varieties of the human family, each according to what appears to be a law of nature.

Hence, emigration must go on, and consequently it ought to be encouraged. The United States is a grand illustration of this principle. Official records show that this country received from Europe, in the course of seventeen years, and mostly by sailing vessels, a population equal to the present colored race in our midst. Can we not then spare a thousand or two a year of those but yesterday slaves, now freemen, to make certain, in time, for Africa what is going on so irresistibly for our own continent?

CLIMATE AND METEOROLOGY OF THE WEST COAST OF AFRICA.

Climatology is an ever-interesting subject to medical and ethnical inquirers. Its importance is now being generally felt also in its bearings on colonization and commerce. Under both of these aspects, it deeply concerns all those who are engaged in the glorious work of colonizing Western Africa with colored emigrants from the United States, and by their help of extending the conjoint blessings of Christianity and civilization to the heart of that great continent. It is, therefore, with no little satisfaction that we find on our table a copy, kindly sent by the author himself, of Dr. Horton's recent work,* which, while it points out the causes, climatic and personal, of the diseases of Western Africa, indicates also the means of prevention, by the adoption, and, if need be, enforcement, of wise sanitary measures.

Dr. Horton is entitled to speak with some confidence on the themes of which he treats. He is a native African, born at Sierra Leone, and was educated for Government medical service. In virtue of his office, as a staff assistant surgeon, he was engaged for six years in making professional observations and hygienic researches at different places on the West Coast of Africa, from the Bight of Benin to Senegal. He was stationed for nearly a year at Quittah, in the Bights, and visited Lagos. He served from time to time, during

*Physical and Medical Climate and Meteorology of the West Coast of Africa, with Valuable Hints to Europeans, for the Preservation of Health in the Tropics. By James Africanus R. Horton, M. D., Edin., Staff Assistant Surgeon of Her Majesty's Forces in West Africa; Member of various learned Societies. Churchill & Sons, London, 1867.

several years, at all the military posts on the Gold Coast, and was for two years and a half stationed in the interior and on the sea-coast of the Gambia.

In our limited space, it cannot be expected that we should follow the author in due sequence in an account of observations made on a coast line of three thousand miles, or even group, under their general heads, the facts and descriptions which give so much value to his work. We must content ourselves, for example, with simply referring to his chapters, containing thermometric registers and weather observations, which include a record of the prevailing winds, the teachings of the barometer and hygrometer, saturation of the atmosphere, and dew-point. In making acknowledged large drafts on the writings of others, he is not unfrequently led to teach the general principles of hygiene, some of them applicable to other countries as well as to Africa. His readers will not, however, complain that they receive useful information beyond that which they may have been prepared to expect. He speaks of the geological nature of the soil, in connection with the drainage and sewerage of Western Africa as a whole, and of Freetown in particular. Three chapters are given to the seasons of this part of the continent, and three more to its medical climate and diseases.

We cannot do more at present than introduce occasional passages from Dr. Horton's volume, having a direct bearing on the health and sanitary wants of the colonist in Western Africa, and the means of meeting these wants.

The temperature of the air is at its lowest at 4 o'clock a. m., and at its maximum at 3 p. m., from which it gradually begins to fall until 4 a. m. The changes are less on the sea-coast towns than in the interior, and greater on elevated positions than on the sea-level. The coldest month in Western Africa, as a whole, is in January. This is particularly to be noticed in places where the harmattan wind is regular, such as Sierra Leone, the Gambia, and Senegal; but on the Gold Coast, and the Bights of Biafra and Benin, the harmattan seldom lasts more than a few days, and consequently we cannot regard January as the coldest month. From actual observation, Dr. Horton believes September to be the coldest month in those regions. In Senegal and the Gambia, the hottest month is April; the hottest days being from the 23d of April to the 2d of May. In Sierra Leone and Liberia, the hottest days are between the 20th of February and the 1st of March; and on the Gold Coast and Bights in the middle of February. The coldest day in Senegal, the Gambia, and Sierra Leone, is between the 1st and 6th of January. On the Gold Coast and Bights, the coldest day is the beginning of September. The greatest heat, and greatest cold, on the earth's surface, takes place about six weeks after the southern or northern solstice respectively. The greatest heat in the sun and in the shade seldom takes place in the same day.

The respirations in tropical climates are lessened in number, and the digestive functions in activity; there is less appetite, less desire for animal food, and more wish for cool fruit and cooling drinks. The skin is more excited than usual, and new comers are annoyed with an eruption familiarly known as prickly-heat. In process of time, if exposed to great heat, the

skin is changed apparently in its structure, and becomes of a slight yellow color. The effect of long and prolonged heat on the nervous system is generally considered to be depressing and exhausting, so that there is less vigor of mind and body. But it must be admitted that the greatest exertions, both of mind and body, have been made by Europeans in hot climates. "Robert Johnson thought that as much work could be got out of men in hot as in temperate climates. It is probable that the depressing effects of heat are most felt when it is combined with great humidity of the atmosphere, so that evaporation from the skin, and consequent lessening of bodily heat, is partly or totally arrested."

Speaking of the climate of Sierra Leone, the author points out the fact of all of its towns and villages being wholly or partially built on elevated spots, but the numerical difference in their healthiness depends, in his opinion, on their local aspect. "In a sanitary point of view, the spot now occupied by the city of Freetown is the most unhappy that could have been selected for the capital and *entrepot* of trade." By its local aspect and declivities, it entirely loses the sanitary effect of a strong current of wind to displace and drive away the noxious exhalations from the ground. "The miasmata, which seeks the lower level, remains in its position, and forms the source of the most concentrated fever of febrile affections. The only healthy breeze that blows through the town of Freetown is the northwest wind, which proceeds direct from the Atlantic, and is uncontaminated by any poisonous vapors." Sierra Leone, apart from the dark feature of its chief town, is, however, "one of the most healthy spots on the whole Western Coast of Africa." Monrovia, although built on an elevated land, calls for the enforcement of sanitary measures of drainage and sewerage to bring up its health rate to a par with the country inland. Cape Palmas is represented by the author to have a local and general declivity towards the ocean, and to be, "without exception, the most healthy spot in the Republic of Liberia. It is slightly elevated above the sea-level, and is well watered by many magnificent rivulets." The British and Dutch possessions of the Gold Coast occupy territory extending more than three hundred and fifty miles, which includes numerous districts slightly raised above the level of the sea, and during the rains very swampy, but with the compensation of being exposed to the sea breeze in every direction. In the interior of one of these districts, Accra, is the Aquapim mountain, which is about one thousand five hundred feet above the level of the sea, having a declivity from southwest to northeast. This mountain forms a sanitarium for the European missionaries of the Basle connection, who have always returned from it after a few weeks' residence quite renovated. They have large stone buildings at Akrapong, the principal station in Accra. Leaving the Gold Coast, we arrive at an extensive narrow tract of land, extending from the river Volta to the Niger, and included under the name of the Bight of Benin. These tracts were of coal formation originally, but they have been covered with sand and alluvial deposits. Here we meet with the Island of Lagos, which has lately been received as a British colony. It is situated at the confluence of the

rivers Oquin, Oshun, and Ossa, which unite to form a lagoon called the Kraduwater, and discharge themselves into the sea over Lagos bar. A little inland is the town of Lagos itself, now the seat of flourishing trade. Within the Bight there are several islands of volcanic origin, the chief of which, Fernando-Po, is now occupied by the Spanish Government. It is very mountainous, the ranges extending from north to southwest by south; they are entirely of volcanic origin. It has two lofty peaks, the highest of which, Clarence Peak, is about ten thousand one hundred and sixty feet above the sea-level, and is almost constantly enveloped in fleecy clouds. The Spaniards have built sanitariums on the sides of the lofty range of hills, viz, at one thousand feet above the level of the sea, which have reduced very greatly the mortality in the island. Similar retreats, we would remark, will soon be accessible on the high lands in the interior of Liberia.

The author points out the sanitary effects of planting trees in the towns on the coast. At Cape Coast, the old European residences "have large umbrageous trees planted on either side of the streets, cooling the air, and making an agreeable shade against the noon-day sun. They have squares with shady trees in every direction, which have lately been put in perfect repair by the great sanitary governor, Colonel Couran." Although no methodical plan has been adopted for planting trees in regular rows on the streets of Freetown, yet it is quite common to have detached buildings with a piece of land surrounding each of them, where plants in all the bloom of tropical luxuriance are everywhere to be found. The banks of the lagoon near Lagos are low and muddy, and covered with rank vegetation near the land, and when dried up and dotted with smaller pools of stagnant water, before the rains set in, they give out putrid exhalations. The remedy for this noxious state would be to cover these banks with large trees. "The natives have instinctively protected themselves from these deadly emanations from the banks by surrounding the towns with large, lofty cocoa-nut trees, which are densely packed together."

Judicious and cautionary remarks on the importance of careful sewerage are made, and a neglect of proper means of carrying it out instanced in Freetown, in Sierra Leone, where "there is no properly-organized means for removing the sewage of the town. All the inhabitants, or the ninety-nine in a hundred, use cess-pools, which consist of a large hole dug in the ground in the immediate vicinity of the dwelling-houses, or connected with them, the hole being covered by a wood-work or frame. These open privies are some of them full, and most of them in a state approaching it." To a neglect of proper sewerage, and a "total ignorance of the use of deodorizers and disinfectants, the sewage of Freetown becomes the source of a pernicious emanation, and the chief cause why, at certain seasons of the year, fevers of the most virulent type always break out." Accumulations of the contents of the privies or cess-pools "for five, six, seven, or eight years, and even more, are continually found in the city, with little or no use of deodorizers or disinfectants." These statements convey a sanitary lesson which, we hope, will not be disregarded in the towns of Liberia. At Cape Coast, the well-to-d-

classes use closed chambers, which are emptied into the sea once or twice every day.

We would be glad, did our space permit, to copy the long list of "sewage deodorizers and disinfectants," with their relative merits, found in the present volume. There are, however, two of this class which, as being easily procured and effective in their operation, must be mentioned: 1, *Quicklime and Water*. These should be added until a deposit takes place, and a clear supernatant fluid remains. To one gallon of sewage add sixteen of lime-water. 2, *Dry Earth*. When perfectly dry, it answers well mechanically, especially when marl or clay is used. It is to be freely spread over the sewage or contents of the privy.

In describing the prevalent winds of Western Africa, the author divides the whole Western Coast into three great sections. "In the second section, including Sierra Leone, Liberia, Grand Bassam, the Gold Coast, and the Slave Coast, (Lagos and other places,) we come to the region of variable winds. Their predominant direction is in opposition to the general course of the trade winds, and consequently in a westerly or southwesterly direction." "The land and sea breezes alternate regularly with each other near the shore of this portion of the continent; the sea breeze setting in between ten and half past twelve in the forenoon and noon, and continuing till between five and seven. Between seven and nine the land breeze commences, and continues till between eight and ten."

Dr. Horton divides the seasons on the West Coast of Africa into the summer, the rainy, the harvest or autumn, and the harmattan. "The *summer* season commences on or about the 15th of February, and terminates about the end of April, or, more properly, on the 15th of May, occupying about eighty-nine or ninety days. The *rainy* season commences about the 15th May, and terminates on the 31st August, having a duration of one hundred and eight days. The *harvest or autumn* commences on the 1st September, and terminates on or about the 15th November, having a duration of seventy-six days. The *harmattan* commences about the 15th November, and terminates about the 15th February, having a duration of ninety-three days. But this cannot be said to be literally true in all parts of the West Coast, as it is characteristic more of the climate of Sierra Leone and Liberia."

The maximum temperature in the summer quarter of these countries is about 85° Fahrenheit; the medium, about 80° Fahrenheit. The rainy season begins about the 1st May at Sierra Leone and Liberia. From the Rio Pongos to Liberia the rains are more plentiful than at any part of the coast; but the quantity varies a great deal every year. "At the commencement and termination of the rainy season, the rain falls, almost always, only in the night; and, as a general rule, more rain falls at night than in the day by one-fifth. So, also, more rain falls on mountainous districts than on the plains, and more in the neighborhood of the sea than at sea." We are told that "at the beginning of the rainy season and the autumn, several meteoric phenomena are observable in the evening—fire-balls or shooting-stars, flying in various directions in the atmosphere, or descending slantingly on the

earth." Mosquitoes and sand-flies, which are so abundant in Africa generally, are not much seen at Sierra Leone, Liberia, and the Gold Coast. There are no sand-flies, and mosquitoes are only met with at the swampy mouths of rivers.

The harvest or autumn is the unhealthy season; the weather, especially at the beginning, is very variable. Vegetation is in its full maturity, the fruits and plants are gathered; some of the leaves wither and fall to the ground, and vegetable decay and putrefaction take place.

The harmattan, or cold season, occupies a period of nearly three months. The harmattan wind is generally accompanied by a thick fog or mist, extending out at sea, in some cases, to three leagues. This appearance is owing to sand, in extreme fineness, diffused through the air. The cold atmosphere of the harmattan is, in reality, the cold, wintery air of the temperate zone passing rapidly into the tropics, and acquiring its dry, parching character in its passage over the hot sands of the desert of Sahara. It shows itself sparingly in Pongos, Nunez, Sierra Leone, and a part of Liberia. The thermometer, at this season, in the two last-mentioned countries, is, at its maximum, 83° Fahrenheit, medium, 78° Fahrenheit, and minimum, 76° Fahrenheit. During the blowing of the harmattan wind, the barometer rises to thirty-one inches, and keeps there for days. It should be known, however, that the harmattan wind does not blow continuously during the whole of the season, but only for some days. In the intermediate days, in the *zone of calms*, the regular interchange of land and sea breezes takes place.

Three chapters of the present work are given to a consideration of the diseases of Western Africa. In another place we would like to draw freely from the author's observations and opinions on these topics; but in this journal our readers will not care to study strictly medical details. In speaking of the diseases of the successive seasons, the author begins with those of the hot season. Quoting from Martin, he tells us that less food, particularly of the animal kind, is required in hot climates, and that spirit, by its stimulating properties, is very injurious. That troublesome disorder, prickly-heat, requires only palliative remedies, "consisting of light clothing, temperance in eating and drinking, avoidance of all exercise in the heat of the day, open bowels, and the use of a large fan at night." The hottest time of the year, especially in the Gambia region, is the most healthy. "It is the groundnut season, and the time at which each merchant performs a great deal of labor; and yet there is scarcely any case of fever, dysentery, or diarrhoea." The heat of the body, in tropical climates, and in the summer season of our own, would be excessive and consuming, were it not for the perspiration, which is the great regulator and moderator of the internal heat.

An account of the diseases of the rainy season is preceded by interesting remarks on ozone and ague, with its causes and effects. Within this season we meet with the most unhealthy period of the tropical year. In the opinion of the author, one of the causes of the unhealthiness of the beginning of the rains is, the diminution of atmospheric ozone. Even in a malarious

district, a person will escape an attack of fever if the quantity of this agent be large. Along the Bights on the Guinea Coast of Africa, the lagoon is the source of the most deadly emanations. Some experiments of Dr. Day, of Victoria, are related to show the power of ozone (which may be viewed as oxygen in a dynamical condition) in rapidly converting the products of animal and vegetable decomposition into innocuous compounds.

Dr. Day obtained ozone in a very simple way, viz, by moistening the interior of a bell-glass receiver or a large-mouthed glass with ether, and plunging into it a glass rod previously heated in a flame of a spirit lamp. The reaction produced was strictly characteristic of ozone. It quickly destroyed sulphuretted hydrogen, converted sulphite of lead into sulphate, liberated iodine from iodide of potassium, and rapidly decolorized a solution of sulphate of indigo, &c. Inhaled for some time, it produced intense headache and sore throat. Ozone thus made keeps for a long time within the bottle, and can be taken out by rubbing any substance, a towel for instance, in the interior of the bottle; the towel becomes ozonized, and remains so for some time. Ozone is generated by the vapor of the oil of turpentine, oil of cajeput, carbolic and pyroligneous acids, creosote, naphtha, coal-tar, and even chloroform. Dr. Horton makes a suggestion which has been already acted on, viz, that ozone should be used for purifying the air of chambers, &c., and also that it be continually used in places where malaria is generated.

Note is made of the yellow fever which prevailed in Bathurst, River Gambia, in 1866, and of its meteoric accompaniments and causes. The thermometer ranged higher than usual, and the rain-fall was extremely small; the air was unusually calm at the beginning of the rainy season; and the customary storms, thunder and lightning, were wanting. The wind was blowing from the southwest and northwest, over an extensive mangrove swamp seven miles in length. The yellow fever in Bathurst was purely endemic, and had its origin in local atmospheric causes, and it was confined to a very limited area. Contrary to what we would at first suppose, it was observed that no benefit, but, on the contrary, harm resulted from sending those persons to sea who were suffering from yellow fever. There was not a case of recovery amongst those who embarked in the formed stages of the disease. "The black vomit commenced as soon as they were conveyed on board." Much, we would remark, must depend, in these cases, on the quarters assigned to the sick on board the vessel. If they are between decks, and in a vessel not perfectly sound and purified, and are deprived of free ventilation, it is easy to understand how their condition may be aggravated. But, on the other hand, if they are lodged in deck cabins or under sail canopy, with the wind blowing on them in every direction, one will be very slow to believe that their disease would be made worse. A contrary result might with some confidence be expected. The author admits that as soon as yellow-fever patients become convalescent and are able to move about, a sea voyage produces a most beneficial effect. In the case of patients with intermittent or remittent fever, the disease begins to decline so soon as they enter the vessel. The yellow

fever attacked Europeans only; it was accompanied by ardent congestive fever.

Guinea-worm and elephantiasis are more prevalent on the Gold Coast in the rainy season than at any other time. Goitre begins also at this season of the year in countries where it is endemic. This disease is noticed in the swampy Island of McCarthy, several miles inland from the mouth of the river Gambia.

The harmattan, or cold season, has been justly considered the most healthy on the coast. Fever is of rare occurrence; the convalescent are restored to their wonted health, all malignant diseases disappear, ulcers quickly heal, and cutaneous eruptions are arrested. Even small pox cannot withstand it; the pustules soon heal up, and the disease disappears. The effects of vaccination, with the best matter, are nullified, while the harmattan or cold, drying wind is blowing; but, as an offset to the better influences of this wind, we learn that during its prevalence diarrhœa, excessive renal secretion and defective action of the liver are not unusual. Its promptly-curative power is displayed on the gouty and rheumatic, who, from being racked with pain, and swelling of the joints, and local deposit, erroneously called chalk-stone, are, on the appearance of the harmattan, relieved all at once, as if by a spell; but no sooner does this wind disappear than the disease begins gradually to return. The best remedy used for gout and rheumatism is the fat of the boa constrictor, which, judging from the accounts of the natives, seems to possess a powerful action. Much of its good effects are not unlikely due to the impression on the mind of the patient when thinking of the reptile whose fat supplies the remedy. The harmattan wind exerts a salutary effect on lactation, so that "a dry, scanty breast, now secretes a large and abundant supply of milk."

"Hints for the Preservation of Health by Europeans in Tropical Climates" are the subject of the concluding chapter of Dr. Horton's work. To a limited extent, the recommendations made on this occasion are applicable to emigrants from the United States to Liberia. In place of introducing them at this time to our readers, we propose to embody those which are pertinent to our wants in a future number of the Repository, together with an enumeration of the vegetables used by the natives on the Gold Coast and in Yoruba, as we find them in chapter six.

In having recourse to an analytical, rather than to a critical notice of Dr. Horton's volume, we evince our appreciation of its value and the amount of instructive matter in its pages, more or less germane to the needs of emigrants to Liberia and of the present inhabitants of that Republic.

We read in "The African Times" a notice of another work by Dr. Horton, entitled "West African Countries and Peoples, &c, &c., and a Vindication of the African Race." When a copy of this work reaches us, we shall not fail to give an account of its contents, and dwell somewhat on the latter part, while adverting to the author himself, an intelligent and well-educated gentleman, in proof of the capabilities of the African race for the highest culture.

J. B.

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SOUTH-WESTERN AFRICA.

It is but a few years since most maps of Africa presented a "Great Southern Desert," occupying about half of the continent south of the latitude of Benguela, one of them informing us that there was "no fresh water to be obtained on this coast for eight hundred miles." Livingstone's discovery of Lake N'gami and its tributaries dispelled a part of this illusion, and his subsequent journey thence to Benguela, at only a moderate distance from the coast, disclosed a habitable country for the whole distance.

Years before Livingstone's explorations, Captain Morell, in his thick octavo of his voyages, had mentioned his intercourse with the natives at Great Fish Bay, and some other points, at variance with the common opinion of geographers. Captain James Briant, of Beverly, Mass., sailing in the employment of Robert Brookhouse, Esq., of Salem, then the most extensive African merchant in the United States, made such examination of the coast as the limited time fixed for his voyage permitted. He found, at several points, evidence of the recent presence of natives, of elephants, and of bullocks. At Benguela he found a man who had been across the continent to the Zambesi and returned, on the route afterwards laid open by Livingstone. He ascertained that the "Great Southern Desert" was only a narrow strip along the coast, from twenty to forty miles wide, and that beyond it was a fertile country, with which, however, for want of time, he was unable to open any communication.

Next was the voyage of Captain Edward Harrington, a native of Italy, but from his early boyhood a resident of Beverly, Mass., also employed by Mr. Brookhouse. His journal is very

minute, giving a full account of winds, calms, currents, fogs, soundings, and whatever his successor might need to know. He ascertained the possibility of establishing a profitable commercial intercourse across the narrow desert, and how it might be done. He would have been employed to do it, but his early death, soon after his return from this voyage, prevented.

The parts of his Journal most interesting to the general reader are given below, as a contribution to geographical science. They give us some knowledge of the country between Livingstone's route from Ngami to Benguela and the ocean.

FROM CAPTAIN HARRINGTON'S JOURNAL.

May 8, 1843.—He made sail from Benguela in the *Sea Mew* "up the coast southward." After struggling for a week against head winds and currents and fogs, which prevail at that season and obscure the landing places, he concluded to give up visiting the intermediate places between Benguela and Little Fish Bay till his return.

May 17.—This day began with fresh breezes and thick weather. Kept plying to windward the whole twenty-four hours, at the end of which made *Especa*, the northernmost point of Little Fish Bay. Stood in and came to anchor along side of a Portuguese brig of war, lying on the south side of this spacious Bay in four-and-a-half fathoms water. After receiving a visit from her officers, repaired on shore, where I met Mr. Capignan, to whom my freight was consigned, to make arrangements for every facility the place could afford for discharging the freight in the morning. The facilities were very few—a man-of-war's launch, with the only one belonging to the settlements, and my own boats.

The settlement of *Mosamedes*, or Little Fish Bay, was formed about two years ago, by three mercantile houses of *Loando*, on the recommendation and under the superintendence of Major Garcia, who visited the place six months before. At present, the settlement is under the protection of its government, and consists of one unfinished fort of two pieces of artillery, garrisoned by twenty-five men, and thirteen houses, three of which are commercial, engaged in trade with the interior. I was informed by Mr. Capignan that Major Garcia, with Commander *Cardosa*, of the brig-of-war *Andage*, were absent on a deep incursion into the country; that they had been absent forty days, but were expected in four or five days; that they went unarmed and alone, with the exception of two interpreters and half a dozen natives inhabiting the Bay. To

wards evening I met the commandant of the place, Sr. Branco, and other white inhabitants, by whom, without exception, I was treated with marked kindness.

May 18.—Weather thick and foggy. Engaged in discharging the whole day. Made sale of a few articles.

May 19.—Fresh breezes and foggy weather. Continued discharging and effecting sales of a few small things.

May 20.—Fresh breezes and clear. Continued discharging freight. Had the commandant, Sr. Branco, and Mr. Pinto, a merchant, to dine with me. During a conversation regarding the natives, I expressed a desire to visit some of the native villages on the morrow. As it would be Sunday, and no labor allowed in the place, they readily agreed to accompany me.

Sunday, May 21.—After hearing mass, like good Christians, and having received a negro padre's benediction, we started on our journey to the village. Our way was over a barren plain of sand of about four miles in extent. We then came to the bed of a once mighty river, of which only a small brook in the centre of the valley remains. This is the only visible spot of vegetation in the whole country, as far as the eye can reach, and I believe it to be the only germ of life to the natives, and their numerous flocks of cattle. The bottom of this valley, or bed of a river, on the border of the sea, is about seven miles wide, and continues so as far back as the eye can discern. It is flanked on both sides by banks of sandstone, one hundred and fifty feet in height, washed and excavated in such a manner as would remind the most superficial observer that they have been worn by the action of an extensive and powerful stream. We continued travelling along the bottom of this valley for about eight miles in an easterly direction, when we came to the native village. We had met by the way grazing, according to our joint estimate, about one thousand head of cattle. They belonged to the masova, or chief maniputee of the village, who, upon our entry on his premises, received us with marked attention, and offered us half of a bullock's hide, on which he was sitting, for us to do the same. Found the village composed of forty huts. The huts are built in a cupola form, eight feet high in the centre, and ten feet in diameter at the base. The frame is made of sticks, inserted into the ground, all united at the top and closely woven with smaller sticks placed horizontally. The whole is cemented with—what? Cow dung! The admission into this ant-hill is through a small hole, just large enough for a person to creep in on all fours. Such are the wretched abodes of this people. The huts are placed so as to form a circular village, the centre area serving as a yard for their cattle every night, to protect them from wild beasts.

In the course of a conversation, through the interpreter, with the chief, he asked what vessel it was (meaning the *Sea Mew*) that entered the bay lately. The commandant answered him, that it was English, or American. At this answer, the chief's countenance appeared horror-struck. He said that the English and Americans were bad people, and killed the men. I stepped up to him, gave him my hand, and told him, through the interpreter, that I was an American, and belonged to that ship. I added, that neither English nor Americans harmed any one, but only killed and punished bad men, who do their chiefs and their people bad things. I asked him, in return, whether if another chief, or his people, should come to steal his bullocks and injure or kill some of his people, he and his people would not punish the aggressors. He said they should. I represented to him that, in like manner, we punish our enemies; but that, in the meantime, we love good people and our friends, and as such I considered him and his people. To this the chief and his people testified a cordial feeling by clapping their hands. He told me that the white people of the settlement represented to him that the English and Americans killed their friends and foes; but now he could not believe it. As a demonstration of friendship, I gave him an invitation to come on board and see the ship. He promised that he would, to the astonishment of my companions, as they could never get him to go on board one of their vessels. I invited the chief on board for many reasons, especially to find out, through my boy, a Portuguese interpreter, the prices of things, which the Portuguese settlers, as I afterwards found, had greatly misrepresented.

The chief is a fine specimen of his race, tall, stout, and robust, and distinguished from the rest of his tribe by his commanding appearance. His dress and that of his people is made of the skins of wild animals. But they are a dirty and filthy race, averse to labor, beyond that of procuring their daily subsistence, and that is very easily effected by means of their numerous herds, and the valley, which produces spontaneously Indian corn and cassava all the year round, without much cultivation. The chief gave us a quantity of fresh milk, and sent carriers with it to the town.

When we started from the village the sun was about twenty degrees above the horizon, and his rays, reflected from the northern banks and cliffs of the valley, made them look like an extensive mirror for at least two leagues. I inquired of the commandant and of the chief of what the cliffs were composed, that gave them such a shining appearance. The commandant told me they were composed of chalk. I requested the chief to procure a small piece and bring it to me on board when he

came to make his promised visit; which he did, when I found it to be, as far as my knowledge extends, alabaster. The quarry must be at least six miles in extent from east to west, and I know not how far from north to south. We bade our dark friends adieu, and started for the settlement, where we arrived at 9 P. M., somewhat fatigued by our excursion.

May 22.—Engaged in landing the remainder of our freight.

May 23.—Engaged in ballasting with sand.

May 24.—This day was employed in getting water, which we obtained with great labor and difficulty about a mile from the entrance of the river at the bottom of the Bay, and about four miles from the ship. First we had to roll the water casks over sand and mud for about a mile up the river; when full they were rolled over and through the same materials down to the beach, and then hauled by lines through the heavy rollers, or breakers, to the long boat, anchored in the offing. It took a whole day to get a boat load along side.

While my men were getting water, I examined the sand upon the banks of the rivulet. My attention and my men's were attracted by shining grains upon the sand and in the stream. I found it to be small particles of gold dust. If the natives were acquainted with the precious article and the mode of washing it from the sand, as the natives on the North coast are, they would reap great advantages with the whites from this stream.

May 25.—This day was spent in watering the vessel. Major Garcia and Commandant Cardosa, with about two hundred negroes, arrived from the interior.

May 26.—Sold to Major Garcia, and landed several articles, rum, powder, iron, &c., and took in return hides and ivory. At this settlement a stranger is not permitted to trade, except with the Portuguese, and that not to very great advantage. The privilege which they enjoy, of sending their ivory by men-of-war to Loando clear of freight, renders ivory as dear at this place as at Loando. The ivory is of the same quality with that which comes from Benguela.

This day my friend, the Masova, paid me a visit, with a present of a calf of good size. This created not a little envy, suspicion, and jealousy among the Portuguese. The commandant was even censured for taking me into the country. I treated the native chief kindly, and gave him a dinner and a glass of wine. I made him a present of six gallons of rum, seven fathoms, fourteen yards of cloth, two looking-glasses, and three strings of beads. He went on shore, clapping his hands, and saying that he will never hereafter believe that the Americans and English are bad people.

From the chief I learned, through my interpreter, that he

could furnish me with bullocks at six gallons of rum each, or four fathoms of cloth, or twelve pounds of powder, or four yards of coarse red or blue flannel. I showed him some ivory, and inquired the price at which it could be bought. By his answer I found that ivory could be purchased a few leagues back for a trifle—say four fathoms of cloth for eight pounds serivello, a keg of rum for a thirty or forty-pound tooth, &c. As the Portuguese are obliged to send goods into the interior to purchase ivory, bullocks, &c., I asked him why the people do not come to the Bay to trade with the whites. He answered me, that every man has a number of cattle, and must take care of them; and they are not willing to send the ivory by their slaves, who would be incapable of trading with the whites, and probably, through negligence, lose their ivory, or the goods they might get in return for it. But he said the people of the interior like to have the whites come and trade with them, and are willing to furnish them with slaves and suitable escort to conduct their goods to the towns, and their proceeds back to the settlements. I parted with the chief on the beach. He promised, unasked, to send me a bottle of fresh milk every morning while I should remain here.

I conversed with Major Garcia and the commander of the brig of war, concerning their late trip into the country, and the prospect of trade with the natives. They jointly declared that there was an immense field for enterprise left untrodden, and they hoped that their government or a private company would send people to improve it. They represented the natives wherever they went, as friendly and hospitable, and the country abounding in ivory, gums, and rich minerals; an immense number of cattle; drugs, of every description; cotton, of which I have seen the sample, growing spontaneously; forests of thick dye-woods and gum-trees; a soil capable of cultivation for any thing under the sun, all the year round; the climate temperate, and hardly ever a case of fever known, the people being more subject to the diseases of our climate than any other. Major Garcia and the commandant brought and showed me samples of ores, not only of copper, tin, platina, and silver, but also of gold. They also brought samples of gums, copal, quino, and Arabic. The doctor of the brig had samples of many valuable drugs. All this is to be obtained beyond a sandy desert, fifteen or eighteen miles wide, interspersed with valleys of rich vegetation. They represent the natives further back as more intelligent, industrious, and enterprising than their brethren of the sea-coast.

The three whites came escorted by the chiefs of three different tribes. All the rest of the people that came with them, came as carriers of ivory, and to take back goods for the whites

into the country. All the trading-houses are busied in making up bundles for the carriers, who are to start into the country to-morrow. Each house sends its agent, or some white man, with them. I inquired of Major Garcia whether it was perfectly safe to send such an amount of goods into the country unprotected, except by three white men. He replied that the goods were as safe with those people as they were at his own house. The carriers are paid about the value of seventy-five cents for a journey of thirty to fifty miles.

Major Garcia has sent twenty natives, with an agent and goods, to work a gold mine. He entertains confident hopes of success.

The reason of my not effecting greater sales, and obtaining more ivory at this place was, that purchases of ivory had been made by the commissary of the man of war, and shipped on board that vessel for Loando, before my arrival. The current money of the place is ivory. Of six hundred pounds that I obtained, almost the whole came from the interior with Major Garcia.

From what I have seen and heard, it is my opinion that in a short time this will become a place of considerable commercial importance, and of great benefit to those who are engaged in commercial pursuits with the natives. And is all the honor and immense profits to be left to the Portuguese? Are our intelligent merchants, with more extended views and enterprise, to be inactive, and being able to afford the articles necessary for the trade at one-half the price for which the Portuguese can sell them? Are they to leave the golden harvest unreaped, in such an extensive field of enterprise and profit? I hope not.

Salt can be procured at Little Fish Bay at one-half cent per pound, in exchange for farina, or one pound of farina for five pounds of salt, that being the price at which it is obtained from the natives.

May 27.—This day began with a light breeze, and pleasant. At 8 A. M. got under way from Little Fish Bay, and stood out to sea. During the remainder of the day, light airs, calms, thick and foggy.

May 28.—Light airs and calms, thick and foggy the greater part of the day. I have had much trouble ever since I have been on the coast from light winds and calms. Latitude indifferently observed on account of fog, 15° 27' south.

May 29.—This day commenced with a light breeze from W. S. W., and hazy. At 3 P. M. saw land, Cape Negro bearing S. E., eight miles distant. At 6 P. M. Cape Negro bore E. N. E., true, three miles distant. Set in very hazy. Tacked off shore. During the night, light airs, and very foggy. At 4 A. M. stood in towards shore, and at 12, at noon, came to anchor at Port

Alexander, alongside of the barque *Minerva*, of New Bedford, Captain Horton.

. Saw a hut on shore, with several natives standing by it. I repaired to it and inquired in what direction their village was, expressing my wish to see their chief. They appeared to be in dismay at first, but after I had seated myself among them, and assumed every familiarity possible, made some trifling presents, and represented to them that I came there to be their friend, and to trade with their chief and people for any thing they might have, their confidence was restored. They told me the only way to have communication with their chief was to go and see him at his town, as he was afraid to come down to the sea-shore. I resolved to adopt their advice, and to avail myself of their offer to act as guides, as I wished to acquire information concerning trade from the chief himself, which I could not gain from his subjects on the beach, who were only fishermen, and whose accounts were vague and contradictory. After making the necessary arrangements with the natives for starting early the next morning, I repaired on board and packed my trunk, taking a sample of every kind of merchandise I had on board, with some presents for the chief; and made preparation of food, water, and every thing necessary for the excursion.

May 30.—At 6 A. M. I embarked in the whale-boat, with six Kroomen and an interpreter, and put towards the shore and the native hut. On arriving at the hut, I inquired of the natives whether they were ready to accompany me. They said they were. I asked the direction of their town. They pointed E. by N., and said it was half a day's journey, but that it would save me a considerable walk if I would go to the Bird's Bay in my boat, and they would meet me there. They were unwilling to accompany me in my boat.

The Bird's Bay lies northeast from Port Alexander, five miles distant. The bay is two miles wide, and one-and-a-half deep. Within is a safe anchorage, in from thirteen to seventeen fathoms water, with a sandy bottom. On the northern part of the bay, half way out to Cape Negro, over a low, sandy soil, about thirty yards from the beach, is a spring of fine fresh water, which never dries. At a little distance from the spring stands a solitary cocoa-nut tree, as a guardian of the dreary premises. This place affords better water and greater facility for watering ships than any other on the South coast of Africa, Loando excepted. Fifty rods from the spring lies the valley and bed of the river Flamingo, now almost dry. The centre of this valley and its banks are capable of the highest cultivation. I should consider this locality one of the finest and most favorable for a trading establishment on this part of the coast.

On landing at the bottom of the Bay, I found my guides already there. I took five of my Kroomen with me, with a trunk of samples, &c., and advanced on the right bank of the valley and river Flamingo, into the country. Excepting the valley, I could perceive towards the country, and on my right and left, as far as the eye could reach, nothing but a dreary, sandy desert, varied in spots by elevated sand hills and banks, laid in such a manner as to resemble the waves of the ocean, but without a sign of vegetation. After having penetrated ten miles into the country, we met a drove of about five hundred cattle grazing in the valley. On our approach, the men and women who had the care of them, with only one exception, all fled. The man who remained approached our party, and my guides explained to him the motives of my appearance. While the explanation was going on we were seated between two hammocks. All at once, I saw myself and my party surrounded by thirty-eight stout negroes, appearing wild and breathless, and armed with spears, bows, and arrows. Their bows were strung, and their arrows ready to fly. I kept seated till they approached near, when I arose and extended my hand to the foremost, and saluted him in his own language. They stood all around in a circle till the matter of my appearance was explained, when they all drew to one side, and laid down their bows and arrows. They then told me that I could not go and see their Sooa, or chief; that if I should appear in their town, Sooa and his people would be frightened, and their chief would be angry with them for letting me pass; but, as I professed friendship for Sooa and his people, they would go and ask him to let me come and see him on the day following, telling me that some white men were good and some bad, and that the English were very bad, and killed the people and took them away, and that Sooa and all his men were afraid of white men. I asked them whether the English had ever done them any harm. They told me no, but the white men at Gaconda, (Little Fish Bay,) told them they were bad people. I told them it was not true. I sent a present to the Sooa by one of his sons, who appeared in the party, and desired him to say to his father that I was his friend, and wanted to talk with him, and that he should either allow me to come and see him, or come down to the beach and see me. After this, I made every man a little present; say, a head of tobacco, a knife, a string of beads, &c. I then opened my trunk, for them to see the samples of goods I had bought with me, and which I would exchange for ivory, or any thing else that would suit me. They all handled and examined the articles minutely, but they never offered to take a single thing, though they could have done it with the greatest security in my then defenceless state. I

partook with them of some bread and cheese that I had brought, and then returned to the boat and ship, somewhat disappointed with the result of my excursion.*

May 31.—At 8 A. M., seeing some natives coming to the beach, I went on shore, where I found the chief's son whom I saw yesterday. He informed me that his father was obliged to me for the present that I had sent, but he was afraid to come to the beach, and his people would not allow me to come to see him, for fear some injury should be done him. I informed him that I came here to be his father's and his people's friend, and that I only wanted to see his father to talk with him, and trade with him and his people, and not to do them any injury; but, as his father was afraid of his friend, and would neither come to see him nor permit me to visit the village, in the morning I would go away. In the mean time, I gave him a small present, and a piece of cloth as a present for his father.

Chief's name at Port Alexander, Sooa Cundcha; headman, Masongo; ivory, binga; Cherovico, a favorite black boy's name; Mandinga, Sooa's son; Nonanino, a boy's name.

June 1.—At 7 A. M. went on shore, where I found a messenger from the chief waiting for me. He informed me that the chief, after my sending him presents twice, was convinced of my friendship, would come to the sea-shore to see me, and wished me not to go away till he came.

At 11 A. M., the chief came to the beach with his retinue of about forty negroes and two bullocks. He intimated that one was for his friend, as a present, and the other, belonging to one of his headmen, was for sale. This I bought for Captain Horton, at his request, and paid for it in cloth, worth, at home, \$1.20.

In regard to trade, the chief informed me that he had no ivory now, nor had any of his people, as they had sent it to Little Fish Bay and sold it there. They are in the habit of procuring ivory far in the interior, from ten to fifteen days' travel.† He desired me to stay, and he would send his people to procure some ivory, and bring it to me; or, if I should like to go myself, as I was his friend, he would send some of his people with me, so that I might purchase it, and have it brought down with me. I told him that I could not go into the country myself, at present, nor could I wait here for the return of his people, but that he could send his people to buy ivory and bring it down, and in two months I would return and buy it of him. He said he would do so, but urged me to come back without fail. I inquired of him if his people brought plenty ivory, and if he would sell me land to build a house

* See July 16.—*Ed.*

† Probably not more than ten miles a day.—*Ed.*

upon, and in a situation where I should choose, mentioning that, before referred to, at Bird's Bay. He said he would not only sell it, but give it to me, if I required it.

I received the chief and his people with as much kindness and hospitality as possible, to inspire them with confidence—erected a tent for them, and gave them some fish, farina, and a little bread. After their lunch, I invited the chief and some others to come on board. The chief declined on account of his age, but permitted his son and a few others to go. It was the first vessel the natives of Port Alexander ever were on board of; so much was their confidence restored. While on board I showed them every part of the vessel, which they examined with astonishment, clapping their hands at everything they saw. After making them some presents, I went on shore with them again, when they all, except the chief, one of his head men, and two attendants started for their village. The chief declared that he would pass the night under his friend's tent.

June 2.—At daylight sent the whole boat to the spring to fill the empty water cask.

At 8 A. M. went on shore to bid good-bye to the chief, and to strike my tent and bring it on board, intending on the return of the whole boat to put off to sea; but the wind coming on to blow fresh and right into the harbor, prevented. On parting from the chief, I made him a small present of cloth.

Port Alexander is a spacious and safe harbor, and may be entered without danger by giving a berth to the peninsula, which forms its outer barrier, and to the opposite shore a berth of thirty yards. The harbor is full of a variety of fish of an excellent quality. I was able to catch three barrels in as many hours and with as many men. At any part of the Bay, the peninsula excepted, water may be had in sand valleys half a mile from the beach. I dug three feet below the surface in twelve places, and without fail found water of as good quality as our Boston water.

June 3.—At daylight, with a light breeze from land, made sail and stood out to sea. The remainder of the day, light and fresh breezes and calms at intervals, and foggy weather. Barque Minerva sailed at the same time for Little Fish Bay.

June 4.—Light airs and calms, thick and foggy.


June 5.—These twenty-four hours begun with light airs and pleasant. At 8 A. M. light airs and thick fog. At noon a light breeze sprang up from N. W., but it continued very thick. Stood in towards shore; got inside of Liger's peninsula without seeing land on either side, and stood up the Great Fish Bay. At 9 P. M. came to anchor in seven fathoms water. At day-

light got under way and stood further up towards the head of the Bay.

June 6.—As the breeze was very light, I left the vessel in charge of Mr. Babbidge, with instructions where to come to anchor, and proceeded in my boat towards the head of the Bay, with the hope of being able to hold earlier a communication with the natives. I landed for that purpose on the south-east part of the Bay, where Morell met and had a *pressing invitation* from the natives to accompany them to their village. I landed, but met no natives—ascended a high sand hill, but could see no living thing, as far as the eye could reach, at any part of the Bay. At the back of the sand hill, towards the interior, there was nothing to be seen but apparently interminable high sand ridges and hills, with their corresponding deep and precipitous valleys. Over the former and through the latter I determined to travel, on an E. by S. course, according to Morell's direction, in hope of finding the native village he spoke of. At nine o'clock, left my elevated position, commenced my journey over the sand hills, and travelled until one o'clock P. M. Then I ascended a high, precipitous sand ridge, at least fifteen hundred feet high, from whence I surveyed the surrounding country, but saw no termination of the sand ridges and the desolate scene before me, nor a living thing within the eye's reach, though the atmosphere was perfectly clear. Not being provided with food and water to proceed further, I retraced my steps to the Bay. The distance I travelled I judged to be seven miles in a direct line; but after making allowance for the curvatures of the valleys, cannot be less than from twelve to fourteen miles.

At sunset I got to the beach, and went on board the vessel, which lay at the centre of the Bay, a mile from its head, in five-and-a-half fathoms, with a sandy bottom and perfectly smooth water. On my way back, I went by a more southerly direction, with a view of encountering a more varied scene, or a valley where water might be found, or some signs of vegetation; but was disappointed.

June 7.—Having, on the previous evening, made arrangements, and prepared water and food, to penetrate further into the country, at eight o'clock I landed again on the southeast part of the Bay, and with four Kroomen retraced my steps of the previous day. At twelve o'clock I came to the termination of the sand ridges; and at the distance of about ten miles from the head of the Bay, in a straight line, East by South by compass, I came to an elevated plain, composed of sand, gravel, and calcareous rocks, interspersed with quarries of marble and alabaster. I traversed this plain, three miles in extent from East to West, when I came to a moderately deep valley of about



one and a half mile in length from North to South and one mile in breadth, interspersed with beds of small streams, now entirely dried up. Dug in several places, but found no water, but the soil completely dried and parched up. Throughout the whole extent of this valley where I crossed it, I found it impressed by the feet of cattle, sheep, and men, and strewed with their ordure, but no sign of a living being within its enclosure at the time. I found the ground within the valley dried, parched, and arid, and the whole scene a desolate one. The thought occurred to me that this must have been the valley that Morell described, where he found the native village. By seeing all the foot traces of men and beast tending into the interior, I was confirmed in the opinion that, on account of the great drought, they had retired into the interior to seek that subsistence, in food and water, which their native valley could no longer afford. In many places in this valley I found native burial grounds, the appearance of which would do credit to a more civilized race. Each grave is surrounded by high slabs of hard flint stones, which must have been cut out and brought from a distance at the expense of a great deal of labor. It appears that these people—wild, savage, and untutored as they are—are not void of strong natural affection, which induces them to honor and commemorate their departed friends and relatives.

After crossing this valley, I continued my journey over an arid, elevated plain, varied only by innumerable deep beds of streams, now dried up, towards a chain of high mountains, eight miles distant, with the hope of meeting some living bipeds beyond the ridge, whither they might have retired into some well-watered valley. At 5 p. m. reached the top of the mountain. Beyond it there was displayed to my view a perfectly level and extensive plain, six miles in breadth from East to West and from North to South, beyond the extent to which my eye could reach from my elevated position, from which I could discern no living thing. Descended the mountain and travelled over the plain for three miles, in hope of finding natives, or water; but was disappointed. I found the plain parched and arid, without a single green blade of vegetation. The plain is lined on its northern and southern borders, at six miles from each other, by ridges of elevated mountains, the latter being peaked at intervals by elevations from 7,000 to 10,000 feet high. This ridge runs from North to South as far as sight can reach. As the plain is composed of a reasonably good soil, during the rains and in ordinary droughts, it could afford food for millions of cattle, and its now dried-up springs would furnish as many with a pure, limpid element.

Having now travelled for ten hours, and from twenty to

twenty-five miles directly into the interior, without finding a single native, or water that would supply our already half-exhausted stock, and not being able to conjecture how far we should have to travel before finding a spring to supply our wants, or the natives of whom we were in search, I turned with disappointment to retrace our steps to the ship. My greatest disappointment was in not finding water. If I could have been provided with that element at intervals, I would have penetrated the country till I found the natives, and, probably, something valuable enough to repay my travel. Yet I am of the opinion, that in the present state of the country, were it ever so rich, any immediate commercial advantage would be utterly impossible. On account of the entire absence of water to a great distance from the sea-shore, each native would have to carry more weight in food and water, to enable him to reach the shore and return, than he would be able to carry with comfort, independently of merchandise and produce, which a commercial intercourse would require.

In returning I had a beautiful moonlight. I shaped my course to the northward of that by which I came, hoping to encounter some one, or a spring of water, on my way. Pursued my retrograde course till twelve o'clock at night, when I and my party felt quite exhausted. We halted and put up for the remainder of the night under an elevated rock. Made a fire of parched-up bushes and sun-burnt grass, which we collected on our way—selected the softest bed we could of gravelly ground and went to rest, leaving one of the party to supply fuel to the fire and to watch, in case of the approach of some wild animal; yet I felt little apprehension of wild beasts, as even they must have left this desolate region, which could nowhere alleviate their burning thirst.

June 8.—At five o'clock this morning I aroused my companions, and we commenced our journey towards the sea-coast. At ten o'clock, surmounted the last hill or sand ridge bordering on the sea-shore, and descended to the beach about ten miles to the North of the ship and the place from which we started, thus having travelled twenty-five miles from East to West, and an extent of ten miles from North to South, through a sterile and desolate region, without encountering either man or beast. I omitted to mention previously that while I was on the top and at the base of the elevated ridge, bordering the extensive plain of twenty-five miles in the interior, my compass would not traverse, and deviated four points from its true bearing. At two o'clock arrived on board the vessel, quite exhausted with fatigue and a burning thirst, our water being exhausted.

I noticed while travelling, especially over the sand ridges,

that the air was so extremely dry, without a particle of moisture either by day or night, that it made our bodies feel dried and parched, and created an almost unsufferable itching sensation and an insupportable thirst, which we had to alleviate, though sparingly, every few minutes. I believe that in this region at this season nothing could putrefy. Of this I had evidence by seeing dead animals lying on the ground, completely dried up, without the least sign of putrefaction having taken place.

June 9.—At 6 A. M. got under way and stood down the Bay with a moderate breeze from the southwest. Proceeded on till 12 at noon, when, about five miles from the entrance of the Bay, I saw two natives standing on the beach under the main shore. Brought the vessel to anchor, went on shore, and was met by the natives. Inquired of them how long they had been there. They replied two days. They came to fish. Inquired where their town was. They said they had no town anywhere near, but their tribe lived far in a N. N. E. direction, on the borders of a river. They thought that I could reach the place in half a day in my boat along the sea-shore. I asked where they got the water they subsisted on. They pointed to the place. I tasted and found it more salt than fresh. I requested one of them to accompany me to their village, with offers to pay them well for their trouble. They refused, without assigning any reason for it, but repeated again that I could reach the borders and entrance of the river in half a day. Made them a few presents and went on board, determined to find the river, if possible, on the morrow.

June 10.—At 6 A. M. started in my boat towards the shore, in order to ascertain something further from the natives, and then to proceed in search of the river they described. On landing found the natives ready to proceed to some other place, leaving the Bay for want of water. I made overtures to them again to accompany me to their village, for which I was ready to pay them with cloth and beads, and to furnish them with water and provisions on their way, but all in vain. They alleged for their excuse, that they had families with them and could not leave them; that they were their chief's slaves, sent to fish, and that if they returned they would have their heads cut off. I inquired of them whether there were any nearer villages than those up the river. They said no, and that all their people were there with their sheep and cattle. This confirmed me in the opinion that the tribes of this region had left this place for the borders of the nearest river, to provide themselves and their cattle with water during a severe drought. I inquired whether their people had any ivory. They replied that they had plenty. I left the natives at seven o'clock, and

proceeded in my boat along shore, according to their direction, at the rate of five miles an hour, having a fresh breeze right aft. At noon, having gone a distance of twenty-five miles along the shore, I had seen nothing, and nothing was to be seen to the northward, except, in both cases, interminable high and perpendicular sand ridges close down to the water's edge, with no practicable landing for the last fifteen miles. It coming on to blow fresh, and the sea running heavy for an open boat, I was obliged to give up my search as hopeless, and return in the safest way to the ship. At 5 P. M. the breeze increased to a strong gale, with a heavy sea running. Fortunately, by this time, I had got far into the bay, and abreast of a ridge, where I could effect a landing; kept towards shore and landed, but not without a complete drenching. Hauled the boat some way up the ridge, clear of the surf, and turned her bottom up, to afford us a protection from the heavy wind and the sand, which was flying all over us, penetrating our clothes, hair, and eyes, and making us uncomfortable in the extreme. After filling along the sides of our boat with sand up to the gunwale, and thus making it quite a tight and comfortable house, we, in some measure, fortified the inner man, and all except myself laid down and went to sleep. I was too drenched and cold to avail myself of that privilege, and to keep myself warm and comfortable, kept travelling up and down the ridge.

June 11.—At 1 o'clock in the morning the gale abated. Roused my companions, launched the boat, and put off for the ship. At 5 o'clock reached the vessel in safety, but all of us completely chilled and exhausted.

After taking into consideration the present impracticability of penetrating further into the interior for want of water, and the impossibility of holding intercourse with the natives, so as to secure a result of any commercial advantage, I gave up further attempts, as leading only to expense of time, with no beneficial results.

Taking into consideration the locality, and the region adjacent to it, the difficulty of travelling, and the impossibility of finding water at any season of the year within at least twelve miles of the sea-shore, I think this place less calculated than any other for a commercial depot, and for any enterprise, fishing excepted. A vessel of reasonable size may be loaded with fish of an excellent quality in the course of a month or six weeks.

A vessel turning up this Bay should never go according to Mond's description, if it is intended to keep afloat. Instead of his "two cobbles length," it should keep clear of each shore at least a mile and a half, as there are flats and reefs, almost up and down the Bay, extending from the peninsular and the main shore, from half a mile to a mile and a quarter, and quite

bold water at the outer edge of them. A few days before my arrival, the barque *Minerva*, of New Bedford, in working up, grounded upon one of these reefs, one mile from the peninsula, and knocked her rudder off; and I came very near running my ship upon a similar reef a mile and a quarter from the main shore, ten miles from the entrance of the Bay. There is a reef stretching a mile and a quarter from the north point of the peninsula, which must be avoided, both in entering and leaving the Bay.

At 7 A. M., June 11, got under way and stood out of the Bay.

(TO BE CONTINUED.)

From the New Orleans Advocate.

HARDY RYAN.

Three years ago this coming December, when the first considerable missionary appropriation was made for the South, we sent out two local preachers to travel between New Orleans and Baton Rouge, to gather the colored people into our Church, to be followed by others to complete the organization. To facilitate them in their work we gave each a Bible, Methodist Hymn Book, and Book of Discipline; and for each we bought a mustang pony, at a cost of forty dollars a piece, which included saddle and saddle-bags. It rained the day they had set to start on their long journey; yet intent on their work, and at the appointed hour they rode up to the parsonage for final orders and a last good-bye. But all was not ready. A cold Northwest rain-storm was raging, and the preachers were without overcoats, and without money to buy. Giving them an order on Daniel Pierson, they went to his clothing-store, where they obtained good, strong overcoats on our account. Returning to the parsonage, their dark faces shone with brightness, for it had been a long time since they had had a new coat.

Now all was ready. Benedictions were exchanged. The itinerants mounted, and spread their broad, blue umbrellas, trimmed with a white border. In one side of the saddle-bag was the little library of three volumes, and out of the other side appeared the little white bundle, the never-failing accompaniment of the colored traveller. One of the preachers was a small man, and he by chance had the taller pony, while the other was a man over six feet in his stockings, and his pony so short in the legs that the rider's big brogans touched the ground when not in the stirrups.

"Good-bye, Doctor!"

"Good-bye, Hardy. Good bye, Samuel! The Lord bless you!" and in another moment the first two itinerants of our beloved Church were on their way to re-open the door of the

old Church to the freedmen of the Southwest; and since then not less than twenty-five thousand freedmen have entered that Church. These men were Samuel Small and Hardy Ryan; the former is still in our Conference, a most efficient pastor, while Hardy Ryan is in Liberia, the forerunner of many whom God may move to follow. This little sketch has been suggested by the following letter:

MONROVIA, LIBERIA, *July 27, 1868.*

REV. DR. NEWMAN :

DEAR SIR: I to-day inform you I am safe in Liberia, at Monrovia. One lone star waves over our happy land; a good country for freedmen. Doctor, my dear brother, I am now a great deal nigher Jerusalem than I was there. I am now writing to you sitting in the chapel, in care of the Colonization Society. I am now passing through acclimation. I have been blessed with one glorious privilege—preaching to the noble men of Liberia, with the President right at my side. The people of Liberia say the Lord sent me here. There are a good many preachers here, but we want Holy Ghost men. Tell my missionary brethren there is a field here large for them. The people in America know what preaching is, but this great people but few know. I am told there are a hundred millions in this country.

My dear brother, I am now fifteen miles from the tribe from which my grandfather came out. I am glad to say to my brethren that I have returned to my native home.

Brother Newman, the Annual Conference comes in session next December, at Cape Mount, about sixty miles from here across a bow of the sea. I hope you will write to Bishop Ames for me to be transferred to the Annual Conference of Liberia. I did not come here to forsake my field of labor. I thought I had a good chance to come home to preach to my people, where the Gospel is much needed. O, that we had a thousand ministers to commence this mighty work.

There are two things here to do; one is to civilize, the other to Christianize. No smarter people in their way. They will work; they gather the palm nut; they make the palm-oil; they make the palm wine; and they make the palm butter; and they cut down the palm tree, and get out of it the palm cabbage. No such a tree as that in America. I see the cocoanut tree; it grows full of cocoanuts. I have eaten the mango plum.

This is a good country for the freedmen to live. The ground is rich. Industry and economy in a few years will make this the star of the world. This is a warm climate; not as warm as Louisiana at any time. Tell all of my brethren "howdy" for me. Doctor, I never expect to see them any more till the judg-

ment of the great day. I have one desire: Preaching, to all, crying till death, Behold, behold the Lamb!

The first sermon I preached in Liberia was from the fifth chapter of Matthew, and the eighth verse was the text. The hymn I sung was the 209th.

"Give my respects to Mrs. Newman," says Mrs. Fanny Ryan, "and write I hope to meet her in heaven."

Write soon. I would be glad to hear from you. I'll close my letter by saying God bless you all.

I still remain your affectionate brother,

HARDY RYAN.

From the Bridgeport (Connecticut) Standard.

THE LATE EBEN FAIRCHILD, Esq.

It is pleasant and profitable to review the acts of those who have been useful in their day and a blessing to their race, and whose noble example may stimulate and induce others to imitate them. One's motives may be criticized while on the stage of life, but it is after his actions have become history, and we can take a calm and unbiased retrospect, that we are most likely to arrive at facts. The late Mr. Eben Fairchild was an industrious, economical, useful, and truly benevolent citizen. He was among the first, if not the first, of our wealthy citizens to dispense the accumulated wealth of years of self-denial and industry, to bless and elevate his fellow men. It would seem that for pure philanthropy, Christianity and unselfishness, the objects of his munificence could not be surpassed.

Let us examine the case somewhat in detail, and see if this is not self-evident. In his will, after making sundry small bequests to many of his relatives and friends, most or all of whom are in good circumstances, if not wealthy, as a token of remembrance and affection to them, he gives five thousand dollars, or the income of that sum, to the poor widows and orphans of Bridgeport. At first he gave five thousand dollars more for the education of the poor children of our city; but when from an Act of the Legislature and other sources provision was made for this class, he changed the last-named amount in a codicil into another benevolent channel, showing how carefully he looked after the interests of those he intended to benefit, and also the sagacity of the donor. He bequeathed five thousand dollars to the American Tract Society, ten thousand dollars to the American Bible Society, and five thousand dollars to the Methodist Episcopal Missionary Society. The remainder of his property he gives to benefit the poor despised and down-trodden African.

What objects can have higher claims on the affections of the true Christian and philanthropist than those selected? The

poor, the ignorant, the heathen, the oppressed, the personally unknown, are selected as the objects of his munificent benefactions. In these there is no monument to fame, but all cast into the catholic heavenly stream of Christian benevolence, dispensing happiness as it flows onward. Nor was his wealth all hoarded till he could hold it no longer. For many years his pathway was strewn with blessings to others. One of our worthy ecclesiastical Societies having incurred quite a debt in building their church, and being more or less embarrassed, were relieved through his liberality, he paying one-half of the debt, amounting to some four thousand dollars or more. The widow and the orphan shared in his charities. Liberal sums from time to time were given to educate the black man, and others in need felt his aid. Among his papers were found evidences that he had assumed obligations and paid hundreds of dollars to reconcile difficulties and unite those who had been alienated by disputed claims.

The objects of his bounty while living, and after his decease, appear to have been selected not for his glory, but for the greatest benefit of the temporal and spiritual wants of his race. One proof of this is seen in his bequest to the American Colonization Society, amounting to more than sixty thousand dollars, which has been paid over to that Society to aid them in their noble enterprise. Who can estimate the happy and benign results of such a bequest, appropriated to and now benefiting this oppressed people, many of whom have been enabled to return to their fatherland, carrying Christianity and civilization, with all their attendant blessings, to benighted Africa, illuminating those dark regions with the glorious light of the Gospel, spreading salvation among its teeming millions from generation to generation, coming from an agency unknown to them as they were personally unknown to their benefactor. There is a depth of joy to one conscious of being the author of such results, never experienced by those who live and spend all for self.

This simple statement is made not only as a just tribute to our late fellow-citizen, but as an example for others; and if any are disposed to criticize, let them do better. By their fruits ye shall know them. Mr. Fairchild died about three years since, but unavoidable hindrances prevented a full settlement of his estate till recently.

THE VERMONT COLONIZATION SOCIETY

Held its Forty-Ninth Annual Meeting in Montpelier, on Thursday, October 15. Hon. Joseph J. Roberts, for some eight years President of the Republic of Liberia, now President of Liberia

College, had been engaged to address the Society, but was detained in Boston by sickness. The usual public exercises were therefore deferred.

The Society held a business meeting on Thursday morning. The following-named gentlemen were elected officers for the ensuing year, viz:

President, Hon. Daniel Baldwin.

Vice Presidents, Hon. John Gregory Smith, Hon. Samuel H. Kellogg.

Secretary, Rev. John K. Converse.

Treasurer, George W. Scott, Esq.

Auditor, Samuel Wells, Esq.

Managers, Hon. Paul Dillingham, Freeman Keyes, Esq., Johnson Hardy, Esq., Rev. Franklin Butler, Rev. William H. Lord, D. D., James T. Thurston, Esq., Gov. J. B. Page, Gen. J. W. Phelps, Rev. William S. Hazen, and Rev. Seth S. Arnold.

The Treasurer's account shows \$850.61 contributed in the State the last year, for the purpose of sending emigrants.

The Secretary's Report states that there are now more than 2,000 spontaneous applications from freedmen for passage to Liberia, and no means in the treasury to send one-eighth part of them. They are anxious to go to a *civilized* country of their own. Reader, shall they go?—*Vermont Chronicle*.

THE CAUSE IN ILLINOIS.

Rev. G. S. Inglis has been appointed Agent of the American Colonization Society for the State of Illinois. Mr. Inglis has been well known to us for many years. Mr. Inglis enters upon this work immediately, and at a time when the cause of African Colonization was never more important or pressing in its claims. That same Providence which cast the African upon our shores, and has at length caused the chains in which he has been so long bound to fall off, is now opening a highway along which Chinamen, in great numbers, are soon to flow in an increasing stream into and over this broad land. That Providence which indicates the incoming of the Chinaman, points to a corresponding exodus of the African. The one will go to carry the blessings of Christian civilization to Africa, the other will come to receive those blessings, and in due time carry them back again to China. "Lo! these are a part of His ways, but how little a portion is heard of Him." We cordially recommend Mr. Inglis and his work to our ministers and churches in Illinois.—*North-Western Presbyterian*.

PRESIDENT ROBERTS, LIBERIA COLLEGE, AND FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions held its Fifty-Ninth Annual Meeting at Norwich, Connecticut, October 6, 7, 8, and 9, 1868. President Roberts, of Liberia College, was present by special invitation. He had, the previous week, in Boston, conferred very fully with the Foreign Secretary of the Board and with its Prudential Committee. On his entrance, he was immediately recognised by the Vice President, Hon. W. E. Dodge, and called to the platform.

The thirteen principal topics of the Annual Report were referred to as many special Committees, nominated by a Committee appointed for that purpose, and elected by a vote of the Board. President Roberts was chosen as a member of the Committee on African Missions, who availed themselves eagerly of his assistance. In concluding their Report, they say—

“Your Committee most emphatically express their approval of the appeal which the Report makes for a large reinforcement of laborers, to supply the places vacated by those who have gone up to their reward, and of those who have not strength longer to prosecute their work; and also to enable the Board to enlarge its operations in those important fields, to an extent in some measure commensurate with what God, in his Providence, manifestly demands. As appears from the Report, ‘the great difficulty felt by the missionaries in appointing native pastors, is in the want of men prepared by education for the work. The key to knowledge is, as yet, in the hands of but very few, who can consult English books of reference.’ In view of this fact, it has occurred to your Committee to suggest, that in addition to the educational facilities supplied by the Board, the College of Liberia may become very helpful in meeting the want so deeply felt by the missions, of educated native pastors. That institution is in need of funds, and it is hoped its worthy President Roberts, now in this country, will not be permitted to return without carrying back generous benefactions for the College. In what way can Christians, having the ability, more effectually give an impulse to that institution, and at the same time subserve the interests of our missions in Africa, than by endowing scholarships in the College for native converts preparing for the ministry?”

As the meeting drew towards its close, several distinguished gentlemen were called on for addresses, among whom a prominent place was assigned to President Roberts. Hearty applause greeted his appearance, and followed the conclusion of his address. We hope to give it at another time.

From the New York Observer.
PROSPECTS OF LIBERIA.

President Roberts, of Liberia, who has been spending some months in this country, met the Managers of the Colonization Society in this city, a few days since, and gave them valuable information as to the present condition of the African Republic. He also made an address in the John Street Methodist Church, on the same subject, on the Sabbath a week ago, giving a history of the foundation and early struggles of the colony. In spite of all its trials, he regarded Liberia as in a more hopeful state than ever before. He said the four objects of the originators of the enterprise have not proved to be visionary. Liberia did and still does furnish an asylum for any who choose to avail themselves of its advantages. It has shown the capacity of the African race for self-government. It has been efficient in repressing the slave traffic. Years ago the Government broke up all the barracoons along its six hundred miles of coast, and has never allowed any to be established there since. It has had at least some civilizing influences. Several thousand slaves, taken out of the holds of slave ships, have been taught the arts of civilized life, and turned into good citizens. Moreover, the chiefs and headmen of the surrounding tribes are now anxious to send their children, that they might grow up under the civilizing influences of the Christian Republic. Although these chiefs have nothing to pay, the people of Liberia receive their children, and hundreds of them are constantly residing among their more cultivated brethren. As to religion, though there are but two or three white missionaries, there are between forty and fifty churches, nearly half of which are Methodist. Liberia was deficient in the means of education. They had some well educated men among them, but there was such a deficiency of capital as to make it impossible for their College and schools to meet all the demands which were made upon them. The College, of which Mr. Roberts is now the President, had a grand field, but was hampered by poverty.

At the John Street meeting, Rev. John Seys, D. D., American Minister Resident and Consul General to Liberia, gave a very interesting account of the progress of religion among the native Africans. Of the four Presidents of Liberia, three have been Methodists, and two Methodist clergymen. The Methodist Bishop of Liberia is a brother of President Roberts. Over four hundred converts from the natives have been made by the Methodist Church alone, three hundred of which are at present full members of that communion.

In the Republic of Liberia no white man is allowed to vote or to hold office, and no colored man is permitted to vote unless

he is a freeholder, the owner of real estate. The Government is ready to give to every settler a piece of land, so that no man is deprived either of the privilege of voting, or the means of getting a living.

ITEMS OF INTELLIGENCE.

REV. JOHN SEYS, D. D.—This gentleman has for two years past been United States Minister Resident at Monrovia, for the Republic of Liberia. He sailed from New York on Saturday, November 7, for Liberia, accompanied by Mrs. Seys. Mr. Seys' first voyage to Africa was made in September and October, 1834, as the Superintendent of Methodist Missions, and now, thirty-four years having elapsed, he goes as Minister Resident, to represent our Government in the country which has since become a Republic.

HON. AUGUSTUS WASHINGTON, an intelligent and successful planter in Liberia, and Speaker of the House of Representatives of that Republic, sailed in the brig *Samson* from New York, November 7, for Monrovia. Mr. Washington is a native of Trenton, New Jersey, but for the last fifteen years a large farmer on the St. Paul's River. He has sold twenty-five thousand pounds of sugar, in the New York market alone, during the past year. The duties are so high that Liberian products do not find ready or profitable sale in this country.

HIS THIRTY-FIRST ANNIVERSARY.—Last Saturday (July 4th) it was just thirty-one years since Bishop Payne landed in Africa the first time. Then this place was bush, where the people said devils lived; and now it looks like a garden. There is a substantial church, two large school-houses, with nearly one hundred scholars, and our Mission-House, the Bishop's residence, all surrounded by palm-trees and flowers. Then there were over twenty devil priests in town; now they have one, and he is little respected; while here are one hundred Christians, who rejoice in the God of their salvation; and the voice of prayer and praise is heard in every corner morning and evening. My boys and I serenaded the Bishop that morning with a psalm and hymn; and after that unfurled the "Stars and Stripes" and the "Solitary Star" of Liberia, (gifts of Madame Clement's school, Germantown,) in honor of the Fourth, and our thoughts were in America a good deal.—*Letter from Rev. J. G. Auer, Cavalla, July 8, 1868.*

BULAMA AND SHERBRO.—The following official notice has been issued at Sierra Leone: "The Local Government has entered into a contract with the African Steamship Company for their bi-monthly steamers to call at Bulama and Sherbro on their outward and homeward voyages, to commence not later than January, 1869."

FRENCH AFRICAN DUTIES.—An Imperial decree, dated the 12th October, has been promulgated in Paris, permitting the importation of merchandise from any foreign port, and sailing under any flag whatever, in the French settle-

ments on the Gold Coast and the Gaboon. Such merchandise will be subject to a maximum tax of 4 per cent. on the declared value. Merchandise loaded in foreign vessels, from the above mentioned settlements, when imported into France, will be subject to a surtax of 20*f.* on the bottom. This decree is to come in force on January 1, 1869.

THE SLAVE TRADE IN 1867.—A Parliamentary return states that in 1867 one slaver was captured by a British cruiser, or rather run on shore and set on fire to escape capture, on the West Coast of Africa, in the neighborhood of the River Congo. The ninety-six slaves on board were seized by the neighboring chiefs; about five hundred, who were waiting to be embarked, were marched inland to escape capture. Eighteen ships were captured as slave-traders on the East coast of Africa in the year. Nine are described as having slaves on board, three hundred and thirty-three in all; one, a ship bound for Madagascar, had two hundred and sixteen on board. In reference to one of these ships, the return states that her eighteen slaves were received on board the British ship *Lyra*, and sent to a British settlement; but with regard to all the other ships, the return is either that nothing is known of the condition of the slaves, or that they escaped to shore.

EXPECTED RETURN OF DR. LIVINGSTONE.—The latest dates of direct information with respect to the great traveller's movements and whereabouts will seem to the reader unversed in African distances and delays discouragingly remote; but there is no reason, Sir Roderick I. Murchison urges, for alarm. Notes written by Dr. Livingstone in October and November, 1867, from Marunga and Cazembe, places which lie S. and S. W. of Lake Tanganyika, have been received by Dr. Kirk at Zanzibar. Dr. Livingstone, it appears, when he last wrote, had been living for three months with a friendly Arab tribe, waiting for the close of a native war, before proceeding to Ujije, with the intention of exploring Lake Tanganyika, and thence pushing on to Zanzibar. At Ujije Dr. Livingstone would find provisions, medicine, letters, &c., and would learn the discoveries of Sir Samuel Baker. This information, Sir Roderick thinks, would induce him to attempt the solution of "the great problem of the Nilotic watershed of Africa, by determining whether the great Lakes (Albert Nyanza, and Tanganyika) are united, or separated by highlands, and if separated, by ascertaining into what river-system Tanganyika discharges its surplus waters."

THE BONNY MISSION.—Bishop Crowther's report of this Mission, April 14, 1868: "During the past year the work has gone on without interruption. At the examination of the school of fifty-two children, eight of them girls, held on the 1st and 2d April, the king and his two brothers were present, as well as several Europeans and young traders from Sierra Leone and Fernando Po. Considerable portions of Scripture were recited accurately. A boy of about ten years of age repeated the ninth chapter of Proverbs without a mistake; while another boy repeated the whole of the third chapter of Micah in like manner, to the great surprise of all present. The first payment of school-fees

at this school realized £100, collected by the king, and handed over to me. The sum of £98 had been paid by chiefs who are fathers or guardians of the children."

DESIRE FOR EDUCATION IN SOUTH AFRICA.—Rev. Robert Moffat, the veteran missionary, and worthy father-in-law of Livingstone, the African Explorer, wrote from Kuruman, under date of April 14: "It is most gratifying to be able to state that the desire for education is increasing and advancing wherever there are means of instruction, and these now extend over hundreds of miles in the interior. We have readers by thousands, who are most anxious that another edition of the Scriptures be printed, to supply the increasing demand. This is a most hopeful sign for the future, especially in a country where the population is so scattered, and the means of conveyance tardy and expensive, but where natives can go to and fro without difficulty. And what cannot the Bible alone, with the Divine blessing, accomplish!"

Receipts of the American Colonization Society,

From the 20th of October to the 20th of November, 1868.

CONNECTICUT.		PENNSYLVANIA.	
<i>New Haven</i> —Ellhu Atwater,.....	\$17 00	<i>Philadelphia</i> —Pennsylvania Colonization Society, by Rev. Thomas S. Malcom, Cor. Sec. and Ass't Treasurer, for the support in Liberia of two emigrants from Pennsylvania.....	100 00
NEW YORK.		DISTRICT OF COLUMBIA.	
By Rev. Dr. Orcutt, (\$28.)		<i>Washington</i> —Miscellaneous.....	193 33
<i>Tonkers</i> —J. Masten, \$25; Isaac H. Knox, \$20; G. R. Reeves, J. & G. Stewart, Aekert & Quirk, F. Beckstein, ea. \$10; A. C. Beckstein, Joseph Peene, each \$5.....	95 00	TENNESSEE.	
<i>Newburgh</i> —L. Westervelt, Edw'd Jolmes, Misses Rogers, G. M. Clapp, George Clark, D. B. St. John, ea. \$10; P. V. B. Fowler, J. W. Taylor, D. Moore, G. W. Kerr, Mrs. Henry Robinson, Friend, each \$5; Dr. Deyo, \$3; Miss Annie C. Smith, M. C. Belknap, each \$2; E. Mapes, J. R. Gorham, J. H. Waters, A. V. Wiltsie, D. Smith, C. B. Royce, Cash, A. K. Chandler, each \$1.....	105 00	<i>Nashville</i> —Mr. E. S. Cameron, to constitute H. D. SREEVER, Esq., of Philadelphia, a Life Member.....	30 00
<i>Freshkill on the Hudson</i> —John P. De Wint, \$15; Walter Burt, \$5; C. Van Bunt, \$3; J. L. Scoullid & Son, Jas. E. Brett, Jno. Place, each \$2; G. Van Vliet, Mrs. Chender, Dr. Mapes, Will. Toiker, each \$1.....	33 00	OHIO.	
<i>Delaware</i> —W. C. Sterling, \$10; C. M. Cotton, J. A. Sweetser, Dr. Weston, Wm. A. Davies, George C. Pines, each \$5; Mrs. James Parson, \$3; Rev. T. S. Weeks, \$2.....	40 00	By Rev. B. O. Plimpton, (\$19 00.)	
<i>New York City</i> —Cash.....	15 00	<i>Saybrook</i> —Mrs. Præbe M. Wade, \$10; H. C. Ensign, Mrs. Miller, each \$1; Sundry persons, \$2.....	14 00
		<i>Ashtabula</i> —L. M. Crosby.....	5 00
		ILLINOIS.	
		<i>Evanston</i> —Mrs. D. P. Kidder.....	10 00
		FOR REPOSITORY.	
		CONNECTICUT — <i>New Haven</i> —Ellhu Atwater, to January 1, 1870.....	3 00
		KENTUCKY — <i>Frankfort</i> —Mrs. Mary E. Miles, to Jan. 1, 1869.....	1 00
		WISCONSIN — <i>Menomonee Falls</i> —J. K. Wallis, to October 1, 1869.....	1 00
		Repository.....	5 00
		Donations.....	464 00
		Miscellaneous.....	193 00
		Total	\$902 33