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[No. 12.

DEPARTURE OF OUR FALL EXPEDITION.

The barque Edith Rose, Captain A. Alexander, which sailed from Hampton Roads, Virginia, on Tuesday, November 7, direct for Monrovia, had on board two hundred and forty-three emigrants, their baggage, and the customary supplies for their support after arrival in Liberia, sent by the American Colonization Society. The people were very generally in families, and formed one of the most promising companies ever dispatched by the Society, being selections made from two thousand applicants for the means of settlement in the African Republic.

These emigrants were residents of—Richmond, Virginia, 1; Savannah, Georgia, 3; Ellaville, Madison county, Florida, 5; Windsor, Bertie county, North Carolina, 5; Valdosta, Lowndes county, Georgia, 63; and Clay Hill, York county, South Carolina, 166. They have chosen to locate in the land of their adoption—240 at the new and flourishing town of Arthington, and 3 with relatives at Monrovia. Two are communicants, in good standing, of the Presbyterian, 21 of the Baptist, and 29 of the Methodist Churches. Of the adults, 38 are farmers, 3 are blacksmiths, 1 carpenter, and 1 tanner—men who are accustomed to work, and who expect to work. 126 are twelve years of age and upwards, 84 are between two and twelve years old, and 33 are under two years of age.

A few of the emigrants carried with them some means; nearly all possess a fair share of household goods; and quite a number laid in supplies of shoes, blankets, dry goods, farming implements, nails, and other useful articles, at Norfolk, where they gathered for embarkation. Their purchases in that city were

numerous, those at one store alone amounting to some six hundred dollars.

Rev. Elias Hill, leader of the party from Clay Hill, York county, South Carolina, is a remarkable character. He is a pure black, aged fifty-two years, and is greatly afflicted. When seven years old he was attacked by inflammatory rheumatism, and the disease has never left him, but grows worse and worse. His limbs are skin and bone, small as those of a child, and drawn up around his body like handles to a vase. He has no use of his legs; can move his arms a little about his head; yet in intellect he has few superiors, and in piety and Christian graces, and in powers of persuasion, few equals. His father was a native of Africa, purchased himself and his wife when their son was young. Thus "Uncle Elias," as he is familiarly called, became free. Gradually he learned to read and write. He became a preacher and a school teacher. His friends conveyed him from place to place in a spring-wagon, and he sat in an armed chair, cushioned with quilt and comfort, and preaching and teaching through a circuit of ten miles. He has a voice of unusual power and sweetness, and is well versed in the Scriptures.

Among the passengers in the cabin of the Edith Rose are Rev. T. E. Dellon, pastor of the Presbyterian Church, at Marshall, and a citizen of Liberia for the past eleven years, and Mr. Samuel C. Glasgow, who emigrated from Chester county, Pennsylvania, with his family, in 1859, and has evinced much skill and enterprise as a brickmaker and a wheelwright at Clay-Asland, both returning to the home of their adoption after a brief visit to the land of their birth.

The character of the emigrants to Liberia continues to improve, the masses now being composed of the best and most intelligent and enterprising of the colored population—farmers, mechanics, and laborers, in the prime of life; rugged, honest, peaceful, industrious, self-reliant, and thoroughly trained in their callings. While all that go desire to improve their condition, a goodly number are animated with the true missionary spirit of helping to strengthen and extend, by organized settlements, Christian civilization in Africa.

LIST OF EMIGRANTS FOR LIBERIA.

BY BARQUE EDITH ROSE, FROM HAMPTON ROADS, VIRGINIA, NOVEMBER 7, 1871.

From Valdosta, Lowndes County, Georgia, for Arthington.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
1	Jefferson Bracewell.....	47	Carpenter.....	R. & W.	
2	Rhoda Bracewell.....	40	.....	.....	Baptist.
3	Joseph Bracewell.....	19	.....	Read.	
4	Isaac Bracewell.....	18	.....	Read.	
5	Littleton Bracewell.....	16	.....	Read.	
6	Scinthea Bracewell.....	14	.....	Read.	
7	John Bracewell.....	13			
8	Dennis Bracewell.....	11			
9	Nathaniel Bracewell.....	10			
10	Joshua Bracewell.....	5			
11	Sarah Bracewell.....	2			
12	Virginia Bracewell.....	1			
13	Jefferson Bracewell, Jr..	21	Farmer.....	R. & W.	
14	Emily Bracewell.....	16			
15	Henry Bracewell.....	2			
16	Phillis Bracewell.....	6 mos.			
17	Toby Washington.....	24	Farmer.		
18	Laura Lane.....	16			
19	Eli Ponder.....	22	Farmer.....	R. & W.	
20	Grace Ponder.....	20			
21	Isaiah Ponder.....	2			
22	Levi Ponder.....	1			
23	Nancy Ponder.....	50			
24	William Dickerson.....	45	Farmer.		
25	Catherine Dickerson....	42	.....	.....	Baptist.
26	Polly Dickerson.....	21			
27	Frances Dickerson.....	17			
28	Sarah Dickerson.....	16			
29	Grace Dickerson.....	14			
30	William Dickerson, Jr..	10			
31	Lewis Dickerson.....	6			
32	Andrew Turkett.....	38	Farmer.....	.....	Baptist.
33	Edith Turkett.....	40	.....	.....	Baptist.
34	Mary Turkett.....	15			
35	Annice Turkett.....	11			
36	Moses Turkett.....	8			
37	Cornelia Turkett.....	6 mos.			
38	James Robertson.....	21	Farmer.....	R. & W.	
39	Henry Jones.....	38	Farmer.....	.....	Baptist.
40	Martha Jones.....	28	.....	Read....	Baptist.
41	Jefferson Jones.....	7			
42	Henry Jones.....	1			
43	Lewis Hart.....	24	Farmer.....	R. & W.	Baptist.
44	Judy Hart.....	30	.....	.....	Baptist.
45	Laura Yerby.....	14			
46	Lawson Yerby.....	10			

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
47	Cæser White.....	34	Farmer.....	R. & W.	Baptist.
48	Elizabeth White.....	38	.....	.....	Baptist.
49	Katie White.....	12	.....	.....	.....
50	Isaac White.....	11	.....	Read.	.....
51	Jonas White.....	9	.....	Read.	.....
52	Mary White.....	8	.....	Read.	.....
53	Frances White.....	6	.....	.....	.....
54	Ann White.....	4	.....	.....	.....
55	Wesley White.....	2	.....	.....	.....
56	Simmie White.....	6 mos.	.....	.....	.....
57	Hood Kershaw.....	40	Farmer.....	.....	Baptist.
58	Mary Kershaw.....	25	.....	.....	Baptist.
59	Reuben Kershaw.....	15	.....	.....	.....
60	Lewanna Kershaw.....	10	.....	Read.	.....
61	Charlotte Kershaw.....	8	.....	.....	.....
62	John Kershaw.....	5	.....	.....	.....
63	James Kershaw.....	1	.....	.....	.....

From Savannah, Georgia, for Monrovia.

64	Phillis Joiner.....	22			
65	Willa Joiner.....	20			
66	Lunnon Joiner.....	18			

From Ellaville, Madison County, Florida, for Arthington.

67	Bristow Wright.....	26	Farmer.....	R. & W.	Methodist.
68	Charity Wright.....	21	.....	.....	Methodist.
69	Joseph Wright.....	5	.....	.....	.....
70	Eliza Wright.....	2	.....	.....	.....
71	Leah Wright.....	6 mos.

From Richmond, Virginia, for Arthington.

72	John Williams.....	26	Farmer.....		
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From Clay Hill, York County, South Carolina, for Arthington.

73	Elias Hill.....	52	Minister.....	R. & W.	Baptist.
74	Thomas Simpson.....	15	.....	R. & W.	.....
75	Madison Hill.....	63	Farmer.....	Read...	Baptist.
76	Easter Hill.....	40	.....	.....	Presbyter'n.
77	Milas Hill.....	32	Farmer.	.....	.....

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
78	Tony Hill.....	44	Farmer.....	.....	Methodist.
79	Francis Hill.....	40	Farmer.		
80	Martha Hill.....	35			
81	Mary Jane Hill.....	16			
82	Francis Hill, Jr.....	14			
83	Eliza Hill.....	11			
84	Lucinda Hill.....	7			
85	Lucy Hill.....	5			
86	Andrew Hill.....	1			
87	John C. Moore.....	30	Farmer.....	R. & W.	
88	Martha A. Moore.....	27	.....	.....	Presbyter'n.
89	Sinthea A. Moore.....	6			
90	Samuel B. Moore.....	5			
91	Elphonso C. Moore.....	4			
92	Mary Bell Moore.....	1			
93	June Moore.....	26	Farmer.....	R. & W.	
94	Adeline Moore.....	23			
95	Samuel E. Moore.....	4			
96	Wallace F. Moore.....	3			
97	James S. Moore.....	1			
98	David Moore.....	10			
99	Scott Mason.....	33	Farmer.....	Read....	Baptist.
100	Abigail Mason.....	33			
101	Silvanus Mason.....	10			
102	Thomas Mason.....	8			
103	Francis Mason.....	8			
104	Johnson Mason.....	6			
105	Roxanna Mason.....	4			
106	Barney H. Mason.....	1			
107	Andrew Cathcart.....	77	Farmer.....	Read....	Baptist.
108	Frances Cathcart.....	60	.....	.....	Baptist.
109	Adeline Cathcart.....	31	.....	.....	Methodist.
110	Eliza Cathcart.....	22	.....	Read.	
111	Scinthie Cathcart.....	21	.....	R. & W.	
112	Laura Cathcart.....	16			
113	Miner Cathcart.....	38	Farmer.		
114	Katie Cathcart.....	30			
115	Luster Cathcart.....	13			
116	Simon Cathcart.....	11			
117	William Cathcart.....	7			
118	Emma Cathcart.....	2			
119	Mary Ann Cathcart.....	3 mos.			
120	Solomon Hill.....	30	Blacksmith.		
121	Patsy Hill.....	23			
122	Easter Hill.....	7			
123	Mollie Hill.....	6			
124	Emma Hill.....	4			
125	Milas Hill.....	2			
126	Patsy Hill.....	4 mos.			
127	Robert Tate.....	40	Farmer.		
128	Polly Tate.....	35	.....	.....	Methodist.
129	Ela Tate.....	15			

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
130	Rachel Tate.....	14			
131	Andrew Tate.....	11			
132	Madison Tate.....	7			
133	Samuel Tate.....	1			
134	George R. Garrison.....	36	Farmer.....	R. & W.	Methodist.
135	Adeline Garrison.....	48			
136	Lot Garrison.....	10		R. & W.	
137	Miles Garrison.....	33	Farmer.		
138	Henrietta Garrison.....	29			
139	Harriet Garrison.....	17			
140	John Garrison.....	6			
141	William Garrison.....	3			
142	Sarah Jane Garrison.....	4 mos.			
143	Amzi Garrison.....	24	Farmer.		
144	Emeline Garrison.....	20			Methodist.
145	Joseph S. Garrison.....	5 mos.			
146	Peter Bigger.....	14			
147	Pusley Garrison.....	20	Farmer.....		Methodist.
148	Rachel Garrison.....	20			Methodist.
149	Thomas Garrison.....	1			
150	Alfred Tate.....	38	Farmer.....	Read...	Methodist.
151	Sarah Tate.....	19			Methodist.
152	James Alex. Tate.....	6 mos.			
153	Joseph Watson.....	21	Blacksmith...	Read.	
154	Lydia Watson.....	18			Methodist.
155	Peter Watson.....	64	Blacksmith.....		Methodist.
156	Phillis Ann Watson.....	43			Methodist.
157	Rufus Andrew Watson..	16		Read.	
158	McEwen Watson.....	14			
159	John I. Watson.....	10			
160	Francis Watson.....	8			
161	Sallie Watson.....	6			
162	David W. Watson.....	1			
163	Margaret I. Watson.....	24			
164	Martha E. Watson.....	6			
165	Minerva C. Watson.....	4			
166	Mary Jane Watson.....	1			
167	Martha Ann Walkup..	33		Read...	Methodist.
168	John Walkup.....	14			
169	Scinthie Walkup.....	13			
170	Nancy Walkup.....	10			
171	Levinia Walkup.....	11			
172	Henry J. Walkup.....	8			
173	Mary Ellen Walkup....	3			
174	Eliza Jane Walkup.....	1			
175	Silvanus Watson.....	22	Farmer.....	Read.	
176	Emeline Watson.....	20			
177	Major D. S. Watson.....	2			
178	Anna Watson.....	10 mos.			
179	Russell Thomason.....	28	Farmer.		
180	Sarah J. Thomason.....	24			
181	Thomas A. Thomason...	5			

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
182	John F. Thomason.....	2			
183	Charles E. H. Thomason.	3 mos.			
184	Mary Partlow.....	54			Baptist.
185	Emily A. Partlow.....	14			
186	Mary Partlow... ..	10			
187	Charles Bryant... ..	38	Farmer.....	Read....	Methodist.
188	Martha L. Bryant.....	32			Methodist.
189	Joshua L. Bryant.....	13			
190	John K. Bryant.....	11			
191	Edward C. Bryant.....	9			
192	Jane H. Bryant.....	7			
193	Charles D. Bryant.....	4			
194	James Bryant.....	2			
195	Martha R. Bryant.....	1 mo.			
196	Joshua Bryant.....	33	Farmer.....		Methodist.
197	Mary E. Bryant.....	23			Methodist.
198	Joshua Bryant.....	10			
199	Andrew J. Bryant.....	7			
200	Sarah Ann Bryant.....	4			
201	Isaac Bryant.....	2			
202	Aaron Bryant.....	7 mos.			
203	Hilyard Wright.....	30	Farmer.....	Read....	Methodist.
204	Harriet Wright.....	29		Read....	Methodist.
205	Elijah Wright.....	10			
206	Andrew B. Wright.....	7			
207	James Wright.....	4			
208	Thomas Wright.....	1			
209	Jacob Smith.....	44	Farmer.		
210	Margaret R. Smith.....	40			Methodist.
211	Eliza J. Watson.....	17			
212	Margaret J. Watson.....	1			
213	Henry J. Watson.....	62	Farmer.....		Methodist.
214	Sallie Watson.....	58			Methodist.
215	Sarah Watson.....	20			
216	Hannah Watson.....	8			
217	Mary Watson.....	2			
218	John Watson.....	6 mos.			
219	Samuel McCollom.....	40	Farmer.....		Methodist.
220	Fannie McCollom.....	31			Methodist.
221	John A. McCollom.....	17			
222	Hannah McCollom.....	14			
223	James McCollom.....	8			
224	Sallie McCollom.....	1			
225	Minor Currence.....	28	Farmer.....	Read....	Methodist.
226	Mary J. Currence.....	27			Methodist.
227	John Currence.....	4			
228	Mary Emma Currence...	1			
229	Samuel Barnet... ..	30	Farmer.		
230	Martha Barnet.....	36			
231	Catharine Barnet.....	18			
232	Henry L. Barnet.....	8			
233	Isaac N. Barnet.....	4			

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
234	Mary J. E. C. Barnet...	1	Farmer.		
235	Nelson Knox.....	21			
236	Sarah Knox.....	10			
237	Frank Knox.....	5			
238	Rachel A. Knox.....	1			

From Windsor, Bertie County, North Carolina, for Arthington.

239	Peter Mountain.....	41	Farmer.....	R. & W.	Baptist.
240	Amelia Mountain.....	35	.....	.....	Baptist.
241	Penelope J. Mountain..	11	.....	R. & W.	
242	Violet Hoggard.....	72	.....	.....	Baptist.
243	Stephen Hoggard.....	18	.....	R. & W.	

NOTE.—The foregoing named persons make a total of 13,594 emigrants settled in Liberia by the AMERICAN COLONIZATION SOCIETY.

COLONIZATION MEETING AT POUGHKEEPSIE, N. Y.

A meeting to promote the interests of the American Colonization Society was held at the Rev. Mr. Van Giesen's church, on Sunday evening, October 22. The gathering was a large and most interesting one. Addresses were made by the Rev. Dr. Samson, lately President of Columbian College, Washington, D. C., and the Rev. Dr. Orcutt, Traveling Secretary of the Colonization Society. A great deal of interest was manifested on the part of those present in a Society, the main object of which has been thought by many to be impracticable. However true this may be, it will not be denied that its efforts thus far have been of real Christian philanthropy, and as such is deserving of attention, and of a patient hearing. It is held by the friends of this Society that the African can reach the full dignity of manhood more rapidly in a country of their own than in a country where their efforts are paralyzed by their relation of inferiority to the dominant race. Liberia has been selected as the country in which the experiment is to be tried, and it is believed that the success of the scheme there would tend to elevate the colored race everywhere. The addresses of the gentlemen named were marked by ability and enthusiasm, besides presenting much interesting information relative to the objects of the Society.

To the foregoing, taken from the *Poughkeepsie News*, should

be added the following letter from the distinguished Prof. Morse, who had consented to preside on the occasion:

NEW YORK, October 20, 1871.

Rev. F. B. WHEELER, D. D., *Poughkeepsie, N. Y.*

MY DEAR SIR: I have been in the city all the week on pressing business, and cannot return to Poughkeepsie until late on Monday. This makes it impossible for me to be present or to preside at the Colonization meeting on Sunday evening. Make my kind regards to Dr. Orcutt with my regrets.

Respectfully, your obedient servant,

SAM'L F. B. MORSE.

COLONIZATION ADDRESSES AT LITCHFIELD, CONN.

The Rev. D. C. Haynes, of Boston, District Secretary of the American Colonization Society, was in Litchfield on Sunday, October 8, and spoke in two or three of the churches in behalf of the objects of the Society. His address in the evening at St. Michael's occupied about an hour, and was extremely interesting. The object of the Society is to provide the means of settlement in Liberia for negroes of the right kind, and so to remove them from the poverty and the oppression of prejudice under which they suffer here, and put them in the way of maintaining themselves in comfort and respectability. To the extent of its means the work has been a complete success. They have sent fifteen thousand negroes—of whom twenty-six hundred have gone since emancipation. These people have founded a veritable nation. They have attracted to themselves, reclaimed from heathenism, and drawn within the circle of their government and civilization and religion, numbers of the native tribes, until Liberia, as it exists to-day, comprises a civilized, homogeneous, and thriving population of six hundred thousand. Its Government is a Republic. Its flag is known on the seas. It is diplomatically recognized by the leading nations of the earth. We have a Minister Resident there. It has its common-school system and its College, and there are numerous churches of seven different denominations.

Thus the enterprise of the Society has a twofold aspect, that of a philanthropic work, and that of a missionary work, and Mr. Haynes urges the claims of the Society upon two separate grounds—the benefit to the negro and the benefit to Africa. The first of these arguments has been put beyond dispute by experience. A vast number of the negroes here are in depressed circumstances. Besides all that is included in their being the victims of caste, they are in poverty and ignorance, with small prospects of bettering their condition. The Colonization Society provides them with a free passage to Liberia, gives

them twenty-five acres of land to a family, and guarantees their subsistence for six months. Landed in Africa, thus started in the world and breathing an air free of all class feelings, they stand erect—they go to work and prosper. A man who some years ago was a barber in this country is now the Attorney General of Liberia, and the owner of a hundred and fifty acres of land. Within a few weeks there have arrived two vessels—one in Boston, one in New York—laden with the products of that land, such as dyewood, palm-oil, coffee, and the like. The climate is more congenial to them than this. They like their situation, and consider the country the black man's El Dorado.

The more important argument derived from the missionary and civilizing results of the work is very striking. Africa constitutes one fifth part of the land surface of the globe, and has a population of 150,000,000: double that of this whole continent. Except in the colonies on the Coast, the natives are sunk in barbarism and heathenism. It is a vast missionary field. The people sent out by the Society become missionaries by necessity: they can't help it. They carry with them industry, order, civilization, the English language, and Christianity. They extend these, together with the education which they establish, into the interior. They are leaven to leaven the whole mass. The natives of the interior are sending their children in to be educated in the schools of Liberia, and more than sixty churches have been established, all composed in part and some entirely of natives rescued from heathenism. Through this Society therefore seems to be solved a problem apparently otherwise insoluble—that of Christian missions to Africa, for the climate has been fatal to nearly all other attempts. White men cannot live in it. Of those who have gone thither as missionaries, almost all have either died or been forced away to save their lives.

The Society considers itself justified, by the importance of its work in both aspects and by its success, in asking for liberal and continuous aid. All that we have briefly sketched as accomplished fact has been accomplished by the 15,000 whom it has sent out. And all that is wanted, in order to continue and extend the work, is money. The whole cost of what the Society does is one hundred dollars for each person. They do not urge any one to go. On the contrary, they have many more applications than they can answer, and they select from them such persons as are best fitted to go: such as will do well for themselves and for the country. There are now about two thousand applicants, and only a fraction of them can be sent for want of means. Next month an expedition will go, consisting of about two hundred and fifty.

The machinery is all in existence. All now needed to take

an indefinite number of negroes from distress and degradation, and put them in reach of comfort and respectability, and through them at the same time to carry Christian missions indefinitely into the interior of Africa, is money.—*Litchfield Sentinel*.

FIFTY YEARS OF MARRIED LIFE.

We sincerely congratulate our friend and brother of a third of a century's standing, and his truly excellent wife, the Rev. Dr. and Mrs. Seys, on their attaining the fiftieth anniversary of their married life, the interesting particulars of the celebration of which are thus sketched in the *Springfield (Ohio) Republic*. Theirs have been years of heroic missionary labor in their native Isle in the West Indies, on the shores of benighted Africa, and in the United States. May they long be spared on earth, and then meet in glory everlasting:

A very pleasant affair, most admirably arranged and managed—faultless, in fact, in every respect—was the golden wedding of our distinguished and most highly esteemed fellow-citizen, Rev. John Seys, D. D., (formerly missionary at Liberia for many years, and afterward United States Minister to that Republic,) and his accomplished wife, Mrs. Anna Osborn Seys. The exercises occurred at the family residence, on South Market street—one of the pleasantest private residences in the city—which was brilliantly lighted, and stood with open doors for the reception of a large number of guests.

At about 8 o'clock the venerable T. A. Morris, D. D., senior Bishop of the Methodist Episcopal Church, addressed the aged couple, in remarks appropriate to the celebration of the fiftieth anniversary of the wedding ceremony, which was performed on the 28th of September, 1821, in the West Indies.

Rev. Dr. Seys then read the following "Golden Wedding Poem," addressed to his amiable and beloved partner, Mrs. Anna O. Seys:

What! fifty years ago, why, dear?
 To me it seems but yesterday
 I took that hand and drew you near,
 And then we gave ourselves away.
 What—fifty years since we were wed!
 Sure, time is only mocking, dear;
 I think I hear you when you said
 "I will"—the parson standing near.
 And yet, 'tis true. Your silver hair,
 My wrinkles, and white beard, say so,
 And the babes—why, *their* babes are here—
 All tell 't was long--long time ago.

How time has flown, and in its flight
 How many varied scenes we've passed;
 But the longest day and darkest night
 Have fitted by and gone at last.

What though the journey has been rough,
 And we have had our toil and care?
 That faithful heart has been enough
 To take of both the larger share.

What though we've braved the stormy deep,
 Buried loved ones on Afric's shore?
 In all *my* sorrows *you* would weep,
 And bind up every heart-felt sore.

And yet there is a stronger power,
 Of all support the proper source,
 'Tis God—our Father—the High Tower,
 In which we've hid through all our course.

To Him we'll lift the voice of praise,
 For mercies, blessings, strength and grace—
 Strength just suited to our days,
 And helped us through our Christian race.

And now, as thus we start again,
 I pledge thee with this other ring
 For life's eleventh hour, and then
 God's praises we will ever sing!

There we'll cast our glittering crown
 Before the great supreme, "I Am!"
 And join our loved ones to sit down
 At the marriage supper of the Lamb!

While reading the lines referring to the bestowment of the ring, Mr. Seys placed it upon his wife's finger.

The children and grandchildren of Dr. and Mrs. Seys were present—namely:

Dr. Henry H. Seys and wife and daughter Minnie, of Oil City, Pennsylvania.

C. De Wint Seys and wife and three children, of Nokomis, Illinois.

Jason N. Phillips and wife and three children, of Springfield, Ohio.

Clement T. Seys, of Springfield, Ohio.

The next ceremony was the christening of little Anna Seys Phillips, daughter of Mr. and Mrs. Jason W. Phillips, and little John Osborn, son of Mr. and Mrs. C. De Wint Seys.

Afterward, on an announcement to that effect by Rev. L. Clark, of the High street Methodist E. church, Dr. Henry H. Seys, of Oil City, made the following most appropriate and beautiful address, in behalf of the children, to the parents:

Though speech is silver and silence gold, it is but right, my dear parents, that, as a representative of your children, I should express our feeling on this auspicious occasion.

Golden are our congratulations that you have lived to see this night—many and fervent are our wishes that the time is far off when the cord shall be broken which has so long bound you together.

Had it been yours, on that day fifty years ago, to have lifted the curtain that hid the future; could you have looked along the pathway your feet must tread down the road that you must wander hand in hand so many years; could you have seen the hours of sorrow and care, of labor and toil, the perils by land and sea before you; “beneath what constellations” you must stand; into what homes, “alien, and not yours,” you must enter; could you have seen the little hands which yours would clasp only to loose the hold, the little feet that were to patter beside you, soon to fall away, the voices that were to call you father and mother, quickly to be silent forever; could you have seen the graves, covered by northern snows, shifting sands, and ocean waves, where, in the long ago you have buried your treasures—

“Brows of beauty, bosoms of snow—
Heaps of dust—but you loved them so!”

Then those trinkets and tresses of hair! Could you have known how often your arching heart would, in the years to come, cry out in vain for

———“The touch of a vanished hand!
And the sound of a voice that was still!”

Could you have forseen all this—well might you, in the bitterness of spirit, have prayed the end might come.

But *now* you look back to the beginning. Not all sorrowful have been the days of your pilgrimage; pain has not been un-mixed with pleasure; care and toil, not unrelieved with rest and peace; and some are still left to cheer you in these latter years; and many are the bright spots on which memory can with pleasure linger.

“There was an old belief, that in the embers
Of all things their primordial form exists.
And cunning alchemists
Could recreate the rose with all its members
From its own ashes, but without its bloom—
Without the lost perfume—
But alas! no wonder-working occult science
Can form the ashes in our hearts once more
The rose of youth restore!
No craft of alchemy can bid defiance
To time and change, and for a single hour
Renew this phantom flower!”

Forget, then, the dark places in the past; remember only the sunny meads. Forget the darkness and storm, the rough and rugged ways, that have led you hitherward: remember

only the sunshine and flowers; and look forward, as you did then, and as we, whose love would shield you from every burden, will ever pray it may be, to a future as golden in its happiness as was this day to you fifty years ago.

At the close of this touching address, delivered in a most graceful and appropriate manner, the guests were invited to the dining hall, where a sumptuous repast was spread, and was heartily enjoyed by all present.

On a table in one of the rooms was displayed the presents from the children and others to Mr. and Mrs. Seys. Among them were a gilt China tea set from the sons and daughters, a beautiful clock from Mr. and Mrs. J. W. Phillips, and other articles of beauty and value.

Mr. and Mrs. Seys appeared quite well, and received the guests with great cordiality.

THE END OF SLAVERY ON THIS CONTINENT.

The initial steps have been taken in the Brazilian Chamber of Deputies which are to lead to the gradual extinction of slavery throughout the Empire. The Emperor had previously made a promise to that effect, and the bill introduced by the Minister of Agriculture has the support of the Government, and will undoubtedly become a law. Its chief features are the establishment of the principle of free birth, as regards future generations; facilities for obtaining liberty, as regards existing generations, and as relates to the vested interests affected by the first limited compensation.

The bill declares, that all children born of slaves, after its date, shall be held as though born of free mothers, with the exception, that they may be made to serve as apprentices until they are twenty-one years of age. Existing generations of slaves are granted the right to inherit and hold property, and to obtain liberation peremptorily on tender of the amount of official valuation.

Besides these indirect measures for the advantage of those now held in slavery, there are many other complementary ones for the protection of freedom, such as the ex officio advocacy of the public prosecutors, the summariness of suits, the guardianship and primary jurisdiction of the Orphan Courts, the encouragement of the commutation of slavery by free service of not more than seven years, and the exemption of all liberations from tax and every expense. The slaves of the nation are at once emancipated, and the proximate liberation of the monastic slaves is provided for.

When slavery is done away with in Brazil, involuntary servitude will substantially cease to exist on the Western Conti-

ment. The system of peonage in Mexico is hardly consistent with free institutions, and there is a mitigated form of slavery in Curaçoa, and one or two other of the dependencies of Holland in the Caribbean sea; but these traces of a kind of civilization differing essentially from that of the present day will soon wholly disappear.—*Argus*.

SOUTH AFRICAN DIAMOND FIELDS.

The *Alta California* has the subjoined letter, dated at Klip Drift Diamond Fields, May 25th:

Since my last, the Orange Free State sent a command of 1,000 Burgers to Cawood's Hope, twenty miles below here, to enforce the miners to pay the State a royalty or license for mining. The miners, who are 3,000 strong and mostly English, immediately armed and threw up entrenchments, determined to resist the tax. In the meanwhile the Colonial British Government was called upon for arms and protection. They sent 250 muskets from Cape Town to Cawood's Hope, and distributed them and a lot of cartridges among the miners. At the same time the Government of the colony warned President Brand, of the Orange Free State, not to fire upon British subjects, or it would be considered as a declaration of war against the British Government. The Governor also ordered up the frontier mounted police, 600 strong. Cawood's Hope is on the east side of the Vaal, and is claimed by the Free State, and also by the natives, who say it was wrested from them by that Government. A mixed commission is still sitting at Bloemhaf, 100 miles up the river, and the latest rumors are, that it has been decided in favor of the natives; consequently, as the natives have turned it over to the English Government, it will have the control of the whole of the diamond fields on both sides of the river.

Klip Drift and Pniel have altered considerably in the last six months. They look more like towns now, but most of the miners have gone to other camps. Stone, iron, and brick houses are more numerous now than tents. They are mostly wholesale and retail stores, hotels, and there is one bank, (Standard and South African Bank,) and a post office at each place.

About a month ago an immense rush (3,000 men) took place to "Moonlight Rush," thirty miles down the river, and close to the banks on the Klip Drift side. A diamond was found on the surface one moonlight night; hence the name. An immense number of diamonds have been found. They have there the same kind of gravel that we have here. Helron, twenty miles above, has also turned out some rich mines, and shows a large list of finds.

At present the greatest rush is taking place from all quarters to a farm twenty miles south of Pniel Mission station, and twenty miles from the river. It is supposed to be the original mine or matrix of the diamond fields. All the adjoining farms, north and south, are diamondiferous, and are being thrown open to miners by the owners, at a license of 10s. per month for a claim of 30 feet square. Provisions are cheap; board at the restaurants at £4 per month. There are at least 4,000 miners at this place, (Du Toit's Pan,) and the finds are numerous, and a great many large diamonds among them. There is room for 2,000 miners in this district. An American company found a seven and an eight carat diamond, after two weeks' work fluming, and after a second run of water. They sold it on the fields for £100: very good for a start.

A man next to them found a $61\frac{3}{4}$ carat diamond last week after the third shovelful, and immediately left for home, leaving his claim to the first jumper who might squat on it. The diamond is worth £5,000.

A private letter to a gentleman at Pniel, from his relative at Du Toit's Pan, says: "Yesterday, May, 8th, were found the following diamonds, which I have seen, viz: one each, 79, 22, 20, $15\frac{1}{2}$, 15, 10, 4, $2\frac{1}{2}$, and $1\frac{3}{4}$ carats." Not bad this, for a single day.

A correspondent at Du Toit's Pan writes, under date of May 10th: "This morning, before breakfast, a 53 carat and 47 carat were found. A young lady, sorting near us, got an $8\frac{3}{4}$ afterwards; and I know of a 6, 15, and 16 carat to-day besides."

THE AFRICAN AND HER BIBLE.

Rev. Robert Moffat, the celebrated Missionary of South Africa, is now in England. "In one of my early journeys," he says, "I came with my companions to a heathen village on the banks of the Orange River. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a little milk, and was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

"When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached, with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other. She sat down

without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, till affectionately entreated to give us a reason for such unlooked-for kindness to strangers. Then the tear stole down her sable cheek, and she replied, 'I love Him whose servants you are; and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul, in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm, when in his school some years before.

"'This,' said she, 'is the fountain whence I drink; this is the oil which makes my lamp to burn.' I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our Heavenly Father."

LIBERIA COFFEE, SOAP, AND INDIGO.

We were shown yesterday, by Mr. Edward S. Morris, of this city, some fine specimens of Liberia coffee, shelled from the dried hulls by a machine invented and made here for this purpose, and which is shortly to be sent to Liberia, to be used on the plantation of Mr. Anderson, Speaker of the House of Representatives of the Republic. The coffee is usually shelled while the pulp is soft, and hence its light appearance, which is produced by the escape of the material oil. But this Liberian coffee has a rich brown hue, owing to the fact that the nut or berry was kept until dry, and shelled in that state to preserve its flavor. The consequence is, that it is essentially richer than the ordinary coffee.

The enterprise has been in progress for several years, Mr. Morris having conceived the design himself, and having visited Liberia to carry it out, and to induce a larger cultivation of coffee, indigo, and other products, instead of the sugar formerly engrossing all attention. The machine referred to is patented both here and in Liberia, a Patent law having been perfected and passed in the African Republic, allowing patent rights there to inventors of all nations, a somewhat more liberal policy than many greater Governments have adopted.

We are pleased to learn that the coffee culture has taken root firmly in Liberia, and that we may expect a shipment of a thousand bags to Philadelphia in due time. We have been shown, also, some rich and fragrant palm-oil soap made in Li-

beria, the manufacture of which is being pursued intelligently, and this article is likely to become an important export to Philadelphia. It exceeds in beauty and odor any similar soap we have seen. The palm grows luxuriantly in Liberia, and the oil has been a prominent article of commerce; but this is the first appearance of palm-oil soap. Good indigo is also raised, and the product is increasing. Mr. Morris has specimens of this and the other articles.

There seems to be far more stir in Liberia than ever before. Schools have been established in the settlements, and a useful College.—*Philadelphia North American, November 2, 1871.*

MISSIONARY FREEDMEN.

Two hundred freedmen wish to locate at Arthington, the new interior settlement in Liberia, on the St. Paul's river, twenty-five miles from the Atlantic ocean. Pious black men, numbering, with their families, more than two thousand souls, desire to aid in building up a Christian Republic in Africa, the home of their ancestors. The generous English philanthropist—Robert Arthington, after whom the settlement was named, has expressed an earnest desire that a chain of Christian settlements may speedily reach the Niger river, the great Mississippi of Africa. In this way we may hope to break up the internal slave-trade, and introduce the Christian religion among the Pagan and Mohammedan nations of Central Africa. The work, once fairly started, will become a permanent, self-sustaining missionary enterprise. The Lord gave the Israelitish freedmen of Egypt favor in the sight of the Egyptians, "so that they lent unto them such things as they required." Will not American Christians gladly aid these African freedmen, who desire to cross the ocean, "singing the songs of Zion," and taking with them, as "good soldiers of Jesus Christ," the sword of the Spirit—the precious Bible, to rescue their native brethren from the bondage of Satan and win them to Christ?

While Great Britain is extending the English language and the blessings of Christian civilization among the millions of Hindustan in Asia, and building up towns and cities in Australia and New Zealand, there seems to be a distinct providential call to American Christians to respond generously to the appeals of the pious freedmen for aid to reach Liberia. The anxiety to go does not result from solicitation, but the applicants are self-moved. There is a love for the land of their fathers, and a sincere desire to be useful to the natives of Africa.—*T. S. M., in the Presbyterian.*

OUR MISSION.

From the foundation of Liberia up to now, philanthropic and Christian friends in foreign countries, and more especially in the United States, have, by donations of money and by the raising up and sending out of missionaries, white and colored, sustained the work of first establishing and then perpetuating Christian religion, with its concomitants of preachers and school teachers, in this country. As early as May, 1827, Mr. Ashmun, writing from his gubernatorial chair to the Colonization Society, said: "I, therefore, beg respectfully, but most pressing, to recommend, as in my opinion the only means of rendering this colony what it is intended to be made, the truly Christian and civilized asylum of an outcast race of men, the immediate engagement of at least one laborious Christian minister, of the most ardent piety and untiring zeal." Just prior to this, the Governor had said: "Let the minister have no other engagement in the colony, no other work on earth, to divert his attention from his spiritual charge."

Thus we have had and now have the Methodist Episcopal Mission, the Protestant Episcopal, the Presbyterian, the Lutheran, and the Baptist Missions, all of which are more or less supported out of the funds raised by these respective denominations in America, and appropriated for the promotion of the cause of Christ throughout the world. The effects for good of this Christian helping hand, thus extended to Liberia, are vast and untold. Whatever of Christian piety, of educational development, and of moral progress that may to-day be found in the Liberian communities, owe much of their origin to these Christian Missions.

The least recipient of these foreign charities, we believe, has been the Baptist of this country. This denomination began in 1824, under the celebrated Lott Cary, upon its own independence. Subsequently, however, it was taken up by the American Baptist Board, (Northern and Southern.) This aid was stopped upon the outbreak of the American war.

In January of this year the Rev. A. D. Phillips, sent out by the Southern Baptist Mission Convention, visited the Baptist churches in this country, and returned home in April. We learn, that as a consequence of his visit, the aiding connection of the Baptist Mission in America has been re-established with the Baptist Church here, and more extended operations of that Church began, under the supervising control of our well-known citizen, Mr. B. P. Yates, as financial and managing agent. Operations among the heathen have been already established, and schools and churches opened among the natives of the Junk and Little Bassa sections of the country.

It seems to be the spirit of all the Foreign Mission Boards

now, to have their operations here pushed more directly and actually among the aborigines. They are all gradually withdrawing their pecuniary support from the work of sustaining churches and ministers immediately among the settlers, or Americo-Liberians, as some call us; and, as we would term it, giving the gentle hint to the Churches here that near enough has been done unto you. You should now be getting able to step alone. But when you go—practically, actually, and unequivocally go—among “the heathen by whom you are surrounded,” we, by our aid, our prayers, and our purse, will go with you. A hint, the justness of which the Churches here can but acknowledge.—*The Republican of Monrovia.*

MARSHALL, LIBERIA.

LETTER FROM REV. THOMAS E. DILLON.

BARQUE EDITH ROSE, HAMPTON ROADS, *November 6, 1871.*

MY DEAR SIR: Being on board the Edith Rose, and about to sail for Liberia, my home, I have not time to write you a long letter at present, nor in such style as I desire, and as the subject merits; but I cannot repress the disposition to say something. As a citizen of the Republic of Liberia, with eleven years' experience there, I can most cheerfully testify that, with all its errors, ignorance, and proverty, I prefer it above all others.

The Americo-Liberians are anxious to welcome their brethren from the United States of America to the land of perfect equality, and to share with them in the riches of the soil, the salubrity of the climate, and the responsibilities and joys of a negro nationality. They want men of industry and enterprise—*working bees, not drones.*

There are our palm groves, and camwood forests; mountains of iron, gold mines, and precious stones; our ship-building timbers and other valuable woods; with every variety of soil, suitable for the growing of sugar cane, coffee, cotton, ginger, peanuts, coconuts, and, in a word, all the productions of a tropical climate. Also, rice, indian corn, sweet potatoes, eddoes, cassava, oranges, mango plums, pine apples, bananas, &c.

Our wilderness is full of game, hogs, cattle, deers, &c. Fowls darken the atmosphere and line the banks of the rivers. Schools and churches are beginning to rise in every direction, and the Macedonian cry is reverberated by millions of heathen, “*come over and help us.*”

There are now two hundred and forty-three emigrants on board this vessel, being sent to Liberia by the American Colonization Society. Judging from their appearance, I regard them among the most hopeful people ever sent by your Society. They seem well satisfied with their determination to go to Liberia, and are in high spirits. As I was leaving home last summer, the people of Marshall requested me to ask your Society to send them some emigrants. And since arriving in this country I have received letters to the same effect.

This I know you cannot do, as your policy is (which I think a just one) to allow the people to select their own homes, and upon their own responsibility. But I think that some of the emigrants would do as well in Marshall and its vicinity as any where in Liberia. The large number of rivers, the superior fish and oysters, and the great abundance of unimproved public lands—in many instances covered with palm trees, the best of soil, good water, and schools and churches, together with many other advantages, render it a most lovely place, if not the garden-spot of our highly favored Republic.

Your obedient servant,

THOMAS E. DILLON.

OUR SIERRA LEONE CORRESPONDENCE.

FREETOWN, SIERRA LEONE, *October 23, 1871.*

MY DEAR SIR: I cannot but admire the philanthropy and faith of you who are so earnestly laboring for Africa, thousands of miles away from the scene, and still proceeding with undiminished ardor and unabated zeal in your labor of love.

It is a labor of love for a most interesting country and long-neglected people, and your labor will not be in vain in the Lord. It occurs to me that with all your faith you cannot realize, in your most sanguine imaginings, the far-reaching results of the great work in which God has privileged you to be engaged. Like every cause whose results are to be great and lasting, yours has met and still meets with opposition and many drawbacks. It is always thus. The great works of God are always done in a manner to humble the pride of man as a co-operating agent; and it is His way to bring results to pass so marvelously, that all men shall recognize His power.

This country for which you are laboring is one for whose future any one acquainted with it cannot but entertain the highest hopes. To me there appears no other solution of the problem of Africa in America, but America in Africa; a solution that will be satisfactorily effected, if not in our day, in the days of our descendants not many generations hence.

I learn that Commissioners appointed by the British Government will soon be sent to Monrovia to meet Commissioners to be appointed by the Liberian Government, to enter upon investigations of the boundary dispute, with a view to final settlement. Governor Kennedy assures me that the British Government does not wish to acquire any more land on the Coast, but that they are anxious to see intelligent government of the country by the people themselves.

I esteem it the duty of the American Colonization Society, which has in view the influx, under its auspices, of a large number of Africans from America into Africa, if not to pre-occupy the country formally, yet to put on foot certain agencies there which will render its future occupation a matter of certainty and facility, or at least render it an available inlet to the fertile and promising regions of the interior.

God has given the American Colonization Society and its affiliated branches

in America greater facilities for this work than any other people. The Gallinas country has largely felt the influence of the civilization which you have planted on this Coast. Schools established by American Societies on the borders of that country have sent their influence into it. Cape Mount, the most northern settlement of Liberia, is contiguous to it. Then there are men trained in Liberia, whose experience there fits them for work in the Gallinas, of whose services the Society could at any time avail itself. These are advantages which the English do not enjoy.

On the 9th inst. I was invited by Sir Arthur Kennedy, Governor-in-Chief of the West African settlements, to meet at Government House a large deputation of Fulah Mohammedans from the country about Fulah and Sego. His Excellency introduced me to them in a very kind manner, informing them that, if any of them wished to communicate with him in Arabic, I would interpret for them. One of them, a young man, stepped forward and addressed me in beautiful Arabic.

From what I could gather from the remarks of the chief speaker on that occasion, and from what I have learned from other sources, it appears that the disposition of the interior chiefs towards the Governor and his administration is, at this moment, most satisfactory. They are proud of being the objects of occasional presents and complimentary messages from the Queen's representative on the Coast. Sir Arthur's influence among the Mohammedans in the interior, the distance to which it appears his name has traveled as a friend of the Muslims, gives him peculiar advantages in his efforts to open up the country and promote trade. And he seems to consider it of the highest importance to deepen and perpetuate this good feeling.

In reply to the address of the deputation, His Excellency bore testimony to the good character of those of them who reside in the colony—their sobriety, steadiness, and industry.

I am very glad to see the good feeling sustained between the Government and Mohammedan tribes. They deserve all the attention and respect showed to them. The Mohammedans are the only people who now possess, amidst the practical and moral wilderness of intertropical Africa, any tolerable form of civil polity or bond of social organization. They are the only people upon whom the only civilization which has penetrated to any extent the interior of the African continent has left its stamp.

On the 11th instant a Bornu man called upon me, who speaks Arabic. He said he was in the deputation who waited upon the Governor on the 9th, and that he had called to pay his respects. In the course of conversation, I found out that he had been an extensive traveller in the interior. He said he lived for many years at Fez, and has visited Tunis. He was with Dr. Barth during a portion of his travels. I at first doubted this statement, but he spoke with such accuracy as to matters of detail as they are recorded in Barth's narrative that I could not question his veracity. I asked him in what year did Barth leave Tunis. He said he could not tell the year, but he knew it was over twenty years ago when he set out on his journey to Timbuctoo. He

mentioned the names of places on the route from Tunis to Timbuctoo, the name of the Sheikh of that city when Barth was there—Sheikh-El-Bakay—He gave me Barth's *nom de voyage*—Abd-El-Kerim, His own name is Bar-ka-Al-Hay.

It has been my privilege to travel in various parts of the world. I have visited Canada, the United States, Venezuela, portions of Europe, Egypt, Syria, and Palestine, and I give it as the result of my experience, that the Mohammedan negro has lost less of the integrity of his race and fewer of the elements of independent manhood in his contact with his foreign instructor, than any other negro. The difference, I think, grows out of the fact, that in imparting instruction to him, his teacher has not striven to efface his race peculiarities or destroy his race instincts. He has been raised upon the basis of his own idiosyncracies. He has been made an *African* or *negro* Muslim, not a Syrian, or Turkish, or Arabian Muslim. He has been stimulated to civilize and elevate himself.

The negro Mohammedan of West and Central Africa has a handwriting peculiar to himself, and he shows his self-reliance and independence in the pertinacity with which he adheres to his own chirography, which, by the way, from the specimens which may be seen in a little book lately published by Mr. Schieffelin, is neat and pleasant to read, While he uses the Arabic language, and often with great purity and elegance, and frequently copies from oriental manuscripts, yet he clings to his own peculiar handwriting, which is known and readily recognized in the literary world.

I am anxious to see a large institution established for assisting native youth to civilize themselves and become *African Christians*. "God has made of one blood," &c., but He has appointed the bounds of their habitation; and within those bounds there are tastes and habits which you cannot destroy without destroying a part of the man.

The Mohammedans here and all through the interior keep up the worship of God and support their schools, and keep scholars whose only business it is to study without any foreign aid.

LIBERIAN INTELLIGENCE.

OUR NEW SETTLEMENTS.—The two newly started settlements of Brewerville and Arthington present themselves to us as claiming a passing line. The one, Brewerville, about two miles in the rear of our old settlement—the old settlement for which our mother and we immigrated in 1842—Virginia; the other, Arthington, two miles rearward of the old settlement of Millsburg, (Mills & Burgess,) are thus respectively about 12 and 22 miles distant by water (the St. Paul's river) from Monrovia. Brewerville is two miles distant from a fine creek, (Logan's,) which, after a flow of two miles, empties into the St. Paul's, about two miles from the mouth of that river and seven miles from Monrovia. Arthington touches the line running one mile back from Muhlenburg, and Muhlenburg borders on the St. Paul's. Both of these settlements enjoy advantages which, as we look at these things, are a little more favorable than any

of the more recently started ones. They are not situated at too great and inconvenient distances from Monrovia, the center of what of aid and support, and the outlet for what of production and industry, that may be developed in them. A continuous train or line of settlements, going out in a somewhat contiguous link, from some strong supporting center, we confess, has always had, to our mind, more the appearance of the right way of proceeding, than far off, detached, here-and-there-scattered ones. Had Carysburg hung on a little nearer to the river St. Paul's, and Finley to the St. John's, they might have been more advanced to-day.

TRADE AND THE WEATHER.—On the Coast, trade is still reported as brisk in palm-oil; kernels slacked off. The weather is rough. Strong S. E. winds are giving some of our craft difficulty in passing our Cape in that direction. The month of July bids fair, if possible, to give more rain than June. Nothing of course can be now done as to agriculture, but to use the time between the drops to see that the grass don't overrun amid so much rain.

PUBLIC SCHOOLS.—A day school has recently been established at each of the settlements of Brewerville and Arthington, on the St. Paul's, under the auspices of the American Colonization Society. We learn that thirty-two children attend school at Brewerville, and about sixty at Arthington. We regard the commencement of these schools as a step in the right direction, and hope for them permanency — *Republican of Monrovia.*

ITEMS OF INTELLIGENCE.

PALM-OIL is prepared from the fruit of the palm tree as follows: On its arrival at maturity the fruit is plucked and thrown into a heap on the ground, where it is left for about a month. Fermentation is thus produced. When this is sufficiently advanced, the mass is thrown into large iron vats and boiled with water, the fruit being crushed from time to time. After prolonged boiling it is pounded in rude mortars formed from trunks of trees, the kernels are removed, and the shells again boiled. The oil then floats on the surface of the liquid, and is collected with large wooden spoons. This oil is solid at ordinary temperatures in our climate. Its color is reddish yellow, and it is esteemed in proportion to the depth of its color. Its odor resembles that of the iris or the violet.

THE GABOON AND CORISCO MISSION.—Mr. Bushnell writes that a good deal of religious interest marked the services at Gaboon, ten or twelve persons attending an inquiry meeting three evenings in the week. The training class was commenced with three young men, and five of the eldest pupils in the girls' school, besides three young men from the native towns, who are irregular in their attendance. It was expected that two of the members of the church would soon be received under the care of the Presbytery as candidates for the ministry; and a female teacher would be employed as a Bible-woman to visit the native women. The boys' boarding school at Baraka contained twenty scholars, and the girls' boarding school thirty. The brethren had purchased

a yacht from a German merchant for \$2,420 in gold. This vessel cost \$4,500, delivered at Gaboon, when it was new, three years ago, and it is in fine condition. It is considered a very advantageous purchase. Mr. and Mrs. Murphy were at Benita, where they and Mr. and Mrs. Kops, who were expected soon to arrive, would be stationed. They were delighted with the Benita station and its missionary prospects. Mr. Gillespie is stationed at Gaboon, and Miss Boughton also. Mr. Bushnell writes very urgently of the need of more laborers.

VOLTA RIVER.—The British Government have purchased from native chiefs a piece of land near the Volta, West Africa. Some merchants are making arrangements to form trading establishments on the banks of the river.

GREAT PROGRESS.—The Annual Report of the English Wesleyan Missionary Society gives the following statistics for 1870: "In Southeastern Africa we have now 46 mission stations, 66 missionaries, 136 chapels, 639 regular preaching places, 95 day schools, 5,559 day scholars, 10,790 full and accredited members, and above 60,000 regular attendants on public worship. The Cape of Good Hope district is not included in this enumeration."

AFRICANS SUPPLYING COOLIES.—A Bible Society in Natal, South Africa, has recently imported a large number of copies of the Scriptures in the Tamil language, for the use of the Coolies employed on the sugar plantations.

MOFFAT COLLEGE.—It is announced that a college for training school-masters and ministers for mission work in Africa shall be established, as a memorial to the Rev. Robert Moffat. At a recent meeting in Birmingham £6,000 was subscribed in the room for this object.

SIR RODERICK IMPEY MURCHISON, the distinguished geologist, died on the 22d October, in London, at the age of seventy-nine. His researches first made fully known the series of strata to which he gave the name of the Silurian system. He served four terms as President of the Geological Society, and was for more than twenty years President of the Royal Geographical Society, and his writings on these subjects were numerous and valuable. He has also been brought prominently forward of late years by his deep interest in Dr. Livingstone, his earnest efforts to obtain certain tidings of that traveller, and his unwearied faith in his safty and ultimate success.

Receipts of the American Colonization Society,

From the 20th of October to the 20th of November, 1871.

MAINE.			
<i>Freeport</i> —Mrs. Sarah A. Hobart.	\$10 00	<i>Watpole</i> —B. F. Aldridge, Leonard B. Holland, each \$10; Hon. Fred. Vose, \$5; Mrs. Louisa Hayward, \$2; Oliver Martin, \$1; Col. Cong. Ch., \$5.47.....	33 47
<i>Augusta</i> —John Dorr.	10 00		
<i>Minot</i> —Center Cong. Ch., by James E. Washburn.....	8 00		
	28 00		73 47
NEW HAMPSHIRE.		VERMONT.	
By Rev. J. K. Converse, (\$78.47.)		<i>Essex</i> —N. Lathrop's estate, annuity, by S. G. Butler, Ex., \$35; A Lady, 25 cents	35 25
<i>East Concord</i> —Mrs L. B. Carlton...	5 00	By Rev. J. K. Converse, (\$28.50.)	
<i>Pembroke</i> —Miss Matilda Jenness, \$30; Mrs. S. Whitehouse, \$10....	40 00	<i>Westford</i> —Col. Cong. Ch.....	16 50

<i>Manchester</i> —Mr. Hull.....	10 00
<i>Benson</i> —Dea. Strong.....	2 00
	<hr/>
	63 75
MASSACHUSETTS.	
By Rev. D. C. Haynes, (\$10.00.)	
<i>Boston</i> —James S. Stone.....	10 00
RHODE ISLAND.	
By Rev. D. C. Haynes, (\$175.00.)	
<i>Pawtucket</i> —James Davis, \$5; Individuals in Bapt. Ch., \$5.....	10 00
<i>Providence</i> —Robert H. Ives, \$50; Mrs. A. E. Miller, \$10; Miss Julia Bullock, Miss A. L. Harris, Rev. A. Caswell, D. D., T. Davis, H. N. Slater, Jr., each \$5; Benj. White, \$2; Dea. Snow, \$2	90 00
<i>Neuport</i> —Miss E. Townsend, \$10; Rev. C. H. Malcom, \$5.....	15 00
<i>Bristol</i> —Mrs. Ruth B. DeWolf, \$30; Mrs. Rogers and Miss DeWolf, \$30.....	60 00
	<hr/>
	175 00
CONNECTICUT.	
By Rev. D. C. Haynes, (\$75.00.)	
<i>Litchfield</i> —Mrs. Van Winkle, Mrs. Noyes, Mrs. Vanderpool, each \$10; C. V. Andrews, G. M. Woodruff, Mr. Hubbard, Mrs. Parmalee, Mrs. Theviat, each \$5; Rev. C. S. Henry, D. D., \$16; Mrs. Ray, \$3; Miss Gilman, \$1.	75 00
NEW YORK.	
<i>New York City</i> —Watts, Parker & Co	20 00
By Rev. Dr. Orcutt, (\$301.57.)	
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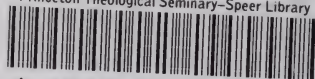
constitute their Pastor, Rev. GEORGE FRASER, a L. M., viz: Dr. J. A. Slaughter, Miss Mollie H. Smith, Miss Cecilia DePury, A. W. Hynes, each \$3; S. L. & J. C. Pinneo, S. B. Hynes, each \$10; S. A. & A. C. Phelps, Mrs. P. W. Alexander, each \$3; T. M. Tatham, J. S. Denny, Hon. J. F. Alexander, S. Stern, Cash, Joseph Donnel, Wm. Donnel, Gustavus Gross, Ebenezer White, James Booth, each \$2; E. B. White \$2.50; Miss E. M. Inglis, \$1.25; Mrs. M. S. Denny, Mrs. C. Paisley, Mrs. Mary Elam, J. C. Gerishes, M. V. Denny, Mrs. E. C. Baker, Mrs. A. R. Donnel, Joel Elam, Alphonso McLain, J. E. Wafer, N. W. McLain, Mrs. J. P. Garland, Rev. George Fraser, G. C. McCord, W. C. White, John A. A. McNeely, A. S. Denny, J. C. Scipis, each \$1; Mrs. Sloan, Mrs. Shields, Mrs. Dr. Brown, Prof. Chittendon, Wesley Cox, each 50 cents; Mrs. L. Johnson, Mrs. Alexander, Mrs. Davis, each 25 cents	91 00
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