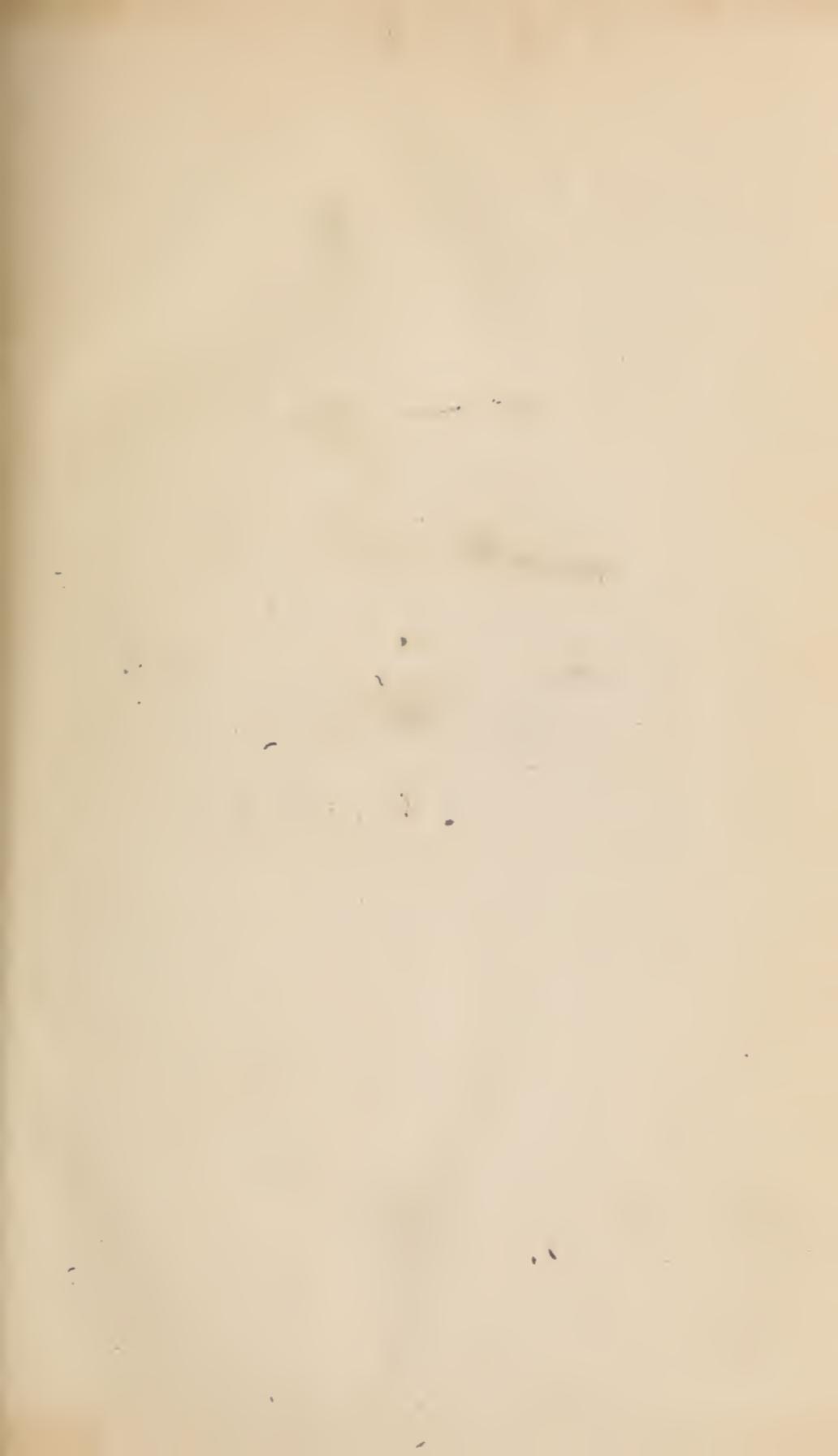


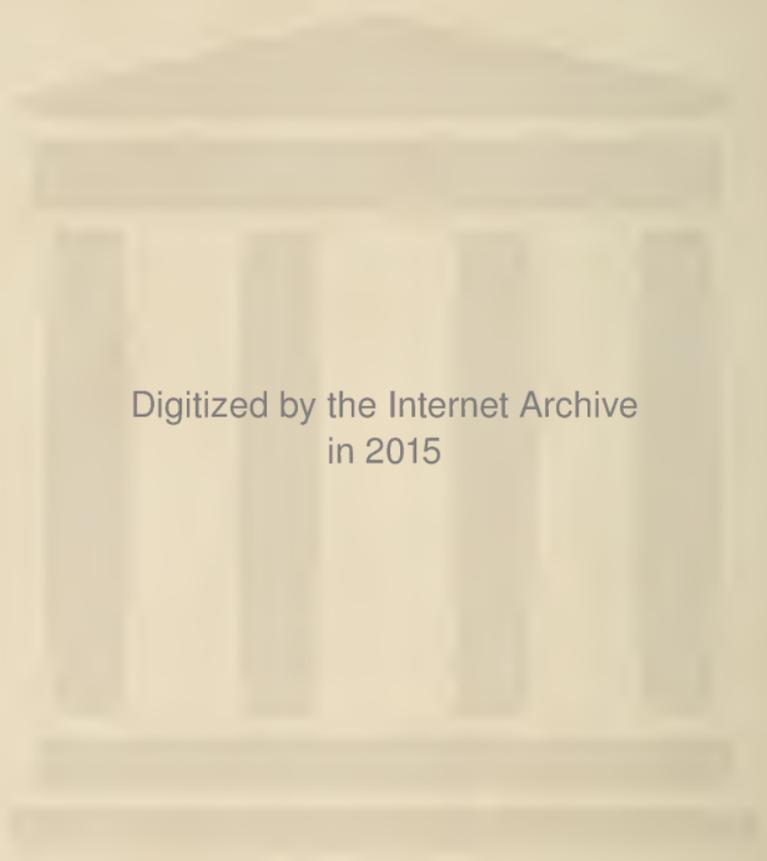
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LIBERIA'S ORIGIN, DANGERS AND DUTIES.

This is the theme of the Annual Address before the Mayor and Common Council of the city of Monrovia, July 26, 1865, the day of National Independence; and repeated by request, on Tuesday, August 1, at Caldwell, St. Paul's River, by Rev. Edward W. Blyden, A. M., Professor in Liberia College, and Secretary of State of Liberia.

As this admirable address, we learn, is to be printed in pamphlet form, we confine ourselves to a few extracts showing the force and justness of the sentiments, the beauty of the illustrations, and the eloquence of the language used by the esteemed author :

ADDRESS BY REV. E. W. BLYDEN.

To-day we celebrate the eighteenth anniversary of the Independence of Liberia. We are entering upon the nineteenth year of our national career. Amid various discouragements and difficulties, joys and sorrows—in sunshine and shadow—we have held on our way. We are laying the foundations of empire on this coast. We are inaugurating what others must take up and continue. With all our failings and deficiencies, we are obviously the agents in the hands of the Great Ruler in doing an important work.

The foundation of Liberia was laid under circumstances peculiar in the history of the world. The immigrants were urged to these shores by motives far different from those which led to the forming of other colonies. They were not a restless people, who, finding their advancement to wealth and honors in their native country too slow for their ambitious and enterprising minds, resolved to accelerate their dilatory fortunes beneath a for-

eign sky. They were not persons who had once been in a condition of opulence and splendor, and who, having fallen by luxury and extravagance into penury and disrepute, sought new scenes to repair their shattered fortunes. They were not politicians adhering to some new principle in politics deemed by them all important, and seeking some new field for its untrammelled exercise and fair development. They were not the victims of religious persecution fleeing from the horrors of an enthralled conscience. No. Had they belonged to any of these classes they might, perhaps, have contented themselves with cultivating small farms and reaping slow gains; they might have taken fresh courage, and by patient industry, restored measurably their dilapidated fortunes; they might have changed their political or theological views, rather than brave the dangers and undergo the privations of founding a home, and residing in a country proverbial for its unhealthy and dangerous climate. But they belonged to none of these classes. They were a peculiar people.

They were those who themselves or whose ancestors had been, in the Providence of God, suffered to be carried away from heathenism into slavery, among a civilized and christian people; and who, from the degradation necessarily attached in all countries to those in any way related to slaves, could not rise. The force of circumstances over which they had no control kept them down—hopelessly down. They felt the depression; they saw its causes. They felt the deteriorating effects of these causes upon their minds and the minds of their children; and they found that it was useless to contend against these unfavorable influences. They saw clearly that to remain in that land and contend against what they could have no reasonable hope of overcoming, would be no more than “beating the air.” They, therefore, concluded that it would be wisdom in them, if they desired to possess a home for themselves and their children, where they might enjoy those rights and immunities which their neighbors enjoyed, to direct their attention to some other scene. Earnestly did they look abroad for some “Asylum from the deep degradation.” At length the west coast of Africa was fixed upon as offering the greatest inducements for the settlement of Africans. They left the land of their birth—forsook the scenes and associations of their childhood, and came, with hearts heavy and distressed, to this far off and barbarous shore—*forced*, by irresistible circumstances, from their native country in their poverty and ignorance, to seek a home where to be of African descent would involve no disgrace.

They came having *seen* their operations, but never having studied or learned the moral and political principles which prevailed in their native land. They came then to found a home with nothing more to depend upon than the capabilities of memory to recall what they had seen and heard. They came to imitate words and actions, for they could not practice and inculcate principles. Their knowledge, such as it was, consisted of vague generalities.

And then they had no brilliant ancestry from whose magnificent achievements they could gather inspiration. All the past was dark to them. No

sacred bard sung to them of the exploits of their fathers. There may have been great men in their ancestral land to which, as perfect strangers, they were now returning; illustrious deeds may have been performed; but, alas! no poet had recorded them,—*Vivere fortes ante Agamemnona, &c.**

“In vain the chief’s, the sage’s pride;
They had no poet, and they died;
In vain they plann’d, in vain they bled;
They had no poet, and are dead.”†

Such were the people who came to establish Liberia; such the circumstances under which Liberia was founded.

Every nation and every people has its peculiar work to perform, and each for itself must find out the work to be done and the best methods and instrumentalities of prosecuting it. Any one who has studied the history of nations, whether ancient or modern, cannot fail to perceive that there never has been an unchanging uniformity, but change and variety, according to circumstances, has characterized them. And even where one community has gone forth from another, all the peculiarities of the parent country have not been retained. New views have been formed and new principles have developed themselves from the very novelty of the circumstances and relations in which the people have been placed.

In the political history of Liberia, however, there has been no striking novelty—nothing remarkable or peculiar. In the absence of regular educational training, or of large experience and practice in political matters, the people have not been able to elaborate any system adapted to their own peculiar condition and circumstances. Compelled to depend for their information almost wholly upon the example of the United States and other advanced countries, they have followed with unvarying step, most of their practices, without possessing the mature wisdom to detect, or the boldness to repudiate, such features in the political system of those countries as conflict with the prosperity of a rising community.

The people of Liberia and their fathers, were, for the most part, born and nursed under republicanism;—a republicanism, it is true, which, in its influence upon them as a people, was anomalous. They know, experimentally, no other form of government. All the associations of their childhood and youth, social, political and religious, are republican. They have seen the workings of republicanism and they have felt its power. They know its advantages, they know its disadvantages; they know its uses, they know its abuses. For them, therefore, a people that must act from imitation, without the ability to be, in any great degree, original, a republican is the best, the only form of government. The history and traditions of the people point to this form. Indeed, any attempt to have organized a different form would have been useless and absurd.

Republicanism establishes a political equality—that is to say, abolishes all

*Horace, Lib. IV. Ode 9.

†Pope.

classes, ranks, castes—conferring upon all citizens the enjoyment of unlimited liberty, and full scope for the development of all their powers. In this kind of government, no barrier excludes the poorest from rising, by the power of intellect and industry to the highest position—the idea being that merit should be duly rewarded in whomsoever exhibited. But, as I have said, we have reversed the principle. We have put “*Because* in the place of *Although*.” We seem to hold that men should occupy high and responsible places *because* they are poor and in humble circumstances. With us the argument seems to be that the Abraham Lincoln’s and Andrew Johnson’s should be raised to the highest authority *because* they are rail-splitters and tailors. But that is not the idea. The idea in which we should glory is not that men are made rulers and exalted to the highest dignity *because* they belong to the humbler classes; but, rather that, *although* belonging to the humbler classes, they *may* be elevated if they manifest talent and prove meritorious.

A correct republicanism does not claim that all men are intellectually and morally equal; on the contrary, it teaches that only men of merit should be elevated, and in proportion to their merit. But all men have not merit; nor do those who have, possess it in the same degree, hence inequality; and a true republicanism is discriminating. The journeymen who worked in the shop with Andrew Johnson have not been heard of—and why not, if Johnson was raised *because* he was a *tailor*? They were tailors as well as he; but, it happened that they were tailors and *nothing more*.

To talk of all men being in every respect equal is simply to indulge in an idle dream. But, despite all theory and speculation, Nature will have its way. We must be content for those to rise whom Nature has gifted. Envy and jealousy are foolish things. A man will go to the place for which his natural force fits him. Because I or my relative cannot achieve what another can, must I, therefore, envy that other and try to pull him down? If Lord Derby’s language be correct, such a course is “worse than a crime—a blunder.” Would it not be wiser in me to endeavor to discharge faithfully my own duty in the sphere to which it has pleased God to call me? God calls men to their ability and station in life. No man can determine his own force of mind. He may by industry and perseverance greatly improve its scope and capacity; but he can no more determine its original, native bent than he can determine his own stature. It is a “gross blunder,” then, to fret and worry about another’s gifts and talents, and fail to improve our own. This is very important for us to bear in mind in Liberia; for we are all sons of Zebedee, all anxious to sit, some on the right, and others on the left, of majesty.

Our Constitution needs various amendments. It is of very great importance that the utmost care should be exercised in interfering with the fundamental law of the land; but we must not attach to it such mysterious and unapproachable sacredness as to imagine that it must not be interfered with at all, even when circumstances plainly reveal to us the necessity of such interference. The Constitution is only a written document, and, like all writ-

ten documents—especially those written under the circumstances to which I have adverted—it has many errors and omissions. It becomes us, then, who long for the prosperity of our country, calmly and deliberately to examine and consider such defects as may exist in that most important paper, and set ourselves to the work of remedying them to the best of our ability. It is the people's Constitution, and it is the work of the people to correct its deficiencies.

The first point to which I would call your attention as needing amendment is that relating to the Presidential term of office. I believe that most of the thinking men in Liberia agree that the President should be elected for a longer term than two years. My own opinion is, that the Chief Magistrate should be elected for a term of six or eight years and not be immediately re-eligible. If we could bring to pass such an amendment—electing the President for a longer term and forbidding his immediate re-election—then we should doubtless get Presidents who, during their terms, would devote their attention to statesmanship—to such measures as pertain to the public weal and not to electioneering expedients; and the country would be delivered from the frequent recurrence of convulsing political conflicts. In all cases where re-election is possible the magistrate in office is placed in the position of a candidate. He is tempted, especially as his term of office draws near its end, to direct his administration mainly with a view to secure popular favor. Thus, instead of statesmen we have electioneers as Presidents. In many of the ancient commonwealths re-election was forbidden; in Achaia the General could not serve for two successive years; at Rome it was at no time lawful for the same man to be Consul for two years together, and at one time it was forbidden for a man who had once been Consul ever to be Consul again.*

A second amendment needed in our Constitution, is one which shall involve the rescinding of the clause conferring upon the President the power of dismissing government *employees* indiscriminately at his pleasure. There are some officers that ought to be subject to his control, but they are only a few. The practice of dismissing all officials at every change of government is a most prolific source of mischief. The practice did not prevail in the United States government when it was as youthful as we are. "Up to the time of General Jackson, in 1829, all the government *employees*, civil and military, with a very few specified exceptions, held office, as in England, during life and good behaviour, were never removed for their political opinions, and never changed with any change of administration. By the Constitution the control over all these offices, as well as the appointment to them, was vested in the Chief Executive, the sanction of the Senate being required in only a few cases; but it is worthy of remark that this absolute power over the government *employees* was only conferred upon the President after long discussion and by a very narrow majority. The clause affirming it only passed the Senate by the casting vote of the Vice President, and in the long debates

*National Review, (London) Nov., 1864.

that it gave 'rise to, the idea that any chief of the State could so far disgrace himself and damage the community as to abuse the power conferred for personal or electioneering purposes was scouted as an insult and a chimerica. Nor was it abused until the advent of General Jackson, who brooked the doctrine "that to the victors belong the spoils." During Washington's eight years of administration, he only removed *nine* persons from office,—one a foreign minister, at the instance of the French Directory; the other eight for cause assigned. Politics had nothing to do with any of the cases. Adams also removed *nine* subordinate officers, but none for political reasons. Jefferson removed *thirty-nine*, but, as he solemnly declared, and was ready to prove, not one of them because their political opinions differed from his own. Madison made *five* removals; Monroe *nine*: John Quincy Adams only *two*.

Another mistake in our Constitution and laws is the arrangement which causes several months to elapse between the election of the President and his inauguration—from *May* to *January*—which gives his predecessor, if he be of an opposing party, a long time during which to carry out his party views. Our arrangement is alarmingly defective, for instead of four months, as in the United States, we allow fully eight months to the dissentient minority to carry out their purposes. This is a defect that calls loudly for immediate remedy.

These changes, as I have said, depend upon the will of the people; but we must remember that the people cannot be brow-beaten into them. They have to be reasoned with and convinced by patient and persevering argument. The enterprise of persuading and convincing them deserves the utmost exertion of true patriots. The reward with which such efforts will be crowned is no less than the emancipation of the body politic from fatally injurious influences and the introduction among us of salutary conditions of national existence, under which we may go on prospering and to prosper.

If any man who has lived in Liberia two years cannot come to believe in the ability of the negro race, under favorable circumstances, to maintain an organized, regular and adequate government, that man has mistaken his country—he should at once pack up bag and baggage and transfer his residence to a more congenial clime. And I go further, and say if any man at all acquainted with the history of this country does not see the hand of God plainly guiding and directing our affairs, in all the past, that man would not have seen the pillar of cloud by day and the pillar of fire by night before the Israelites.

It is provoking to hear men sometimes going around and despising themselves and disparaging the opportunities for usefulness in the country; indulging in the most doleful prophecies of the future. Such a disposition is the very kind to kill all enterprise and to extinguish every noble aspiration. These persons have no confidence in Liberia's stability. For them the future is nothing. They are ever looking backward to the past. They pray daily and nightly for the restoration of things as they were. For them the sun must always stand still, and Jordan always flow backward. These men would

glory in a resuscitation of the dark ages. But those days can never return. The school-master is abroad. Light and knowledge are multiplying. The future is upon us, however we may deprecate it. We cannot prevent its advent. "The only way," says Victor Hugo, "to refuse *to-morrow* is to die." Oh, let us bestir ourselves. Let us come to the conclusion that we will do all we can to secure for Liberia a future—glorious future. To live without such a prospect is to be dead. Where there is no future before a people, and where there is no hope there is lifelessness, inactivity and the *eternal death*.

We are engaged here on this coast in a great and noble work. We cannot easily exaggerate the magnitude of the interests involved in the enterprise to which we are committed. Not only the highest welfare of the few thousands who now compose the Republic, but the character of a whole race is implicated in what we are doing. Let us then endeavor to rise up to the "height of this great argument." There are times when the most thoughtless cannot but reflect on the condition of the State. Within the last two years, the most unconcerned has been obliged to think; and we all, now and then, have misgivings as to the perpetuity of our liberties on this coast. But "difficulty is the rude and rocking cradle of every kind of excellence,"* and it is better that these seasons of misgivings should come than that there should be an easy tranquility and undisturbed complacency when there is so much still to be accomplished. Something has been done; but what is the little we have achieved compared to what has still to be done! The little of the past dwindles into insignificance before the mighty work of the future.

Das wenige verschwindet leicht dem Blicke

Der vorwärts sieht wie viel mockbrüg bleibt.†

We are more eagerly watched than we have any idea of. The nations are looking to see whether "order and law, religion and morality, the rights of conscience, the rights of persons, and the rights of property, may all be secured" by a government controlled entirely and purely by negroes. Oh, let us not by any unwise actions compel them to decide in the negative.

The parallel has often been instituted between the case of the Jews in Egypt and that of the descendants of Africa in the United States; and we think that the comparison is correct. Indeed, God himself, by the mouth of His prophet, has suggested the comparison. "Are ye not as the children of Ethiopians unto me, O children of Israel, saith the Lord?" (Amos ix, 7.) This is a fair and distinct comparison, and, certainly, in the wonderful preservation and multiplication of our people in the land of their bondage; in the cruel and oppressive laws made against them a little before their deliverance; in the series of astounding events attending their emancipation; in all these particulars, they resemble the Jews. But is the parallel to stop there? Are they to sojourn in the land of their bondage? Are they to find a resting place in the home of their oppressors? We at least may be permitted to doubt it. We greatly fear that should the blacks continue to dwell

*Gladstone. †Goethe.

there the intercourse between them and their white brethren, instead of being an intercourse of peace and friendship and righteousness, will be one of avarice and political injustice on the one hand and of heart-burning jealousies and discontent on the other. It is not that we wish the blacks to be forced by any legal enactments out of the country of their birth against their will; for we honestly believe that centuries of toil and suffering and bloodshed entitle them to respectable and honorable residence in that land; and we believe that, amidst all the political and social rapacity of which they may be the objects, they will bear themselves with the most exemplary forbearance and moderation. But we think that half the time and energy which will be spent by them in struggles against caste—if devoted to the building up of a home and nationality of their own, would produce results immeasurably more useful and satisfactory. We know that the gale of public applause, which now fans them into a lustre of such splendid estimation is evanescent and temporary; and we say to them—waiving all higher and nobler considerations—better is a lowly home among your own people than the most brilliant residence among strangers. We tell them in the prudent words of old Nokomis—

“ Like the fire upon the hearthstone
Is a neighbor's homely daughter;
Like the starlight or the moonlight,
Is the handsomest of strangers.”*

Or in the unerring words of inspiration,—

“ Better is a dinner of herbs when surrounded by the sincere love and affection of kindred, than the stalled ox of honors and preferments, and strife therewith.”

The tendency among the nations now seem to be to group themselves according to natural affinities of sentiment and race. Witness the struggles in Italy—the dreams of Mazzini and Garibaldi, with reference to the unification of that country. Germany is striving after consolidation. The same principle is at work in Hungary, and the visions of Kossuth may yet be realized. Even Poland is feeling for the same thing; and the mysterious *Fenian* movement is significant. In the Western World Mexico and Santo Domingo are determined to assert and protect their unity and freedom. The tendency in that direction is seen everywhere. Aliens will be eliminated. The nations seem resolved that no diversities of interests shall exist among them. And no doubt ere long the conviction will force itself upon the minds of our brethren in the land of their exile that their condition in the United States is an unnatural one. The reaction to the present state of things will doubtless come, and disappointment and irritation will ensue. Would it not be wisdom then in the leaders of the blacks in America to catch at once the spirit of the age, and encourage among their people a feeling of race, of nationality, and of union?

Here is a land adapted to us—given to us by Providence—peculiarly *ours*

*Longfellow's *Hiawatha*.

to the exclusion of alien races. On every hand we can look and say it is ours. Ours are the serene skies that bend above us; ours the twinkling stars and brilliant planets—Pleiades, and Venus and Jupiter; ours the singing of the birds; the thunder of the clouds; the roaring of the sea; the rustling of the forest; the murmurs of the brooks, and the whispers of the breeze. The miry swamp sending out disease and death is also ours, and ours the malignant fever,—all are *ours*.

“No pent up Utica contracts our powers
The whole boundless continent is ours.”

And here if we would have our race honored and respected, we should try to build up a nation. “The greatest engine of moral power known to human affairs,” says Edward Everett, “is an organized, prosperous State. All that man in his individual capacity can do—all that he can effect by his private fraternities, by his ingenious discoveries and wonder of art, or by his influence over others—is as nothing, compared with the collective, perpetuated influence on human affairs and human happiness of a well constituted, powerful commonwealth.”

We have made a fair beginning, of such a commonwealth. Here we are, with all our unfavorable antecedents, still, after eighteen years of struggle, an independent nation. We have the germ of an African empire. Let us, fellow-citizens, guard the trust committed to our hands. The tribes in the distant interior are waiting for us. We have made some impression on the coast; and, God helping us, we shall make wider and deeper impressions, and as those regions have bloomed and blossomed as the rose, whither our influence has already extended, so the regions beyond, as our influence expands, shall receive the same blessing—the wilderness and the solitary place shall be glad for us—until the whole land becomes a garden of the Lord. The light entrusted to us will be passed from tribe to tribe until we encircle the land in a glorious blaze—realizing the beautiful prophetic vision—

“I saw the expecting regions stand,
To catch the coming flame in turn;
I saw from ready hand to hand
The bright, but struggling glory burn.

And each, as she received the flame,
Lighted her altar with its ray;
Then smiling to the next which came,
Speded it on its sparkling way.”

And let us in giving an impulse to civilization on this continent take warning from the examples of other nations, and so demean ourselves that Liberia may eventually stand among the foremost nations of the earth “free from the blood of all men,” with laurels unspotted and pure, and with a prosperity untarnished by the tears and anguish and blood of weaker races.

LIST OF EMIGRANTS BY THE H. P. RUSSELL FOR LIBERIA,

From Baltimore, Md., November 4, 1865.

No.	NAME.	AGE.	OCCUPATION.	REMARKS.
1	John McNuckles	40	Bricklayer.	
2	Paden Christian	43	Blacksmith.	Read.
3	Matilda do	23		
4	Paden do Jr.	6		
5	Coleman do	4		
6	John do	2		
7	Ida do	4 mos.		
8	Francis Palmer	31	Tobacconist.	
9	Ann do	21		
10	Nellie do	6		
11	Sallie do	5		
12	Stephen Lynch	35	Tobacconist.	Read.
13	Jane do	30		
14	Albert do	12		
15	Robert do	7		
16	Fanny do	4		
17	Sophia Randall	55	Mother in law of	S. Lynch.
18	Woodsen McNuckles	48	Carpenter.	
19	Rachel do	38		
20	Mary do	16		
21	Mack do	10		
22	Rachel do	8		
23	James do	6		
24	Sarah do	4		
25	David do	3 mos.		
26	Willie Tompkins	4	Grandson of W.	McNuckles.
27	James Campbell	32	Tobacconist.	
28	Sarah do	22		
29	George Waller	34	Tobacconist.	
30	Julia do	28		
31	George Wheaton	31	Carpenter.	Baptist.
32	Louisa do	24		
33	Gertrude do	5		
34	George H. do	4		
35	Sidney J. do	8 mos.		
36	Nelson Warwick	43	Farmer.	
37	Isam Bourne	33	Shoemaker.	
38	Nancy do	29		
39	Edward do	6		
40	Lucy Ann Bourne	5		
41	Mary Eliza do	4		
42	Alice Jane do	3		
43	John William do	3 mos.		
44	Henry Rucker	24	Laborer.	
45	Bucyrus Copeland	30	Carpenter.	
46	Addison Banks	48	Butcher.	Baptist.
47	Amelia do	41		
48	Addison do Jr.	18		
49	William do	14		
50	Osborn do	12		

No.	NAME.	AGE.	OCCUPATION.	REMARKS.
51	Nelly Ann Banks...	10		
52	Lelia do	8		
53	Maria Louisa do	5		
54	Eugenia do	2		
55	Major Shoemaker.....	49	Carpenter.	
56	Susan do	45		
57	Laura do	17		
58	William do	15		
59	Nancy do	12		
60	Major do	9		
61	Lindsay do	7		
62	Royal do	5		
63	Julia Ann do	19	Daughter of M. Shoemaker.	
64	Armita do	3		
65	Elizabeth do	1	} Twins.	
66	Rose do	1		
67	Whitfield Lowry.....	16	} Nephews of M. Shoemaker.	
68	James do	9		
69	Charles R. Loving	34	Shoemaker.	
70	Lucinda do	24		
71	Alexander Crawford.....	37	Blacksmith.	Baptist min'r.
72	Charlotte do	34		
73	Ellen do	15		
74	Henry do	12		
75	Alexander do Jr.....	10		
76	Earnest do	2		
77	Sarah do	1		
78	Mary Carter.....	65	Mother in law	of A. Crawford
79	Charles Lewis.....	44	Shoemaker.	Read.
80	Mary do	39		
81	Segis Ann do	18		
82	Elizabeth do	16		
83	Lucinda do	9		
84	Haram do	7		
85	John W. do	5		
86	Sally Smith.....	55	Mother in law	of C. Lewis.
87	George W. Rose	28	Shoemaker.	Read.
88	Octavio do	22		
89	Eliza Ann do	5		
90	Julia do	2		
91	Levi M. Norvell	33	Tobacconist.	Good scholar
92	Nancy do	26		and Baptist.
93	Alexander do	5		
94	John C. do	3		
95	Caroline do	2		
96	Wm. W. do	2 w'ks.		
97	Sucky do	73	Grandmother of	L. M. Norvell.
98	Caroline Waller.....	29	Sister in law of	do
99	Josephine do	1		
100	Pleasant Goggin.....	53	Farmer.	
101	Rachel do	55		
102	Samuel Watkins.....	15	Nephew of P.	Goggin.
103	Milton Robinson.....	28	Farmer.	

No.	NAME.	AGE.	OCCUPATION.	REMARKS.
104	John Lee.....	31	Blacksmith.	
105	Eliza Lee	35		
106	Rebecca Lee.....	11		
107	Nancy do	9		
108	Rachel do	7		
109	Frederick Dyson.....	22	Farmer.	
110	Henry Cabell	20	do.	
111	Daniel Scott	20	Tobacconist.	
112	Gilbert Dudley.....	37	Farmer.	
113	Virginia do	26		
114	James Henry Dudley.....	12		
115	Charles Lewis do	10		
116	Thomas Royal do	7		
117	Maurice do	5		
118	Mary Elizabeth do	3		
119	Fanny Bell do	2		
120	Fanny Tate.....	48	Mother in law	of G. Dudley.
121	Jacob Proffitt.....	26	Carpenter.	
122	Fanny do	23		
123	Mary Hafland	45	Mother in law	of J. Proffit.
124	Virginia McCraw	18	Sister of J.	Proffit.
125	Marshal Lee do	3		
126	Henry C. Moore.....	32	Tobacconist.	
127	Susan do	25		
128	Cornelia A. do	5		
129	Mary Jane do	2		
130	Martha Dunnington.....	19	Sister in law of	H. C. Moore.
131	John W. do	2		
132	Burwell Warren.....	50	Blacksmith.	
133	Edith do	38		
134	Ann Maria do	14		
135	Mary Louisa do	12		
136	James Edwards	25	Laborer.	
137	William Morton	24	Farmer.	
138	Charles Jones.....	34	Laborer.	
139	Millie Lewis	60		
140	Squire do	30	Laborer.	
141	Henry do	26	Baker.	
142	Nelson Noorman.....	34	Tobacconist.	
143	Richard Ross	40	Farmer.	
144	Robert Mayes.....	20	Laborer.	
145	Elias Averett.....	33	Tobacconist.	
146	Lucy Ann do	29		
147	Edward do	10		
148	Joseph do	8		
149	William do	5		
150	Louisa Rose.....	24		
151	Julia do	3		
152	David Leftwich.....	39	Farmer.	
153	Osbourn Robertson	34	Carpenter.	
154	Frances do	28		
155	Carter Braxton.....	43	Shoemaker.	
156	Adeline do	29		

No.	NAME.	AGE.	OCCUPATION.	REMARKS.
157	Joseph Braxton	11		
158	James E. do	9		
159	Lucy Abbott.....	25	Dau'ter of Pad-	en Christian.
160	Amanda do	5		
161	Phœbe do	6 w'ks.		
162	William Eubanks.....	50	Carpenter.	
163	Judy do	40		
164	Judy do Jr.....	18		
165	Sarah do	11		
166	do	3 w'ks.		
167	Ann Smith.....	18	Adopted daugh-	W. Eubanks.
168	Charles Noel.....	19	Farmer.	
169	Joseph Smith.....	17	do.	
170	James Sherman.....	18	do.	
171	Francis Williams.....	19	do.	
172	Alex. Thompson.....	27	Laborer.	

NOTE.—The above named emigrants make the number sent during the present year to be 527; and a total of 12,228 persons colonized in Liberia by the American Colonization Society.

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Form the Cavalla (Liberia) Messenger.

“WISDOM IS JUSTIFIED OF HER CHILDREN.”

“Missionaries in Africa do no good.” We are sorry to find in an editorial of the Anglo-African, a paper published at Lagos, and we presume from this article, by an Englishman, the following language: “The missionaries preach and they pray, and they sing with their people and for their people, but they themselves still confess to very little purpose; and, it remains a lasting reproach that, in all dealings with the natives, more, far more of honest, upright conduct can be found among the heathen natives than the so-called converts. That they have baptised and confirmed a considerable number of people, and have their churches well attended by the natives of Sierra Leone, is a fact, but, that out of all these can be found one dozen really pious persons, we very much doubt.”

Now all history shows that the elevation of heathen people to the high and holy standard of the Christian civilization of this day is the work not of a generation, but of long centuries. That the African converts therefore, just emerging from heathenism should retain much of its peculiarities, every one should expect. But our experience, extending through twenty-eight years of missionary life, is that, amongst the purely heathen, there is no principle at all. They still correspond to the life, and universally, with St. Paul's description of heathen who (though almost as civilized

as Messrs. Burton, Reade & Co.,) were yet in principle, intensely heathen. They are "all liars," thieves, adulterers, idolaters, sabbath breakers, malicious, covetous, "full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Now just so far as any Africans at Sierra Leone, or Lagos, or anywhere else differ from this description, they show effects of missionary efforts. And will even such witnesses as we are now referring to affirm that, in the hundred churches and fifteen thousand communicants gathered by Christian effort and missionary influence along the west coast of Africa in the last fifty years, the difference is not great from this heathenism?

That there is a weakness of principle and too often flagrant immorality manifest amongst the converts and in the congregations, is but too true. But in this respect they differ little from converts from the so called highly civilized Romans and Greeks, as any one may see who will read the Epistles to the Romans and Corinthians. Alas, how much do they differ as to morals from the very class of Englishmen who are so zealous to show that the missionaries do no good?

When Mr. Winwood Reade, who professes to know so much of Africa, or at least writes so much, considers "polygamy" a great benefit to Africa, "an institution which has a most salutary effect in redeeming Africa," and that the missionaries hinder the gospel by opposing it; that African Mohammedanism is practical Christianity," and that "we should abandon our absurd projects of converting Mussulmans;" when her Majesty's late consul at Fernando Po, Mr. Burton, not only agreed with Mr. Reade that Mohammedanism is to redeem Africa and that "polygamy is the foundation stone of Yoruban (and of course all African) society, but rejects the "one wife system," as unchristian *i. e.* opposed to the Scriptures, and therefore not to be regarded even in Christian countries;" when commandants, merchants, and traders, whether holding these principles or not, act upon them, and have their harems or women wherever they may chance to be; yea, when these self-constituted representatives of Christian civilization profane God's holy day by trading or pleasure-taking, and eat, drink and are drunken; when all this takes place before the eyes of the heathen, and the poor weak converts from among them, is it wonderful that they should find it hard to break off from principles and practices in which they have been born and reared up, and which they now see recommended by the teaching and lives of the accredited agents of civilized governments and Christian nations?

And is the testimony of such men to be accepted. Nay verily. Let us look to the credibility of the witnesses, here as everywhere. Two officers belonging to the same ship had visited the Sand-

wich Islands. One said that from what he had seen, the missionaries had done nothing. The other affirmed, with a sort of enthusiasm, that, from his own observation he could say, those holy men had accomplished wonders. Within fifty years a nation of savages had been transformed into Christians. The explanation was easy. One was a worldly, probably a dissipated man. He had gone to a hotel (itself the fruit of missionary effort) and there in the society of men like himself, in congenial glee, he had passed the few hours or days of his sojourn in Honolulu. If reference had been made to missions or missionaries, it was only to disparage them. But he saw nothing of them and their work. And of course was no judge if he had seen them. The other was a pious man. As such his first object on landing was to visit the churches; the mission stations; to converse with the missionaries and the converts from heathenism; to examine the schools. And how could his soul fail to adore and wonder, and thank God, at such a transformation of a heathen nation in so short a time.

These two officers were representative men. They may stand for the two classes or so called civilized Christian men, who now, through the facilities provided by Christianity, travel over the world, and write books for the edification of mankind. Of the two classes, the first is far the most prolific. And no wonder, for to them and most of their readers, and as they rightly suppose, it matters very little whether they write accurately or otherwise. Thus Captain Burton once stopped six hours at Cape Palmas in a steamer, and wrote, we cannot tell how much, abounding in all sorts of inaccuracies. But what are the facts of history in regard to missionary influence on the west coast of Africa? A hundred churches have been built, fifteen thousand communicants, weak, inconsistent, often immoral like those at Rome, at Corinth, in London, in Liverpool, in New York, but still Christian churches, holding forth the word of life in Africa. The English and American colonies along this coast are the result of the Christian missionary spirit. The superseding of the slave traffic by lawful trade, which now engages scores of British ships, has organized—"The West African Trading Company;" "The Company of African Merchants, limited;" "The African Steam Ship Company (carrying her Majesty's mails.*)" Private commercial enterprise, developing so rapidly the resources of the whole coast and now forcing its way into the heart of Africa, carrying with it the heaven sent and heaven honored missionary with the light of heaven, and native colonist, to plant on the Niger the seeds of moral and physical life. Ay, the very facilities of travel which they enjoy and the very offices which they hold and which these African officials and travellers use to misrepresent and decry the missionaries and their work, what are they all, but the legitimate fruit of the Christian missionary spirit and labors, as represented in the Wilberforces and Clarksons, and Buxtons and Finleys and Meades, and Nylanders

and Bowens and Crowthers, Roberts, Wilson and Hoffman, who have suppressed the slave trade, enlivened the coast with the white wings of lawful commerce, planted Christian colonies, built churches, school houses and hospitals, gathered and organized Christian schools and churches along two thousand miles of coast and three hundred miles interior. Let them, the ignorant, ungodly talk, while "wisdom is" thus, "justified of her children."

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VERMONT COLONIZATION SOCIETY.

The FORTY-SIXTH ANNIVERSARY of the Society was held at Montpelier, on Thursday evening, the 19th of October. Hon. Daniel Baldwin, President, in the Chair; Rev. Pliny H. White, Chaplain of the Senate, read the 60th chapter of Isaiah, and opened the services with prayer.

The Treasurer, George W. Scott, Esq., presented his report, from which it appeared that about \$600 had been paid into the treasury during the year. This decline in the receipts is accounted for from the fact that the last year brought no income from legacies, and that an agent has been employed but a few weeks.

The Secretary, Rev J. K. Converse, presented the Report of the Board of Managers. The Report noticed appropriately the changed circumstances in which the Society had met, showing that its work had but just begun; that its field of effort is vastly widened; that instead of half a million of free colored people, there are now four millions who are the objects of its benevolent regard.

The Report stated somewhat at length substantial reasons, why emigration to Liberia must increase, viz: 1st, Generic repulsion or difference of race; 2d, The increasing attractions of an African nationality; 3d, The strong desire of the people of color to better their condition, and their liberty to pursue that desire, and 4th, Religious principle or the hope of benefitting their race.

The Rev. Wm. H. Lord of Montpelier presented the following Resolution.

Resolved, That the interest now existing in some of the West India Islands, in Liberia emigration—the first fruits of which are seen in the late arrival at Monrovia of three hundred and forty-six Christian people from Barbados:—the readiness of some one hundred and fifty freedmen from Lynchburg Va., and vicinity, to sail for Africa in November, together with other indications of a large emigration of people of color from this and other countries to Liberia

at an early day;—should stimulate the friends of Africa and of the black man to enlarged liberality and increased efforts for the advancement of our enterprise.

Mr. Lord supported this resolution in a pertinent and forcible address and then proceeded to illustrate the following positions, viz: 1st, That the plan of African Colonization is a necessity; 2d, That it is beneficent; and 3d, That it is practicable.

Freeman Keyes, Esq., of Newbury, Delegate from this Society to the last Annual meeting of the Parent Society, made an interesting report of his attendance: After which the following named gentlemen were elected officers for the ensuing year.

President.—Hon Daniel Baldwin.

Vice Presidents.—Hon. Samuel Kellogg, Hon. Lewis H. Delano.

Secretary.—Rev. John K. Converse.

Treasurer.—George W. Scott, Esq.

Auditor.—John A. Page, Esq.

Managers.—Hon. John G. Smith, His Excellency, Paul Dillingham, Freeman Keyes, Esq., Johnson A. Hardy, Esq., Rev. C. C. Parker, Rev. George B. Safford, Rev. Wm. H. Lord, James T. Thurston, Esq., John B. Page, Esq., Horace Fairbanks, Esq.

Delegate to the next Annual Meeting of the American Colonization Society, Rev. J. K. Converse, primary; Rev. William H. Lord, substitute.

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DEPARTURE FOR LIBERIA.

The superior fore and aft schooner, H. P. Russell, 426 tons, Captain Nickerson, chartered by the American Colonization Society, sailed from Baltimore, on Saturday, November 4, with one hundred and seventy-two men, women, and children as emigrants, for Liberia. They were all of the class known as "Freedmen," from in or near Lynchburg, Va. Among them are a number that can read and write, and several experienced mechanics and agriculturists. Many are professing Christians, generally of the Baptist persuasion, one of the latter being a preacher. They are a substantial working party, well calculated to give a good report of themselves and of the country. They propose locating at the interior settlement of Carysburg.

The railroad depot at Lynchburg was a scene of unusual and

affecting interest for several hours previous to the departure of the train with the emigrants. Thousands of white and colored residents of the city were there. Religious services were held, hymns were sung, and prayers offered for the safety and welfare of those who were about to leave for the land of their fathers.

The originator and leader of this party, John McNuckles, is a shrewd, practical man, a superior bricklayer, and most highly esteemed by the citizens of Lynchburg and vicinity. He sold before the war, for some two thousand two hundred dollars. He could do as well here as any of his race, but he long sighed for a country and nationality of his own, where he might help to elevate his brethren according to the flesh.

The following letter from him will be read with interest:

CHESAPEAKE BAY, NOV. 6, 1865.

DEAR SIR: We are now sailing down the Chesapeake Bay. We feel it our duty to write you a few lines informing you of our health and proceedings. We have all been sea-sick up to this time, but myself and some others, and doing first-rate. We are all in fine spirits and hope to launch upon the Atlantic ocean very soon. We have been sailing about nine miles an hour upon the vessel H. P. Russell. Our fare is delightful. We have singing and prayer every morning and night by the leading members of the Methodist and Baptist churches of the city of Lynchburg, Va. We desire you to have this published in remembrance of those that are gone to their father-land. God bless you all, may you all prosper in business and not forget to pray unto God, the author of every good thing, for all of us, and if we never more see each other again on earth, I hope that we all shall meet in Heaven at last, where partings are no more. All send their love and respects to their former owners and colored friends, and thank them all very much for the presents they gave us before we started from home. All inquiring friends, both white and colored, will share a portion of parting love. My respects to you and family.

I remain your affectionate friend,

McNUCKLES.

The American Colonization Society provided liberally for the comfort and success of this company. It furnished several with a suitable outfit, and gave all a passage and support on the voyage—made generally in about five weeks, and will afford them house-room and subsistence for six months after arrival. Each single adult is to receive five acres of land, and families ten acres in fee simple.

Others are preparing to follow from Lynchburg and various por-

tions of the South. May the increasing calls upon the Society be met with a corresponding liberality; and may the Father of all good prosper the young Christian Republic on the shores of Africa.

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LETTER FROM REV. ALEXANDER CRUMMELL.

The following letter addressed to a Committee of the Lynchburg Emigration Society—the members of which are now on their way to Liberia—has been handed to us for publication:

PHILADELPHIA, *October 19, 1865.*

DEAR BRETHREN: I received your favor of the 4th October a week and more ago, and I have delayed answering it, thinking it possible that I might make it convenient to visit you, according to your request, and confer with you. I see now that it will be out of my power thus to do, and I write at once to acknowledge your letter, and to say a few words to you.

I think you are about undertaking a very grave work in emigrating to Africa, but I have a deep conviction that it is a very wise one. For surely nothing can be more solemn than to be the messengers of divine truth to a heathen land, to carry Christianity amid the homes and the hamlets of pagans. And this is indeed your work and vocation in emigrating to the land of our fathers. Possibly you may not have held this up very prominently before your own minds in all your preparation; other more material considerations may have pressed themselves upon your consideration. But God moves and governs the plans and purposes of men, and His hand is upon them, albeit unconsciously to themselves, in all their undertakings. So I verily believe God has given the will to your Christian companions, to go to Liberia, and I believe He will also accompany you with His blessing, to make you and your children, for many generations, His saving instruments as Christians, and hence as lights amid the gross darkness of heathen Africa.

Looked at in this light alone your movement is a very wise one, as well as grave. But when you come to think of all the future of yourselves and children, when you contemplate their temporal status as men and as citizens, it seems to me most judicious to set up your homes in a land where you can have no rivalries of prejudice and caste; where you can reach at one bound, the full stature of free men; where everything in church and State is your own; where you will rank at once among the upbuilders of a new state; where every avenue to preferment is open before you, according to your mental and moral fitness for superiority.

Believing in the correctness of your aims in emigrating to Africa, I shall merely suggest a quiet entrance upon your duties on your arrival in Liberia, in the fear of God, with respect and deference to authority, with pity and sympathy for the heathen, with the sober aims of true men, with the industrious and frugal purposes of honest and aspiring citizens.

I am not certain that I shall sail with you, but please God, we shall meet on the shores of Africa; and I wish you, your wives and children, a very pleasant passage and safe arrival at Monrovia.

I am, brethren, most cordially and truly, your brother and servant,

ALEXANDER CRUMMELL.

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LETTERS FROM LIBERIA.

By the arrival of the trader "Thomas Pope," at New York, and the British West African mail steamer at Liverpool, communications from Liberia have been received to the middle of September.

The eighteenth anniversary of the independence of Liberia was celebrated on the 26th July with the usual demonstrations of joy.

The Secretary of State, Mr. Hilary R. W. Johnson, having resigned after four months' service, the President recalled Rev. Edward W. Blyden to the Department of State, and he entered on his duties July 14.

We present to our readers some of the most interesting statements contained in the communications received. Mr. Johnson, who was a passenger on the last outward voyage of the "Thomas Pope," is well known throughout the country as a popular speaker and active laborer for the elevation of his people. We cannot understand how his former intelligent associates can peruse his letter without feeling inspired with zeal and resolution in a cause which promises such rich and lasting benefits to themselves and their race.

FROM PRESIDENT WARNER.

EXECUTIVE MANSION, MONROVIA, August 21, 1865.

DEAR SIR: My opinion of the company of Barbadians is that they will do well, and will prove as valuable an acquisition to the country as the same number of the American population that have come into it have done. On this question, however, there is amongst us a diversity of opinion—some favoring the American side of the question; others, the West Indian side, &c.

The majority of the company are located on the Carysburg road, about four miles from the river. Some few, who were attacked by fever before they could be removed from the city are still here, but will be sent to the place of their destination so soon as they are sufficiently convalescent to undergo the fatigue of travelling.

These people are of industrious habits; pious, seemingly, withal. I learn that many of them have already fine gardens coming on just about their present temporary home—the Receptacle on the road.

Doubtless it is quite necessary that some—every reasonable—inducement should be held out to the colored population of the United States, to influence them to leave that country and come to this; but should it not be thought that the very fact itself, of a negro republic, a Christian empire being reared here on the very spot, perhaps, whence many of them were taken away; that the proprietors and conductors of the novel enterprise, are persons of their own color, and were once as they are now, a proscribed class in a foreign land, should be a sufficient inducement for them to seize the first opportunity that presents itself and come to Africa? By some, the country is dreaded because of the evil reports which have gone out about its boa constrictors, and its intense heat, its swamps and deadly fever. But is any one of these, or all of them together, any more objectionable than even the present social condition of the colored man in America, though rendered equal, or nearly so, as he thinks or hopes, but vainly, to that of the dominant race of the country by circumstances growing out of the recent great American contest? That the social condition, the moral way, of the colored population of America, and their political privileges in that country will discover any marked, favorable change of sentiment in the whites, as a class, on those subjects, after the excitement of the war is all over, but few Americans themselves, I am thinking, believe.

All arguments, speeches and predictions, favoring the idea that henceforward the two races will be able to live together in America, on terms of social and political equality, may be expected to eventuate in practice as satisfactory to the colored race, as the deceitful mirage to the thirsty traveller.

Even those of the whites, who recognize an unqualified brotherhood in the black man, and think it in no way detracting from their Anglo-Saxon reputation to be found, even in America, on the most intimate terms of sociability and friendship with him, tell him to "go to Africa," and there they will accord to him all the respect due from one man to another.

The "Port of Entry" law is working like a charm, and if its operations meet with no check, it will not be long before our Treasury will be relieved, considerably, of its present embarrassment. Is it not to be regretted, nay, lamented, that we should have so long tolerated such a wholesale system of impoverishing the country, and rendering its citizens year by year more and more pecuniarily distressed, as that was carried on here by foreign traders up to the time of the enforcement of this law? For the want of capital equal to the enterprising spirit of this country, the onward march of Liberia must be slow—too slow for her own welfare.

Mr. Commissioner and Consul-General, Abraham Hanson, whose sojourn among us has been so satisfactory to this government, and agreeable to the people, is about leaving us for his home. May he be returned to us.

I remain very truly and faithfully, yours,

D. B. WARNER.

FROM EX-PRESIDENT ROBERTS.

MONROVIA, August 19, 1865.

DEAR SIR: Our College prospects, I am glad to say, are about as encouraging as could be expected. Though, in consequence of the absence of Prof. Crummell, and the feeble health of Prof. Freeman during last term, which ended on the 15th ultimo, the progress made by the students in some of their studies was not so marked and satisfactory as could be wished; nevertheless, the Examining Committee was highly pleased at the proficiency exhibited in several branches of study. The examination of scholars in the Preparatory Department was most satisfactory; three of these are now recommended for admission into College, and four or five others will be prepared to enter the College proper at the commencement of the ensuing collegiate year, January next.

I am glad to say that the health of Prof. Freeman is now such that he will be able to commence, and I trust, continue his duties through the ensuing term, which begins on the 21st inst., without further interruptions from illness.

I remain yours, very respectfully,

J. J. ROBERTS.

FROM REV. C. C. HOFFMAN.

CAPE PALMAS, August 26, 1865.

MY DEAR SIR: A beginning has been made *here* in the cultivation of sugar cane. Mr. James Ashtou, two years ago, planted a small farm on the Cavalla river; sold all his first crop for seed; is now grinding his second crop and making syrup. Fifteen or twenty acres are now planted by *native Christians* in his neighborhood, on the river, from seed received from him. He cut the lumber and made his own mill; burned shells for lime, and put up his furnace. He is a young man of enterprise.

Our mission work is progressing; but what are we among so many? We trust the Lord will incline the hearts of some youthful men and women to come over and help us.

Yours, faithfully in Christ,

C. . HOFFMAN.

FROM MR. HENRY W. JOHNSON.

MONROVIA, August 10, 1865.

DEAR SIR: I am happy to inform you that, after a very pleasant voyage of thirty-six days, we arrived at Monrovia, Sunday, July 9, about 4 o'clock p. m. No accident happened during the journey. We have been very kindly treated by all the prominent citizens of Monrovia. Up to this time we have no cause to complain of any want of hospitality and kindness on the part of the people of this city. We are, under all the circumstances, very much pleased with Africa. The country is all that we can desire. Nature has bestowed upon Africa her choicest gifts. All that is required is the industry and enterprise of man to complete the work.

You are, perhaps, anxious to know how I like Africa. I am very much pleased with it so far. It is a noble country. I am also pleased with the people. I am very happily disappointed with the progress and present state of this infant Republic. Here their pecuniary interests have been very much affected by our war, but still I see many evidences of prosperity, industry, and enterprise among the people. They have the manly bearing of *high-minded and intelligent freemen!* They look and act like men who know *and have no superior but their maker!* They are successfully solving the great problem in regard to the capacity of the black man for self-government; they are working out their own destiny in the land of their fore-fathers. With the help of God they will succeed in spite of all opposition.

The Republic of Liberia is no longer a myth—existing only in the brain of the enthusiast. It is a sober reality—a solemn fact. The only question is—shall it, for want of aid and emigration from abroad, remain for some time weak and feeble, or shall it speedily become great and powerful? *Black men of America!* what a shame that you do not come here and *aid the young Republic.* Eternal disgrace to you if this government is allowed to languish and die for the want of your aid.

I have not been out of the city of Monrovia yet. Judging from what I have seen here, my admiration for Africa knows no bounds. And yet, I am told, that this is the most uninviting part of the whole Republic. If this be true, what pen can adequately describe the magnificence of the country? I learn from the farmers up the St. Paul's river and from other sections, that the prospects are very encouraging for fine crops this season—that their sugar and coffee plantations are doing very well.

I am now more fully satisfied than ever before, "*that Agriculture must be the substantial basis of individual wealth and national prosperity in this country.*" Such is the case the world over, and why should Liberia form an exception to the general rule? I am examining the statutes of Liberia. If admitted, I will practice law—but will also follow farming. All the prosperous business men do this here. Following the advice of Ex-President Roberts and other prominent citizens and old settlers, I have not ventured to go about the country much yet. As soon as it is safe, I will go and select my land, and commence clearing it up and put it in process of cultivation.

Liberia has many truly great men who would do honor to any country, and who are fully capable of laying the foundations of future greatness for Liberia. I have called upon Professor Freeman. He likes the country well and is full of hope and courage. I am very much pleased with him. Being both natives of the same State, (Vermont) we feel like old friends. I must close my long letter; excuse its length. "From the abundance of the heart the mouth speaketh."

With many thanks to you for the interest you manifested for my family and myself while in America, I remain, yours truly,

H. W. JOHNSON.

ITEMS OF INTELLIGENCE.

DEATH OF SENATOR COLLAMER.—Liberia has lost a noble friend in the decease of Hon. Jacob Collamer, U. S. Senator from Vermont, who died at his residence in Woodstock, Vermont, Nov. 9th. For many years he has been an able advocate and liberal benefactor of the black man and his fatherland, and the memory of his exalted Christian character and deeds in public and private, will long survive.

DEATH OF LORD PALMERSTON.—October 18th, Lord Palmerston, expired at Brockett Hall, Herts, England, within two days of completing his 81st year. His death is recorded in our columns on account of his hostility to the African slave-trade, of which, from the day he assumed office, he became the steady opponent.

PASSENGERS FROM LIBERIA.—By the barque Thomas Pope at New York, October 30th, after a tedious and boisterous voyage, the following persons arrived in this country:—Hon. A. Hanson, Commissioner and Consul-General from the United States, J. R. Daily, C. L. De Randamie, Mrs. Miller, M. Green and wife, J. T. Jordan, W. A. Placher, H. Johnston.

COLORÉD MINISTERS.—The Board of the American Baptist Home Mission Society, New York, has decided to open four schools for the education of colored ministers at the South: one at Richmond, or Washington, under J. G. Binney, D. D.; at Savannah, under H. J. Ripley, D. D.; at New Orleans, under J. Chaplin, D. D.; a fourth, in the south-west quarter of the field, for which the arrangements are not yet perfected.

DR. LIVINGSTONE IN BOMBAY.—The *Bombay Times* announces the arrival of this celebrated African traveller in Bombay on the 11th of October, to make preliminary preparations for another exploring expedition. It says that the scene of his explorations will be that tract of territory extending between the region which he has already explored, and that discovered by Captain Speke. He will commence his travels by following the course of the river Rovuma, which is in about ten degrees south latitude—towards the north to Lake Nyassa, and then towards the south to the Tanganyika. Dr. Livingstone has already explored the Rovuma for about one hundred and fifty miles; but from that point towards the west the country is totally unknown. The object of the Doctor's expedition is partly to open up the country for the purposes of commerce, and partly to carry out the wishes of the Geographical Society of London, by exploring the watershed of the Zambesi, and the district visited by Captain Speke. This latter object possesses great interest in the estimation of geographers at home, and they are desirous of ascertaining whether the lakes discovered by Speke, Grant, and Baker, are not supplied by water flowing still further from the south than from any sources yet discovered. The party composing the expedition will be a small one, and in all probability will be composed almost entirely of natives.

THE CUBAN SLAVE TRADE.—The question of suppressing the slave trade is much discussed in the island of Cuba, which is almost the only portion of the civilized globe where that traffic is continued. Even there it is prosecuted in contravention of law, but through the connivance of, or want of vigilance on the part of the authorities, it is attended with much success. An attempt is making to form a grand anti-slave trade party, with a central organization at Havana, and ramifications in all parts of the island, the members specially engaging to abstain from any act tending to favor the illicit commerce.

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PROPOSED AMENDMENTS TO THE CONSTITUTION.

At the Annual Meeting of the New Hampshire Colonization Society, held at Concord, June 15, 1865, it was

“Resolved, That this Society respectfully proposes that Amendments to the Constitution of the American Colonization Society be made to the following effect:—

First. That Article 5 be so amended as to give more permanency to the Board of Directors.

Second. That Article 6th be so amended as to make the Executive Committee members *ex-officio* of the Board without limitations as to voting.

Third. That Article 7 be so amended as to change the number of members requisite to form a quorum at the meetings of the Board of Directors, and modify the condition of transacting business.

Resolved, That our Secretary be directed to communicate the foregoing propositions to the Corresponding Secretary of the American Colonization Society, agreeably to Article 9 for amendments to the Constitution; and that our Delegates be requested to lay the same before the Directors at their next annual session. A true copy: S. G. LANE, *Secretary.*”

We are officially notified that the Maine Colonization Society, at its Annual Meeting at Portland, July 22, 1865, took action looking to changes in the Constitution of the American Colonization Society, similar to those involved in the foregoing propositions of the New Hampshire Society.

Receipts of the American Colonization Society,

From the 20th of October, to the 20th of November, 1865.

MAINE.		St. Johnsbury — Rev. W. W.	
By Rev. F. Butler, (\$30.)		Thayer, \$5. Rev. L. O.	
Rockland—Mary J. Starrett &		Brastow, \$2. C. M. Stone,	
Cephas Starrett	\$30 00	J. C. Bingham, F. Bingham,	
		Thos. L. Hall, ea. \$1,	11 00
		Thetford—Cong. Ch. & Society,	21 50
			<hr/>
			34 50
NEW HAMPSHIRE.			
By Rev. F. Butler, (\$1.)			
Greenfield—Rev. Rufus Case..	1 00		
VERMONT.			
By Rev. F. Butler, (\$34.50.)		CONNECTICUT.	
Danville—Seneca Ladd.....	2 00	Fairfield—Legacy of Ebenezer	
		Silliman, Less Gov't	

Tax, \$107.59, by N. L. Sil-
 liman, Ex..... 1,685 55
 By Rev. J. Root Miller, (\$193.55.)
Birmingham—E. N. Shelton, 10 00
Norwalk—F. St. John Lock-
 wood, \$5. G. B. St. John,
 \$4..... 9 00
Stratford—Mrs. D. P. Judson,
 Mrs. S. B. Linsley, Wm.
 Strong, W. N. Eley, Miss
 Mary Bronson, ea. \$2..... 10 00
Milford—Mrs. Harvey Beach,
 H. O. Pinneo, ea. \$10. S.
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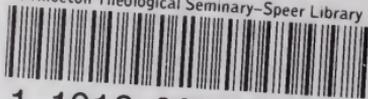
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