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THE

African Repository.

Vol. XLIV.] WASHINGTON, DECEMBER, 1867.

[No. 12.

ADDRESS OF PRESIDENT WARNER.*

Mr. President, and Gentlemen of the American Colonization Society :

Doubtless the occasion on which you have come together to-day is one of thrilling interest to every philanthropist present. It dates the semi-centennial existence of an institution, which, fifty years ago, entered upon the prosecution of an enterprise which has already achieved much, and is destined to revolutionize for good an entire continent. A period of fifty years in the age of a nation just beginning its career is short, when compared with the object it has in view and the length of time such an organization is expected to exist; but when viewed in connection with a private association, such as your Society is, it occupies in the catalogue of dates a high and prominent place.

Perhaps the pages of modern history contain a record of no beginnings so small, instruments so weak, and wielded by a power so feeble, that have, in the same time, accomplished more than the Society has through its African colonization scheme. This remark should be regarded as neither boastful and extravagant on the part of Liberia, nor enthusiastic and exaggerative in favor of the Society. It is rather an expression given to convictions which are daily being strengthened and confirmed by the progressive movements, both of the Society and of Liberia, and in which the world itself will concur, when the objects and operations, achievements and prospects of both shall have been thoroughly understood by it.

That there may be brought under view something more of the greatness of the task which the Society imposed upon itself—or will it be as correct to say, that was imposed upon the Society?—when it assumed to found a colony of the American blacks on the West Coast of Africa—this dreaded land—we must take into the account the very limited geographical knowledge it possessed of the country about to be occupied, of the character of the people inhabiting it, the distance of three thousand miles emigrants would have to be transported

*FROM "MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY."

who were to be the colonists, and the protection which would have to be afforded these from the violence and depredations of the natives in the country. Here, too, in active operation, was a powerful branch of that great laboratory—the slave-trade—that was furnishing the Western World with its victims of cruelty, suffering, and death. It was being carried on by civilized and Christian governments, who made their navies sentinels to watch and repel the approaches of any one that would have the temerity to come to molest them in their infamous work of blood. Long had the horrid flag of this nefarious traffic waved over the land, supported and worshipped by its kings and its princes.

Against this array of might and power, a handful of men, comprising the American Colonization Society—an association of very limited means, and equally so in point of skill in the management of African affairs—set out to contend, relying for success upon the pureness of their intention, the justice of their cause, and the hope of receiving aid from Him by whom “kings reign and princes decree righteousness;” and who had said, “Ethiopia shall stretch forth her hand unto God.” How they began and succeeded, we will narrate presently.

For more than three centuries previous to the founding of your Society, the African slave-trade had been crossing the Atlantic Ocean to the Western Hemisphere. Annually, it had torn away from their native homes and beloved country, thousands and thousands of the children of Africa, burying thousands of them in the sea, as they expired in the middle passage, and transporting the remainder of them, sick, feeble, and distressed, to foreign countries; there subjecting them to a servitude and to brutalities to which a speedy and violent death is preferable. For years this wicked and unjust traffic had been passing from East to West, attended with sufferings, cruelties, and barbarities, which torture the mind to reflect upon.

But, from the beginning of the foul monster’s career, there was an eye, which never sleeps, looking on upon his work. It took cognizance of all his deeds; of each of his victims that fell in the middle passage, and now lies on the bed of ocean; of all that breathed out their souls on the bloody plantation, whose bones have no resting place but in the open air, exposed to the foot of the impious and the ravages of the night beasts. True, the American people, as a nation, retired from the trade, declaring it piracy, and those of themselves engaged in it worthy of death; but this declaration was, in effect, like the decrees of King Ahasuerus, and its hypocrisy has received a terrible reward. But the time in the purpose of this All-seeing One having come, when a counter current should set in,—

when there should be, at least, a beginning of a returning to their father-land of the suffering African captives, a star appeared to guide them to the spot:

“It was their guide, their light, their all;
It bade their dark forebodings cease;
And through the storm, and danger’s thrall,
It led them to the port of peace.”

Purposely inspired, as I verily believe they were, by Omnipotence, with His will to that end, a few philanthropic individuals banded themselves together, and, in the year 1816, founded the American Colonization Society. This is the star which appeared to shed light on the surrounding darkness of American slavery, and to point out to the bondmen the way from the “House of Bondage” to the “Land of Promise.” This was the more earnest beginning by those devoted philanthropists, to do that *will* of Heaven with which they had been so impressively inspired.

Still pressing towards their object, the Society, in 1818, employed, commissioned, and sent to the coast of Africa, two commissioners. The honored forerunners of the heaven-blessed scheme, and bearers of credentials sealed with an impress deeper and broader than that which mortals use, were Messrs. Samuel J. Mills and Ebenezer Burgess—names honored in Liberia by all who hear them. Theirs was the duty to “spy out the land,” and to select and purchase a suitable site for the location of a colony. This was to be an asylum—a peaceful retreat from slavery and oppression—for as many of the African exiles in America as could and would avail themselves of the provisions made by the Society for reaching it. It was to be the foundation of a Christian negro nationality, and a beacon to the countless thousands and millions of Africa’s sons who are sitting in darkness and in the region and shadow of death.

Promptly did those agents fulfill their mission, the many obstacles which lay in their way notwithstanding. In treating with the owners of the land selected, they were brought in contact with all that duplicity and treachery for which the natives connected with the slave-trade are so signally famous. This rendered their negotiations both irksome and perplexing. But all these difficulties were heroically encountered and overcome; and then the commissioners turned their faces homeward.

On the return of Mr. Burgess to America, (Mr. Mills, his coadjutor, having resigned his gentle spirit to Him who gave it, while on his way to those who had sent him,) and the communication to the Society of his report, the Society determined at once to give their novel enterprise a thorough and practical

trial, so soon as circumstances would allow it to do so. After the lapse of two years, matters being favorable, the undertaking was resumed; when in February, 1820, the ship "Elizabeth" was chartered, and sent to the Sherbro Island with a company of eighty-eight emigrants, under the care and superintendence of the Society's new agent, Dr. S. A. Crozer. This was the forming germ of a subsequent growth; and who at that time, judging from its formation and tenderness, could determine the size of the tree it would produce? Who could estimate the number of other happy events depending upon its success? Or who, even now, at its advanced age and growth of only forty-six years, will undertake to figure up the good which has already accrued from it to civilization and Christianity? And what circle less than that which bounds eternity will be sufficiently great to enclose the influence it is now exerting upon the world? Had the opportunity afforded the Society at that time for planting a settlement in Africa been lost, a second one would probably have never occurred.

The location selected for the colony being, as it subsequently and sadly proved to be, one of extreme unhealthiness, the emigrants were early stricken down by its pestilential fevers. Great suffering followed; and death did his work so fast and terribly that it was found necessary to abandon the island, and remove the surviving colonists to the colony of Sierra-Leone. Here they remained until they were re-enforced by a company by the brig "Nautilus;" and here both companies located until a second and permanent place was found for them, in 1821, at Cape Mesurado. At this place the care-worn wanderers utterly demolished the *tent*, substituting it with the more substantial and firmly-fixed lodge, composed of brick, wood, and the durable granite. Here a remnant of that pioneer band and their offspring are resting, having stood the shock of war, endured intense suffering, and undergone and lived through most of the trials and vicissitudes peculiar to newly-founded countries. And here are thousands of others, who have come after them, enjoying, in the fullest sense of the word, "liberty and equality." Here no "public sentiment frowns them down," so long as they obey their country's laws.

It was to be out of the "house of bondage," that those way-faring and self-sacrificing men, stooping under the weight of weary years of slavery, launched upon the tumultuous ocean, crossed it, and became the subjects of suffering and privation which put to the test all of human and divine virtues they possessed. And the fortitude and heroism displayed by those founders of Liberia, during their day of trial, were indeed worthy the cause calling them into action; and the names of the veterans themselves, with that of the illustrious Ashmun,

and those of your numerous other self-sacrificing agents, and that of the Gordons who fell in the cause of African colonization—died here that Liberia might live—will descend in radiance of glory, gathering brightness as years roll on, to generations yet unborn.

All this was done to reclaim from slavery, superstition, and idolatry, and to prepare and garnish *the* home of the millions of Africa's descendants in America, and to bring within the range of morality, civilization, and Christianity, the untold millions of her sons and daughters dwelling in darkness on her soil, and in gross darkness which can be felt.

What a fabric of "civil and religious liberty" was begun at the laying of the corner-stone of the Colony of Liberia! What a monument of God's favor and loving kindness to the sons of Ham was then being created! What an achievement was being effected in favor of the gospel of peace! And what tongue will refuse to speak His glories forth, who put it into the hearts of those who undertook the work, and, until their death, devoted themselves to its execution, to go forth and build up the waste places in Africa which sin had made!

Thus far I have attempted very little in detail. I have already passed over, unnoticed, hundreds of incidents which occurred between the arrival at Sherbro of the ship "Elizabeth" with the first emigrants, and the formal occupation by the colonists of Cape Mesurado; and there are hundreds of others strewed between that period and the time I am occupying in addressing you.

Some of those incidents were truly afflicting and distressing; and a recollection of them, even at this distant period of time, produces in the mind very sad and painful reflections. Others were cheering and gratifying, and in their more happy effects are still looming up before us in the most flattering prospects of success, both to the Society and to the Republic of Liberia.

In my last inaugural address, I have already noticed what I think should be regarded by us all as very remarkable in the enterprise of your Society, viz: the exemption from those more sad and distressing casualties or disasters, so common to the maritime world, of all its vessels but one, I think, transporting emigrants to Liberia.* Are not such remarkable instances of the preservation of ships very rare? And have we another such instance given, as in the case of the Society, in which a company has sent its vessels across the ocean for forty-six years, consecutively, and has lost but one of them? Were I certain that the case of the Society furnished the only instance of the kind, I would seize upon it with the greater tenacity,

* In that single instance of wreck, no emigrant was lost.—[ED.]

as an incontrovertible proof of God's special favor towards the returning bondmen of America, and of His pre-determined purpose that they should once more visit, and permanently settle in, their country—long lost and disgraced though it may have been—driving out the Canaanite, and breaking down and trampling under foot the power of the slaver.

Granting that some vessel and her company of emigrants shall be lost—sunk in the depths of the sea—will that be sufficient to break down the opinion, that the Supreme Being has willed and fore-ordained that there shall be an exodus of the colored population of America to their own land? No more so, I think, than the falling in the wilderness of all the Jews, except two, over twenty-one years of age, that left Egypt for Canaan, before they reached that place, was sufficient to prove that it had not been pre-ordained that they should leave Egypt and go into Canaan. If any of the descendants of Africa in America start hither, despising the country—their sacredly reserved inheritance—to which they are coming, should it be thought strange if they do not reach it?

The late war in America—that terrible “uprising of a great people”—if it could be viewed in all its phases and connections, would probably furnish an exact key to the question, “shall the people go to their own place?” The very *watchword* of that war was, “let my people go, that they may serve me in the wilderness.” The burden of President Lincoln's administration was, loose the shackles, and let the oppressed go free! And President Johnson, extending the order, says to the people, “go to Liberia.”

All the propositions, from 1777 to the present time, made by various governments, the Government of the United States of America not excepted, for the settlement of the people elsewhere than their own country, have failed—failed, may we not say, like the building of Babel, because they were in direct opposition to that plan for settling them, designed by Him who is the Great Designer of the universe itself. He saith, “surely, as I have thought, so shall it come to pass; and, as I have purposed, so shall it stand.”*

It would seem, then, that it is no wilderness in Mississippi, in any of the northwestern Territories, nor in Central America, to which the people should remove or be removed, but to the wilderness of Western and of Central Africa. These, doubtless, are the localities ordained of old to be the future dwelling-places of the returning captives of Africa, and the deep solitudes requiring the melody of their songs, that the solitary places may be glad; and the people themselves should

* Isaiah, xiv. 24.

be constantly pleading, "send me away, that I may go unto mine own place."

On being invited to come to Liberia, the colored people of America should not regard the invitation in the light of a request made of them to surrender their own country, and come to one belonging to others. The contrary is the true state of the case. Africa, and not America, is their country. It was made theirs when

"God drave asunder, and assigned their lot
To all the nations."

It has been for centuries, and is still being kept in sacred reserve for them, and none shall inherit their portion until they come. And they ought to come; and come they will, when it shall be said to them—and it will be said to them in a manner they shall not be able to resist—"Get thee out from this land, and return to the land of thy kindred."

Here is ample room to receive them, bread enough to feed them, wealth to enrich them, and a way open before them to the object of their highest aspirations.

"Can the Ethiopian change his skin, or the leopard his spots?" So neither can finite minds change or frustrate the mind and purposes of the Infinite. "For the Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?"

But, you ask me, what is that purpose? The sum total of the answer is with Him whose "thoughts are not as our thoughts;" but the opinion entertained by many respecting it is, that, in the course of time, the two races—the black and white races—must separate; and the deep blue Atlantic Ocean will be the dividing—the Mason and Dixon—line between them. Besides this, there seems yet to be solved but one other question remaining, viz: Can the blacks be absorbed by the whites? That is, can there or will there be, through the means of a spontaneous amalgamation, a gradual passing away of the former into mulattoes, and these again into the dominant race, so that, in a few centuries, the whole of the present negro population of America will have been changed into the white element? This is not probable; neither should it be thought desirable.

It will be but increasing the difficulty, (perhaps I am too dogmatical in my opinion on this and some of the foregoing subjects,) the settling of the people by themselves in any part of America, where they and the whites can have easy and frequent intercourse with each other. This opinion is based on the probability that, under such circumstances, one or the other people will invade the rights of his neighbor. This will gen-

der into an unpleasant altercation between them; and, if the cause of offence proceed from the side of the blacks, will there not always be found among the whites those who will shoot down a score of blacks for an injury done, nay, even for an insult offered, to one of the whites? If such an occurrence were to take place near or at the allotted home of the four millions of blacks, would it not be resented? And, if resented, the consequences would probably be such as I need not, if I could, describe. If it was not resented, I can think of but two things to which such an enlightened and successful restraint upon depraved human nature would be attributable. First, that the blacks, in separating from the whites, solemnly vowed never to quarrel with them, (the whites,) except in a *legal* way, under any circumstance whatever; and, secondly, that they felt themselves numerically too weak to contend successfully with their white neighbors in a quarrel in which deadly weapons would be used. If the latter conclusion should be the barrier to their protecting and defending themselves when they *should* do so, then the blacks would not be living in the enjoyment of that social and political ease and equality for which they are, but vainly, contending in America.

But to return. If I could be less commendatory in my remarks, while I address you, I would prefer it; but I cannot well be so, and give utterance to what I feel to be genuine convictions relative to your Society and the Republic of Liberia. The life-long interests of millions of the African race in the Western Hemisphere are involved in the question: Shall those millions remain where they are, and let Africa go down, and sink yet lower; or should they return to their fatherland, and redeem it from the stigma and reproach which have rested upon it for ages, dishonoring its name, and throwing a darker shade over its ancient glory? The salvation of an entire continent of many millions of inhabitants is at stake; and it is but just that every laudable means should be called into requisition to secure it; and that those means should be regarded with a proper appreciation, and their operations promoted; and every thing ought to be said and done that will have, upon the whole subject, a wholesome and profitable bearing.

But for the inauguration of your Society, and the subsequent founding of Liberia, and the emigrating to it from American slavery of a few of the civilized descendants of Africa, what a fund of native, but rare and brilliant talent, would have lain hidden in the minds of thousands who are now employing it in diffusing useful and saving knowledge among thousands of thousands, who, but for receiving it through this channel, would have gone without it from the cradle to the grave!

History, in all probability, never would have had impressed

on its pages, as men of great common sense, unflagging fortitude, and dauntless courage, the names of Elijah Johnson, Lot Cary, Daniel Hawkins, Allen James, Richmond Sampson, Thomas Spencer, John Lawrence, and the names of numbers of others who emigrated to Liberia in the darkness of the night of African slavery, fought here, and died in the work of laying the foundation of a negro Christian empire, and erecting the standard of freedom and of the cross of the Saviour. They toiled hard and long at this, praying, at the same time, that the sun of righteousness would shine on this benighted land, and chase hence, forever, the thick darkness in which it has been enveloped for thousands of years.

The oratorical powers of the lamented Hilary Teage, the diplomatic abilities of Joseph J. Roberts, the statesmanship of the late President Benson, the legal abilities of Chief-Justice John Day, and the ecclesiastic endowments of James S. Payne, and the admirable acquirements and abilities of many others in Liberia, would have been so many gifts vainly bestowed, but for a place for their display, and opportunities for their improvement; and these places and opportunities were not to be found in a land of slavery and proscription.

The banks of the St. Paul's, St. John's, Sinou, and Farmington Rivers, and of the River Cavalla, now teeming with civilized life and industry, presenting to view comfortable Christian homes, inviting school-houses, and imposing church edifices, but for the founding of Liberia would have remained until this day studded with slave barracoons, the theatres of indescribable sufferings, wickedness, and shocking deaths. And what is to be said of the site on which is erected Liberia College? And have we, in truth, lived to see a college in Liberia? Its site is now no more a place of concealment for the subtle and sinewy boar and the stealthy leopard. Its former forest echoes no longer the horrifying yell of the perfidious and murderous Dey, invading Monrovia; it is no longer made vocal with the doleful noise of the night-bird. An edifice, dedicated to the arts and sciences, stands there; and its halls are thronged with Liberia's youthful aspirants, preparing themselves to assert the rights of Africa, and to redeem her from her present thralldom.

And what can I say more! From every stand-point I have yet been able to occupy, I can see nothing in the founding of the American Colonization Society, and its subsequent operations, but a lofty philanthropy engaged in the prosecution of a purpose which can be appreciated justly only by the mind that can grasp eternity. And yet we have the mortification to hear the Society pronounced a cheat; its agents, knaves; emigration a gross injustice; the Republic of Liberia, a sham

and a grave-yard; and the whole enterprise a deception! But all these pitiful indulgences and unjust criminations fail most shamefully to disprove the *fact*, that this day the sun, in the brightness of his glory, shines most majestically upon a palpable contradiction of *all* of them, in the real form of the highly respected and extensively recognized Republic of Liberia. Let its traducers come and see it. While they, on their side of the wall, are pouring water on the flame to extinguish it, on the opposite side there is a Hand, secretly, and as constantly, keeping it alive by feeding it with grateful oil.

With all her faults and failings, her poverty and weakness, Liberia is endeavoring to prove herself grateful to those who founded her, and have watched over her, cared for and fostered her for forty-six years, and so render herself worthy of the relations she sustains to Africa, and to the civilized nations with whom she has treaties.

Your offspring, Mr. President, and Gentlemen of the Society, is yet existing, and, withal, is growing—growing in that which is of “good report.” Her growth may be tardy; so may it be of long continuance. But, if our colored brethren would come over and help us, we should get on faster, and our prosperity would be much more abundant. They have been so frequently invited to come, and the advantages they would have in this country have been so clearly and repeatedly set before them, that I deem it unnecessary to say any thing further to encourage them to come than I have already said. If they will persist in building Babels in the land of Shinar, and pyramids in Egypt, which will eventually be to *them* only so many eyesores whenever they look at them from this side of the waters, we have only to say to them, *build on*.

Since your founding, you have been called to lament the death of many of your once active and efficient members, whose presence in your meetings was so animating and cheering. In the far-off land of Africa, repose the dust of some of them. But there are yet remaining among you faces that have been familiar with each other, perhaps, for fifty years. Doubtless there is among you your venerable and superannuated Corresponding Secretary, whom you sent to Liberia, in 1824, to reconnoitre the colony, and to inspect the agency of the great Ashmun, your then Colonial Agent, whose intrinsic worth, as a person for the times, the Society did not at that time know. There are also yet in Liberia, among the living, a few of the Crozer band, and a remnant of the Ashmun contemporaries. But Liberia, as well as the Society, has had her bereavements. Her great men passed away just at the time, in human calculations, when their services were most wanted. They are gone from their labor and toil, and their works follow them.

Notwithstanding many evil reports have gone abroad against our "land of promise," deterring many in America, and perhaps elsewhere, from coming to help us possess it—and there are yet being uttered predictions that we must "eventually fail and come to naught"—yet both you and we have abundant reasons to rejoice, and to believe that He who has begun the work of Africa's redemption will carry it on to a glorious completion. That great Architect of the universe has given us already too many assurances of His good will towards us—and He is able to make that good will abundantly effectual—to allow us to doubt one moment His faithfulness in all things pertaining to His creatures, or to believe He will abandon us while we are yet trusting in Him. The sure and immutable word is, "righteousness exalteth a nation, but sin is a reproach to any people." By securing the first, the second may be avoided.

In conclusion, Mr. President and Gentlemen, I have only to remark, that, thus far, through the vicissitudes of fifty years, amidst the sneers and scoffs of those who would scoff and sneer at your undertaking, against the spiteful and virulent opposition of anti-colonizationists, with a determination of purpose, having a sanctified reference to the glory of God, you have steadily held on your way, using your best endeavors for the redemption of Africa, and the salvation of her millions of souls. Were I permitted to speak a word in behalf of myself, in your presence, I would say, I shall never be able to command language to express my gratitude to God for guiding my infant feet to the Colony of Liberia. My time in Liberia is almost coeval with the existence of the place, and I have yet to *feel* the slightest regret at my being here.

And now, to Him who hath sustained you, and given you of His free Spirit to guide you in all your acts and deliberations, be ascribed might, majesty, and dominion, now and forever.

LIBERIAN WORK AMONG THE NATIVES.

The following letter was addressed to the Methodist Missionary Society, New York, by Rev. James H. Deputie, a member of the Liberia Conference, now stationed among the natives at Mount Olivet, interior Liberia :

Having an opportunity, I sit down, for the first time, to pen you a few lines, in order that you may hear something direct from our work here among the natives.

You no doubt have heard, from my predecessors and others connected with the work, of the rise and progress of the Church

established here in the wilderness among the natives in the year 1862, by the labors of our deceased brother, J. D. Holley. From that time to the present, the work has continued to increase, and God has blessed the labors of his servants; and that little Church now numbers fifty-seven full members and three probationers, all natives of this country, who have turned their backs upon their country habits, and become worshippers of the God of Heaven.

These people are principally of the Bassa tribe, and since they have forsaken their former customs, and exposed the foolish practices of their brethen, have had considerable opposition in their Christian pilgrimage.

Being natives, and just from the wilderness of sin, heathenism, and superstitious darkness, it is not to be supposed that these people are entirely free from imperfections. They, like many of our better informed people, have their faults, and among some these faults are many; but we are to look upon them as babes in the cause of Christ, taking into consideration where the gospel found them. But, being strengthened by that "bread that cometh down from Heaven," they are beginning to grow stronger in the things pertaining to their eternal salvation. We are surrounded by the heathen on every side, and many are the temptations that these people have to withstand to keep them from again turning from the right path. Among the members of this Church we have two native local preachers, who can read and write a little, and one native exhorter. They are of great help in this work, as they can preach the gospel to the people in their own language, and explain to them more understandingly their duty to God, and the will of God concerning them. We have a day-school here numbering twenty seven scholars in all, twenty-two natives and five Americo-Liberians. It is a lamentable fact that this school is not progressing as fast as might be expected, but it is on account of not having a sufficient supply of books to meet the demands of the school. This difficulty we have been laboring under ever since I have been upon this charge. The native parents and guardians of the youths attending school do not appreciate education enough, as yet, to purchase books for their children, even if suitable books could be obtained in this country; though even the natives around us are now becoming more interested in the education of their children. Schools are called for from the far interior, as the natives think that, if their children have education, it will enable them to find money. They are more anxious for schools than for the preaching of the gospel, for they say, if they join a Church, they will break their country's laws, and their children will not again return to the country.

They do not for a moment consider that education will convince them that the foolish things they worship are not the true God, and that it will finally lead to civilization. A short time since, in conversation with an old man in the country about turning to God, his reply was, that "he was too old for God," but he wanted his children to learn book. He has two sons in school, and both are members of the Church. I must now close. Hoping that you are well, I submit this to your consideration.

THE FRENCH AT THE GABOON.

The following extract from a letter from Rev. A. Bushnell, June 25, 1867, respecting the French authority and influence in Equatorial Africa, is of interest for many reasons:

This forenoon Mr. Walker and myself visited the Admiral, on board his frigate, where we were received with unusual courtesy. We had a long conversation with him and his brother respecting the interests of the people, and the progress of civilization in this region, where the French claim jurisdiction, and are gradually establishing their authority. While, in some respects, his views were satisfactory, we were sorry to learn that he did not feel authorized to interfere with the domestic institutions of the people—such as domestic slavery, the killing of people accused of witchcraft, &c.; but he expressed a determination to suppress the traffic in slaves between Cape Lopez and the islands of St. Thomas and Princess, which has recently been revived with so much activity that, it is supposed, seven or eight hundred have been carried off within a year. While we were on board, a French steamer arrived, having just captured seven Portuguese slavers and forty slaves. The Admiral has recently added to the French possessions here the rivers Nazareth and Ogobai, and the country as far as 1° 10' south; so that in all our plans for future missionary operations here, we must take into account the present extent and prospective enlargement of French jurisdiction. The Admiral renewed his assurance that the mission should be exempted from the taxes soon to be imposed in connection with the new commercial regulations. Our visit was pleasant, and one I recently made to the authorities on shore was equally so. French authority, as now exercised, is no hindrance to our missionary interests, and in some respects it may be advantageous; but with a different administration, it might be quite otherwise.

LIST OF EMIGRANTS FOR LIBERIA,

BY THE SHIP GOLCONDA, FROM CHARLESTON, S. C., NOVEMBER 18, 1867.

From Columbus, Georgia, for Bexley, Grand Bassa County.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
1	William J. Brooks.....	42	Cook.	R. & W.	
2	Ariminta C. Brooks.....	32	.....	R. & W.	Baptist.
3	Jos. G. Whittaker.....	26	Carpenter.	Read.	Methodist.
4	Hannah A. Whittaker..	30	.....	.....	Methodist.
5	Mary A. Bell.....	42	.....	Re id.	Methodist.
6	Nora Bell.....	22	.....	R. & W.	Methodist.
7	Stewart W. Bell.....	16	.....	R. & W.	
8	Richard Sullivan	28	Blacksmith.		
9	Eliza Sullivan.....	23	.....	.....	Methodist.
10	Arthur Shivers.....	72	Minister.	R. & W.	Baptist.
11	Celia Shivers.....	71	.....	.....	Baptist.
12	Cudgel Johnson.....	35	Farmer.	Read.	
13	Patsy Johnson.....	27	.....	.....	Methodist.
14	Cudgel Johnson, Jr.....	16	.....	R. & W.	
15	George Johnson.....	13	.....	
16	William Johnson.....	12	.....	
17	David Johnson.....	8	.....	
18	Anna Lamar.....	26	.....	Read.	Methodist.
19	Chesley Lamar.....	15	.....	R. & W.	
20	Henry Lewis.....	30	Gardener.		
21	Sarah Lewis.....	28	.....	Read.	Methodist.
22	Mary Lewis.....	11	.....	
23	Octavia Lewis.....	9	.....	
24	Henry Lewis.....	4	.....	
25	Robert Roberts.....	43	Farmer.		
26	Amanda Roberts.....	39	.....	
27	Levi Roberts.....	19	Farmer.		
28	Jefferson Roberts.....	7	.....	
29	Nancy Roberts.....	5	.....	
30	Mary Roberts.....	2	.....	
31	Robert Roberts, Jr.....	6 mos.	.....	
32	Abraham Shelton.....	31	Bricklayer.	Read.	
33	Rosa Shelton.....	18	.....	Read.	Methodist.
34	Alfred Shelton.....	25	Farmer.		
35	Priscilla Shelton.....	24	.....	
36	Hannah Shelton.....	5	.....	
37	Bertha Shelton.....	2	.....	
38	Peter Dunwoody.....	19	Farmer.	R. & W.	
39	Frances Dunwoody.....	16	.....	R. & W.	
40	Calvin Alexander.....	17	.....	R. & W.	
41	Clarissa Blakely.....	60	.....	.....	Methodist.
42	Frances Shelton.....	40	.....	.....	Methodist.
43	David Green.....	45	Brickmaker.		
44	Esther Green.....	33	.....	.....	Methodist.
45	Eliza Green.....	60	.....	.....	Methodist.
46	Isaac Green.....	40	Farmer.	.....	Methodist.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
47	Emily Green.....	15			
48	Edom Breedlove.....	24	Laborer.		
49	Adeline Harris.....	30	.....	.....	Baptist.
50	Sarah Harris.....	10			
51	George Harris.....	8			
52	Robert Harris.....	5			
53	Major Tate.....	45	Farmer.		
54	Mary Tate.....	25			
55	Harriet Tate.....	11			
56	Charles Tate.....	9			
57	Fanny Tate.....	7			
58	Ida Tate.....	5			
59	Major F. Tate.....	3			
60	Wiley Tate.....	3 mos.			
61	John Harris.....	21	Farmer.		
62	Mary Raglan.....	48	.....	.....	Methodist.
63	Daniel Raglan.....	20	Farmer.	Read.	
64	Eliza Raglan.....	16	.....	Read.	
65	Aquilla Raglan.....	13	.....	Read.	
66	William Henry Raglan.....	6 mos.			
67	Chaney Wilson.....	60			Baptist.
68	Shadrack Borders.....	30	Farmer.		
69	Lavinia Borders.....	21			
70	Priscilla Borders.....	48	.....	.....	Baptist.
71	Harriet Borders.....	16			
72	Ida Borders.....	11			
73	Green Perry.....	28	Farmer.		
74	Mahala Perry.....	25			
75	Jane Perry.....	11			
76	Henry E. Perry.....	8			
77	Emma Perry.....	5			
78	Henrietta Perry.....	4 mos.			
79	James Potter.....	51	Farmer.		
80	Frances Potter.....	45	.....	.....	Methodist.
81	Richard Potter.....	22	Farmer.		
82	Hannah Johnson.....	30			
83	Cary Jones.....	29	Farmer.	Read.	
84	Martha Jones.....	23			
85	Frances Jones.....	2			
86	Albert Berry.....	58	Farmer.	Read.	Methodist.
87	Chapman Abercrombie.....	47	Bridge Build'r		
88	Elizabeth Abercrombie.....	34	.....	.....	Methodist.
89	Caroline Abercrombie.....	13		R. & W.	
90	Lula Abercrombie.....	11		R. & W.	
91	Sarah Abercrombie.....	7			
92	Sophia Abercrombie.....	5			
93	Rebecca Abercrombie.....	1			
94	Alexander Herron.....	45	Minister.	R. & W.	Methodist.
95	Catharine Herron.....	35	.....	.....	Methodist.
96	Cornelia Herron.....	22	.....	R. & W.	Methodist.
97	David McJ. Herron.....	19	.....	Read.	
98	John W. Herron.....	19	.....	Read.	

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
99	Joseph Herron.....	17			
100	Abraham Herron.....	16			
101	Emma Herron.....	13	.....	Read.	
102	Delia S. Herron.....	12	.....	Read.	
103	Robert Herron.....	8			
104	Henry T. Herron.....	7			
105	Matthew Herron.....	5			
106	Charles Herron.....	1			
107	Celia Howard.....	60	.....	.....	Methodist.
108	Kitty Howard.....	70	.....	.....	Baptist.
109	John Irvy.....	54	Farmer.	Read.	Baptist.
110	Martha Irvy.....	40	.....	.....	Baptist.
111	Simon Irvy.....	17			
112	David Irvy.....	13			
113	Elijah Irvy.....	9			
114	Mingo McAllister.....	57	Miller.	Read.	Presbyterian.
115	Louisa McAllister.....	62	.....	Read.	Methodist.
116	Benjamin Johnson.....	25	Carpenter.	R. & W.	Baptist.
117	Joseph Riley.....	39	Farmer.		
118	Maria Riley.....	40	.....	.....	Methodist.
119	Frances Riley.....	22	.....	.....	Methodist.
120	Seaborn Riley.....	19	Farmer.		
121	Floyd Riley.....	17			
122	Nelson Riley.....	15			
123	Albertus Riley.....	12			
124	David Riley.....	8			
125	Alice Riley.....	4			
126	Howard Riley.....	2			
127	James Wright.....	35	Farmer.	.....	Methodist.
128	Mary Wright.....	32	.....	.....	Methodist.
129	Lavinia Wright.....	13			
130	Martha Wright.....	5			
131	Emma Wright.....	3			
132	Antoinette Wright.....	1			
133	William Lewis.....	47	Minister.	Read.	Baptist.
134	Chancy Lewis.....	53	.....	.....	Baptist.
135	Nelson Pierce.....	68	Farmer.	.....	Methodist.
136	Richard Pierce.....	32	Farmer.		
137	Fanny Pierce.....	27	.....	.....	Methodist.
138	Emma Pierce.....	19	.....	.....	Methodist.
139	Mary Pierce.....	4			
140	William Jones.....	24	Farmer.	.....	Baptist.
141	William King.....	25	Farmer.		
142	Violet King.....	34	.....	.....	Baptist.
143	George King.....	18			
144	Frank King.....	16			
145	Charles King.....	12			
146	Jefferson King.....	6			
147	Cephas King.....	4			
148	Teresa King.....	2			
149	Henry Bell.....	25	Farmer.		
150	Rosetta Bell.....	19			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
151	Jeremiah Trawick.....	27	Farmer.	.....	Methodist.
152	Jane Trawick.....	22	.....	.....	Methodist.
153	Emanuel Watson.....	40	Farmer.	Read.	.....
154	Amanda Watson.....	38	.....	.....	Baptist.
155	Frances Watson.....	17	.....	.....	.....
156	Watt Watson.....	13	.....	.....	.....
157	James Watson.....	8	.....	.....	.....
158	Fanny Abraham.....	32	.....	.....	Methodist.
159	Lucy Carns.....	48	.....	.....	Baptist.
160	Benjamin Carns.....	17	.....	.....	.....
161	Flora Carns.....	16	.....	.....	.....
162	Viry Carns.....	13	.....	.....	.....
163	Caroline Carns.....	11	.....	.....	.....
164	Anderson Carns.....	8	.....	.....	.....
165	Samuel Carns.....	3	.....	.....	.....
166	William B. Carns.....	1	.....	.....	.....
167	James Winston.....	51	Farmer.	.....	Baptist.
168	Lydia Winston.....	35	.....	.....	.....
169	Frances Winston.....	11	.....	.....	.....
170	Georgia Winston.....	8	.....	.....	.....
171	James Winston.....	6	.....	.....	.....
172	Sarah Winston.....	4	.....	.....	.....
173	Edmund Winston.....	1	.....	.....	.....
174	William Smith.....	19	Farmer.	Read.	.....
175	William Smith.....	20	Farmer.	.....	.....
176	Violet Williams.....	58	.....	.....	.....
177	Katy Teasdale.....	60	.....	.....	.....
178	Jeremiah Tomlin.....	58	Farmer.	.....	Methodist.
179	Charity Tomlin.....	42	.....	.....	Methodist.
180	Alexander Green.....	22	Farmer.	.....	.....
181	Lerick Snow.....	51	Farmer.	.....	Methodist.
182	Adaline Snow.....	24	.....	.....	Baptist.
183	Cyrus Snow.....	7	.....	.....	.....
184	Mahala Snow.....	4	.....	.....	.....
185	Eugene Moore.....	24	Farmer.	.....	Baptist.
186	Harriet Moore.....	29	.....	.....	.....
187	Walter Moore.....	10	.....	.....	.....
188	Jeanet Moore.....	8	.....	.....	.....
189	Samuel Jones.....	70	Farmer.	.....	.....
190	Leathy Jones.....	65	.....	.....	Baptist.]
191	Nicy Jones.....	16	.....	.....	.....
192	Smith Jones.....	17	.....	.....	.....
193	Jesse Jones.....	10	.....	.....	.....
194	Edmund Perry.....	21	Farmer.	.....	.....
195	Caswell Andrews.....	35	Farmer.	.....	Methodist.
196	Martha Andrews.....	35	.....	.....	Methodist.
197	Ann Andrews.....	13	.....	.....	.....
198	Jeremiah Marks.....	56	Farmer.	.....	Methodist.
199	Margaret Marks.....	29	.....	.....	.....
200	James Marks.....	13	.....	.....	.....
201	Rayford Marks.....	10	.....	.....	.....
202	Lewis Marks.....	8	.....	.....	.....

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
203	Charles Marks.....	7			
204	Morris Marks.....	6			
205	Victoria Marks.....	4			
206	Laura Marks.....	2			
207	Warwick Covington....	31	Farmer.	Read.	
208	Dinah Covington.....	19			
209	Ella Covington.....	2			
210	William Covington.....	2 mos.			
211	Andrew Jackson.....	29	Farmer.		
212	Emily Jackson.....	23			
213	George Jackson.....	5			
214	James McDaniel.....	29	Farmer.	.....	Baptist.
215	Mary McDaniel.....	36			
216	January McDaniel.....	23	Farmer.		
217	Washington McDaniel..	22	Farmer.		
218	Jane McDaniel.....	16			
219	Milly McDaniel.....	12			
220	Martha McDaniel.....	5			
221	David Jones.....	41	Farmer.		
222	Amy Jones.....	27	.....	.....	Methodist.
223	Susan Jones.....	11			
224	Rebecca Jones.....	5			
225	Peter Jones.....	3			
226	Franklin Jones.....	1			
227	Nathan David.....	21	Farmer.		
228	Randall Carter.....	20	Shoemaker.	Read.	
229	James Miles.....	22	Bricklayer.	Read.	Methodist.
230	James Snell.....	19	Laborer.		
231	Jacob Howard.....	26	Farmer.		
232	Mary Howard.....	21			
233	Thomas Howard.....	8			
234	Henry Howard.....	6			
235	Frank Howard.....	1			

From Macon, Georgia, for Bexley, Grand Bassa County.

236	Sampson Irwin.....	45	Carpenter.		
237	Dorcas Irwin.....	40	.....	Read.	Methodist.

From Mars Bluff, South Carolina, for Bexley, Grand Bassa County.

238	Thomas Harllee.....	49	Farmer.	Read.	Presbyterian.
239	Emma Harllee.....	18	.....	.....	Presbyterian.
240	Charles Harllee.....	13			
241	Thomas Harllee, Jr.....	10			
242	Amy Harllee.....	8			
243	Anika Harllee.....	3			
244	Alfred Jolly.....	50	Farmer.	.....	Baptist.
245	Nancy Jolly.....	40	.....	.....	Methodist.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
246	Alice Jolly.....	18	Methodist.
247	George Jolly.....	15			
248	Horace Jolly.....	14			
249	Rosine Jolly.....	13			
250	William Jolly.....	11			
251	Emily Jolly.....	9			
252	Julia Ann Jolly.....	7			
253	Caroline Jolly.....	5			
254	Catharine Jolly.....	3			
255	Frank Jolly.....	2			
256	Marsden Jolly.....	1 mo.			

From Philadelphia, Tennessee, for Bexley, Grand Bassa County.

257	Pharoah Simmons.....	27	Farmer.		Methodist.
258	Elvira Simmons.....	26			
259	James H. Simmons.....	7			
260	William Simmons.....	6			
261	Julius Roane.....	21	Shoemaker.	.....
262	Samuel Edwards.....	21	Farmer.	Read.	
263	James Claiborne.....	21	Farmer.		

From Dover C. H., Tennessee, for Grand Cape Mount.

264	Fleming Crump.....	56	Minister.	R. & W.	Baptist.
265	Harriet Crump.....	45	Baptist.
266	Webster Crump.....	25	Farmer.	Read.	Baptist.
267	Mary Crump.....	19	.....	Read.
268	Elizabeth Crump.....	1			
269	George Crump.....	15	.....	R. & W.
270	Henry Crump.....	14	.....	R. & W.
271	Louisa Crump.....	11	.....	R. & W.
272	Susan Crump.....	8			
273	Emma Crump.....	7			
274	Mary Jane Woods.....	40	.....	Read.
275	Alexander Woods.....	15	.....	Read.
276	Florence Woods.....	13	.....	Read.
277	Andrew Woods.....	12	.....	Read.
278	James Woods.....	10			Methodist.
279	Armistead Woods.....	8			
280	Alice Woods.....	5			
281	Cor Woods.....	3			
282	Harrison Outlaw.....	35	Farmer.		
283	Charlotte Outlaw.....	34	.....	.....
284	James Outlaw.....	11			
285	Simon Outlaw.....	5			
286	Parsaid Outlaw.....	18 mos			
287	Henry Smith.....	36	Farmer.		
288	Luoma Smith.....	28	Baptist.
289	Samuel A. Smith.....	11	.....	Read.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
290	John T. D. Smith.....	8			
291	George R. Smith.....	6			
292	Gerard Smith.....	5			
293	Flemings Smith.....	3			
294	John Wesley Smith.....	1 mo.			
295	Henrietta Hall.....	70			Presbyterian.
296	James Bogart.....	33	Blacksmith.	Read.	
297	Jane Bogart.....	30		Read.	Presbyterian.
298	John Marshall.....	21	Farmer.	Read.	
299	Nica Marshall.....	18			
300	Emanuel Blaine.....	34	Farmer.		
301	Caroline Blaine.....	30			
302	Phœbe West.....	18			
303	David Lewis.....	40	Farmer.		
304	William Blaine.....	38	Farmer.		
305	Jane Blaine.....	30			
306	Richard Blaine.....	7			
307	Henry Blaine.....	5			
308	Monroe Camper.....	22	Farmer.	.....	Presbyterian.
309	Josephine Cheatham....	21		Read.	
310	Henry Stacke.....	18		R. & W.	
311	William W. Hammond	35	Farmer.	Read.	
312	James Sharp.....	25	Farmer.	Read.	

NOTE.—The foregoing-named persons make a total of 12,542 emigrants settled in Liberia by the American Colonization Society.

From the Missionary Advocate.

COMMON SCHOOLS IN LIBERIA.

At the meeting of the General Missionary Committee of the Methodist Episcopal Church, in 1866, the appropriations for common schools were conditioned as follows, namely:

“These appropriations for common schools are, upon the express condition that the Bishop (Roberts, of Liberia) shall make visitation and inspection of each school, and report to the Board at least every six months, under instructions from the Corresponding Secretary.”

Immediately upon the adjournment of the General Missionary Committee, instructions were sent to Bishop Roberts not only to visit the schools, carefully inspect them, and report to the Board upon the number and progress of the scholars; but also to report the name of the teacher, the names of the scholars in each school, and the studies pursued by each.

In pursuance of these instructions we have a report from

Bishop Roberts, minute and satisfactory in all respects, from which we take the following:

RECAPITULATION.

Location of Schools.	Names of Teachers.	No. of Pupils.
Monrovia.....	James M'Kenzie.....	27
Robert's Port.....	Corney Houston.....	28
Virginia.....	George W. Mason.....	28
Clay-Ashland.....	Nathan E. Dixon.....	36
Carysburg.....	James H. Marshall.....	24
Marshall.....	W. H. Davis.....	30
Edina.....	Elizabeth Williams.....	20
Buchanan.....	Thomas G. Thompson.....	24
Greenville.....	S. E. Brown.....	39
Cape Palmas.....	J. A. Tuning.....	22
White Plains.....	Lewis R. Roberts.....	34
Total.....		312

MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY.

Those who would understand what the American Colonization Society is, and what it has done, and what it proposes to do, should read the large and handsome volume, printed on fine paper and in a superior style of typographical workmanship, bearing the above title. The following are brief notices of the work:

COLONIZATION JUBILEE.—It will be remembered by our readers that the American Colonization Society celebrated its fiftieth anniversary at Washington, in January last. Within the short period covered by its existence a nation had been formed, a country possessed, and a free government established and recognized by the leading governments of the world, including our own. The Government of Liberia had taken no mean rank among the States of the world, and had exhibited, in the persons of her rulers and her people, a degree of statesmanship and of advancement in the various pursuits of civilized life, of which older organizations might be justly proud. The recurrence of the fiftieth anniversary of the American Colonization Society, through whose instrumentality this wonderful progress had been in a great measure achieved, was a fit occasion for reviewing the past, and the last annual meeting of the Society was, on that account, an occasion of great interest. It was celebrated with special action in its business sessions, and with public exercises, consisting of addresses by the Hon. J. H. B. Latrobe, President of the Society; His Excellency, D. B. Warner, President of the Republic of Liberia; Bishop Clark, of Rhode Island; and with an historical dis-

course by Rev. Joseph Tracy, D. D., of Boston. These addresses, together with a portion of the fiftieth Annual Report, are now published in a suitable memorial volume.—*New York Observer*.

A MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY.—This large and beautiful volume contains a full account of the semi-centennial anniversary of the Society, celebrated at Washington, January 15, 1867, with very valuable documents concerning Liberia. Those who would understand Liberian mind and character, learn the great progress made in that Republic, and solve the question of the capacity of colored men, will be deeply interested in examining their Declaration of Independence and Constitution, the Address of the Convention that formed the Constitution, the First Inaugural Address of its first President, the last Annual Message of President Warner, and the tables of emigrants, with the States from which they went, and the cost of Colonization. Dr. Tracy's Historical Discourse is one of the most interesting and well prepared documents which we have ever seen. The closing sentence reads: Thus the early missionary plans of Hopkins and Stiles, of Mills and Burgess, and Finley and Caldwell, and of Lot Cary and his Society at Richmond, are more than executed already; and of their ultimate hope, the Christian civilization of Africa, the dawn distinctly appears.—*The Congregationalist*.

MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY.—We have in this volume a succinct, clear, and impressive account of the rise and progress of Colonization in Liberia. The Historical Discourse by Dr. Tracy is a document so rich in narration, and so eloquent in its unfoldings of the great principles of a successful philanthropy, that it well deserves to be regarded as being a fresh and striking exposition of the practical power of the beneficent agency which has planted the seeds of a new empire on the shores of long-benighted Africa.—*Christian Intelligencer*.

A few copies may be obtained at this office. Price, bound in cloth, \$1.50; in paper covers, \$1; for which it will be sent by mail free of postage.

THE LIBERIA EMIGRANTS.

Yesterday morning the Liberia emigrants, 312 in number, were carried by the steamer St. Helena from Marshall's wharf, where they had been encamped, to the Golconda, which lay in the stream. They were mostly families from South-Western Georgia, and were of all ages, many children being among the number. They were apparently well supplied with money,

and many of them took out an abundance of clothes, provisions, and planting utensils, with which to commence operations on their expected farms. They were all in high spirits, and visions of future prosperity in their new homes were dancing before their eyes. As a general thing, the emigrants were well dressed, and appeared to be superior to the common field hands. They had evidently studied the subject, and had fully determined to sunder the ties which connected them with this country, and seek a new home on African soil.

On the last trip of the *Golconda*, fully six hundred, among whom were many city negroes, left for the home of black and the land of the free, but she will now take about half that number, although the three hundred and odd now going will carry as much baggage as was taken by the six hundred. Politics and the approaching elections have done much to deter the negroes from emigrating. On the one hand, their radical friends promised them every privilege in their present homes, while the Colonization Society took them to a far country and gave them land and provisions for six months. Which have chosen the wiser part remains to be seen, the emigrants or the stay at home crowd.

The *Golconda* is in every respect a fine emigrant vessel, furnished with all the conveniences necessary for a long voyage. Her quarters between decks are quite comfortable, and the three hundred passengers will not be cramped for room, and the voyage will be passed pleasantly. The cook-galley of the *Golconda* is furnished with the latest improvements, and the food used by the emigrants is cooked in the best manner. Every attention is paid by the Society and the Captain to the sanitary welfare of their passengers, and the trip is generally made without any loss of life.—*Charleston Daily News*.

DEPARTURE OF OUR FALL EXPEDITION.

The superior packet *Golconda*, belonging to the American Colonization Society, sailed from Baltimore on the 2d and went to sea from off Charleston on the 18th November, on her third voyage for Liberia.

The ship has five cabin passengers, viz.: Rev. R. R. Gurley, for many years the esteemed Corresponding Secretary of the Colonization Society, and his son, John McDonogh Gurley, who take the voyage for the improvement of their health, Rev. J. E. Weir, and Rev. Albert Woodson and daughter, on their return to their adopted country.

Three hundred and twelve emigrants embarked from Charleston, of whom nineteen are from Mar's Bluff, Marion District, S. C.; two from Macon, and two hundred and thirty-five from Columbus, Georgia, and forty-nine from Dover C. H., and seven from Philadelphia, Tennessee. Of these two hundred and sixty-three have chosen Bexley, and forty-nine have elected Grand Cape Mount as their place of settlement.

Seventy-seven are church communicants, the Methodist denomination having 45, Baptist 27, and Presbyterian 5 members. 41 can read, and 21 both read and write.

Of the 75 trades or callings, 59 are farmers, 4 ministers, 3 house carpenters, 2 blacksmiths, 2 bricklayers, 2 shoemakers, 2 laborers, 1 bridge-builder, 1 cook, 1 gardener, 1 miller, and 1 brickmaker.

This company is above the average of the colored population in worldly substance and intelligence. They go voluntarily, and without "drumming" or temptation, except that of their own spontaneous prompting and matured conviction that they will better their condition and help to civilize and christianize the natives of Africa, among whom they are to live and be brought in contact.

The departure of twelve hundred and fifty-one emigrants within the past twelve months, under the direction and at the expense of this Society, shows that African Colonization has received and is destined to excite a measure of interest and receive a degree of attention such as has never yet been witnessed among us. Intelligent colored men are beginning to feel that this is not the country for them; and the demands on the Society's resources for transportation to Liberia are beyond anything ever before experienced. But all this is, in our judgment, but the beginning of the grand movement which will ere long bear our colored citizens by thousands, yearly, to the shores of their fathers.

RESPONSIBILITY.

Never in the history of the Society has so many pressing appeals come to it for passage and settlement in Liberia. In addition to companies of from fifty to one hundred persons offering from different points, applications have been re-

ceived in behalf of some three hundred at E——, Alabama, and six hundred at C——, Georgia, who desire to emigrate under the auspices of the Society in May, 1868.

These people are unable to help themselves, and they look to us for that measure of aid which shall enable them to become free and prosperous citizens under a Government entirely their own, and the agents in extending and strengthening the institutions of civilization and Christianity in the land of their forefathers.

Shall these voluntary, waiting applicants be helped? Large contributions are needed, and needed at once, to meet the expenses of the company now on its way to Liberia and the hundreds who are expecting to embark in the coming spring. The responsibility rests upon the friends of the people of color in our midst and the millions of pagan Africa.

ITEMS OF INTELLIGENCE.

THE AMERICAN BOARD propose to man a mission in Liberia of Freedmen as soon as possible. These men will never fulfill their great mission till they become instruments for the redemption and liberation of Africa. It is, as it were, but going home to their own people, to tell them of the better life.

CONGOES AT SIERRA LEONE.—Seven Christians of the Congo race, resident in Freetown, have expressed to the English Church Missionary Society their desire that the Gospel should be preached to their heathen brethren in the Congo country; and stated that, after consulting with the Bishop of Sierra Leone and Bishop Crowther, they were prepared to guarantee half the expense, if the Society would undertake the proposed Mission.

Receipts of the American Colonization Society,

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

MAINE.			
Rockland—Mrs. Mary Starrett..	\$100 00	M. A. Seymour, Wm. Bridges,	
Waterville—Prof. G. W. Keely....	5 00	Mr. Walker, J. H. Brainard,	
		Asahel Hyde, Horace Wheeler,	
		each \$1.....	33 00
VERMONT.			
	105 00	Hinesburg—Col. Cong. Ch., \$24.	
Vermont Colonization Society,		10; Cash, 60c.....	24 70
by Geo. W. Scott, Treas. (\$27.)		Brandon—B. A. Goodwin.....	10 00
Montpelier—Hon. D. Baldwin,		Castleton—Col. Cong. Ch., \$20.	
\$10; Geo. W. Scott, \$5; Hon.		59; B. F. Adams, C. A. Sherman,	
E. P. Walton, \$3; Rev. W. H.		Mrs. C. Ainsworth, ea.	
Lord, S. Wells, Dea. C. W.		\$10; Mrs. R. A. Jackman, \$2;	
Storrs, J. F. Thurston, ea. \$2.	26 00	F. Parker, \$1.....	53 59
Brattleboro—Gen. J. W. Phelps.	1 00	Milton Falls—Jos. Clark, Jed.	
By Rev. J. K. Converse, Sec-		P. Clark, ea \$10; Benj. Fair-	
retary, \$12 16).		child, \$2.....	22 00
St. Albans—G. Merrill, W. C.		West Milton—Coll. Cong. and	
Smith, ea. \$10; E. B. Whiting		Meth. Ch's.....	17 11
& Son, \$3; Chas. Wyman, \$2;		Newbury—Col. Cong. Ch., \$21 11;	
H. M. Stevens, Dr. Gilman,		Col. Meth. Ch., \$5.50.....	26 61

<i>Rutland</i> —Hon. John B. Page, George A. Merrill, each \$10; Luther Daniels, Jas. Barrett, each \$5; Reuben R. Thrall, Geo. R. Hale, each \$3; H. C. Merrill, 50c.....	36 50
<i>Waterbury</i> —Col. Cong. Ch.....	25 00
<i>Keeseville, N. Y.</i> —Col. Cong. Ch.....	10 39
<i>Burlington</i> —Mial Davis, Mrs. E. W. Buell, Miss L. T. Wheeler, Miss Rebecca Wheeler, each \$10; Mrs. R. W. Francis, Gen. Stanard, ea. \$5; Mr. Campbell, Rev. J. K. Converse, ea. \$3; H. Burnett, H. Vickery, Mrs. Edgar Hickok, George Francis, ea. \$2; R. Lilly, Cash, Chas. Storrs, C. B. Floyd, M. H. Buckham, D. Allen, Cash, ea. \$1.....	71 00
<i>Vergennes</i> —Mrs. A. E. F. Smith, \$10; Chas. D. Keller, \$5; Wm. R. Bixby, \$3; Mrs. General Strong, G. W. Grandy, J. E. Roberts, ea. \$2; L. Meader, \$1.....	25 00
<i>Barre</i> —Mrs. C. Keith, \$10; Col. Cong. Ch., \$9.91.....	19 91
<i>Bratteboro</i> —A. B. Williston.....	10 00
<i>Charlotte</i> —Col. Cong Ch., in part.....	7 35

MASSACHUSETTS.

<i>Springfield</i> —Henry Brewer.....	5 00
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CONNECTICUT.

<i>Bridgeport</i> —Legacy of Eben Fairchild, addition'l, by Geo. Sterling, executor, \$2,500, less Gov. tax, \$150.....	2,350 00
By Rev. J. R. Miller, (\$100.).....	
<i>Enfield</i> —Mrs Dr. Hamilton.....	4 00
<i>Suffield</i> —Burdett Loomis, Mrs. Allen Loomis, Mrs. Helen L. Dewey, ea. \$5; Geo. Douglass, Deacon H. Sheldon, Mrs. N. Loomis, Dea. G. Fuller, each \$2; Orvil Douglass, L. Burbank, Jas. Haskins, D. Remington, each \$1.....	27 00
<i>New Haven</i> —Hon. William W. Boardman.....	5 00
<i>Mt. Carmel</i> —Dea. Willis Goodyear, James Ives, Charles Brocket, Dr. E. D. Swift, Dea. Lyman Goodyear, each \$2; Dea. Marcus Goodyear, J. A. Grannis, C. Allen, H. G. Dickerman, J. Dickerman, Mrs. A. Dickerman, G. E. Ives, T. H. Lampson, C. A. Burleigh, A. Hough, Cash, ea. \$1.....	21 00
<i>Bridgeport</i> —Hon. J. C. Loomis, 5 00	
<i>Birmingham</i> —E. N. Shelton, G. W. Shelton, each \$10.....	20 00
<i>Woodbury</i> —Jason Parker, \$5; Hon. Wm. Cothren, \$2; Benj. Faquire, \$1.....	8 00
<i>Newtown</i> —Mrs. Sarah Baldwin, 10 00	

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