

~~57-5~~

28-3

ALUMNI LIBRARY,  
THEOLOGICAL SEMINARY,  
PRINCETON, N. J.

C

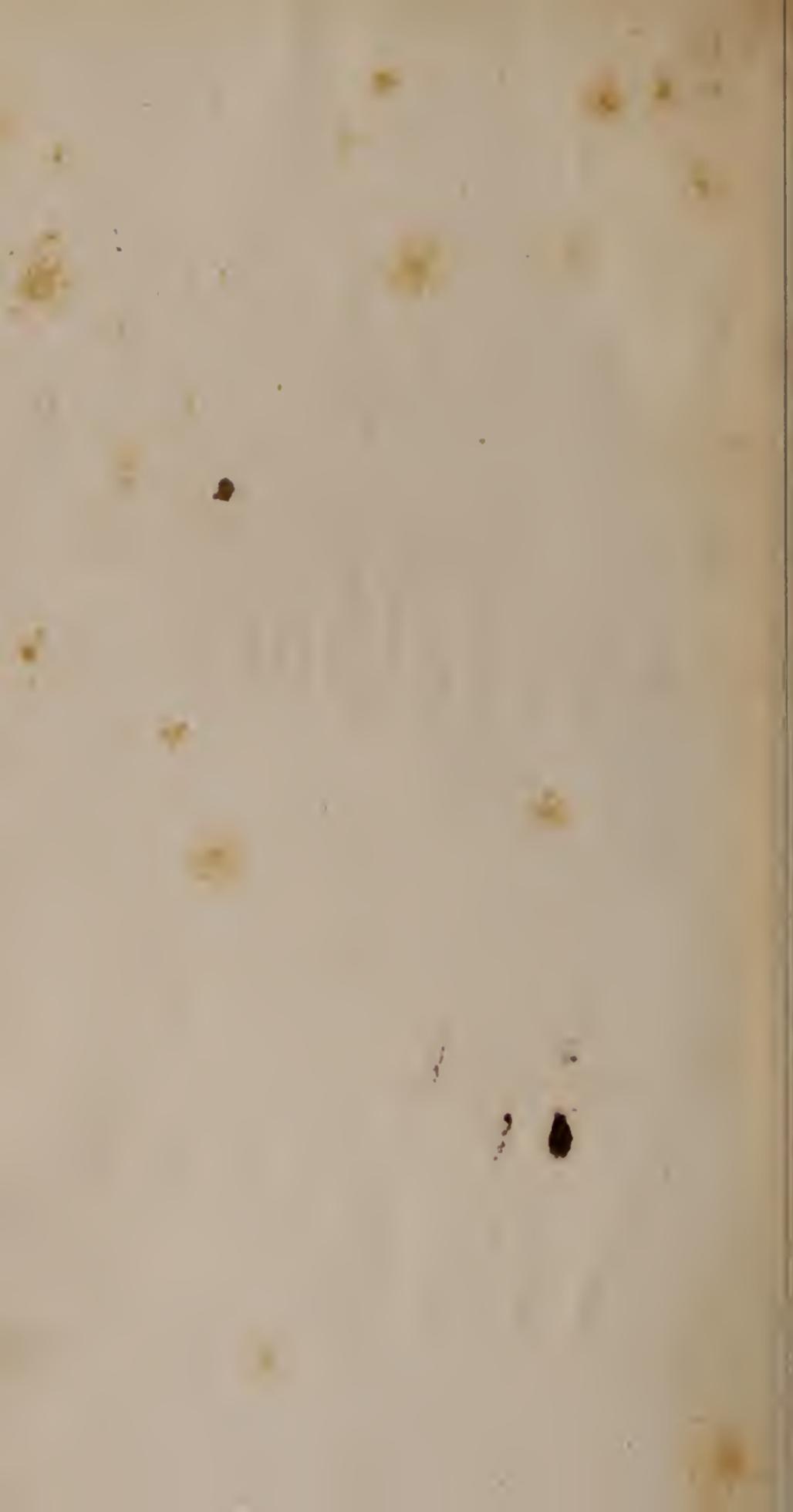
ary  
Don  
N.J.

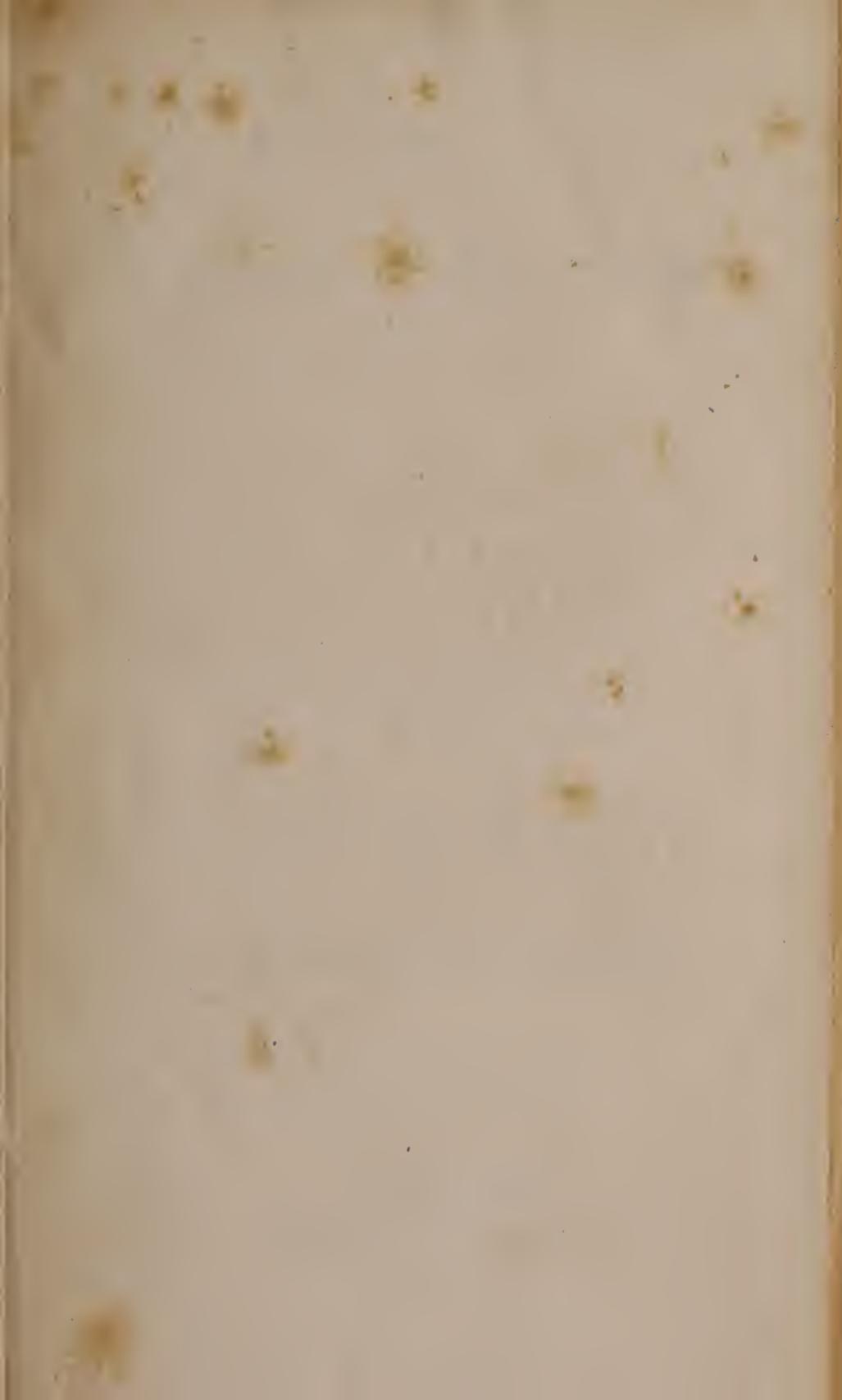
Case,	I
Shelf,	7
Book,	

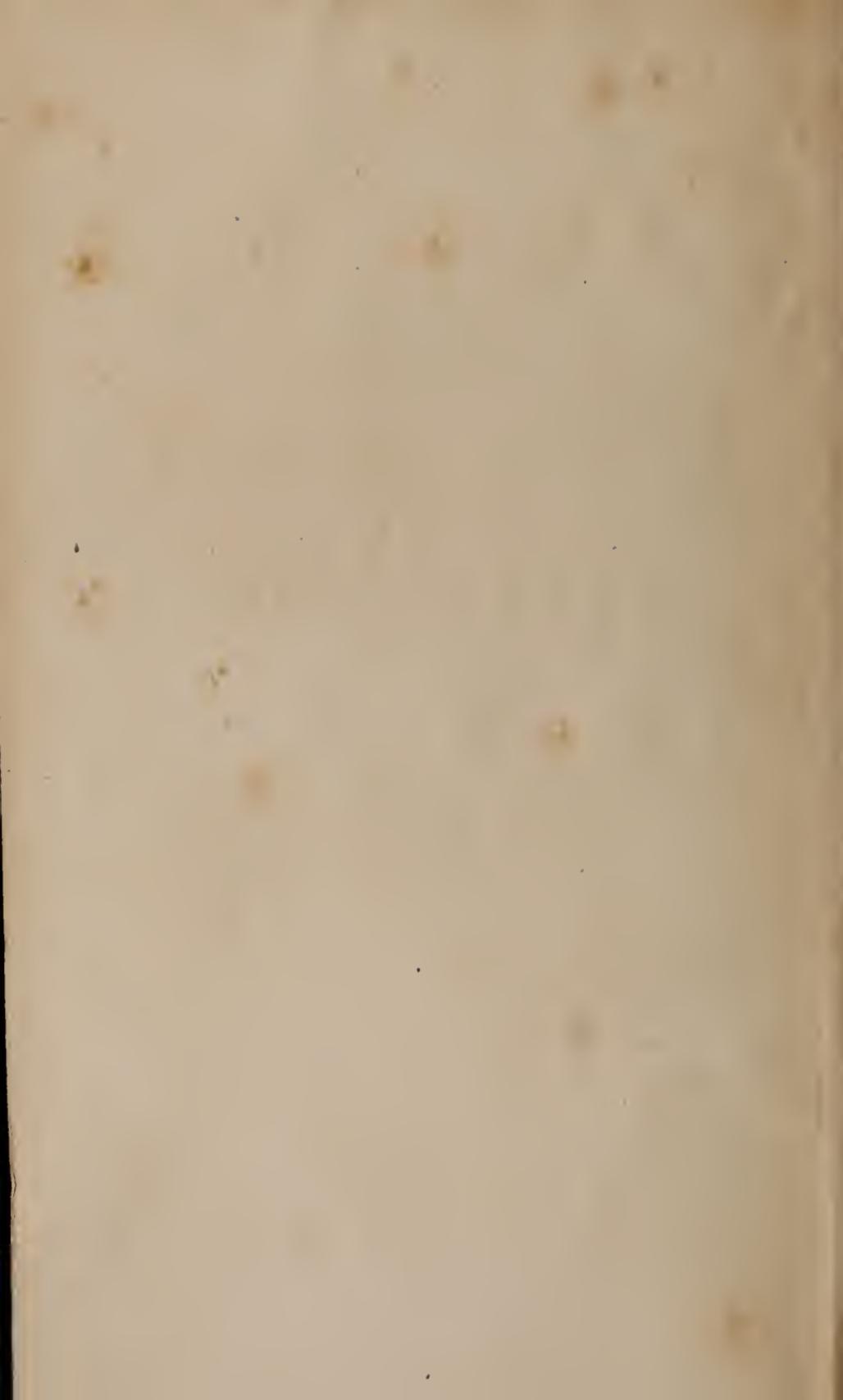
$\frac{7-6}{18}$

SCC  
8628









THE  
AFRICAN REPOSITORY,

AND  
COLONIAL JOURNAL.

---

VOL. XIII.

---

PUBLISHED BY ORDER OF THE MANAGERS  
OF THE  
AMERICAN COLONIZATION SOCIETY.

---

WASHINGTON:  
PUBLISHED BY JAMES C. DUNN.  
1837.



# INDEX

TO THE

## THIRTEENTH VOLUME

OF THE

### AFRICAN REPOSITORY.

---

- Abolitionists. [See "*Dana, Rev. Daniel, D. D.*" "*Illinois.*"]  
 Rebuke to the, from the *Quebec Gazette*, 71.  
 Proposal to, 67.
- AFRICA. [See A. C. S.' '*Liberia,*' '*Missions,*' &c.]  
 American Society for the promotion of education in, 196. Letter in opposition to it, 318.  
 Third annual report of the Ladies' Society of Fredericksburg and Falmouth, for promoting education in, 311.  
 Moral Geography of, 267.  
 Travellers in, 267.
- South Africa*, 199. The Bible in, 295. Capabilities of the Mosika Missionary Station, 247. Its destruction, 249. Government of Moselekatsi, 248. Character of the King, 248. See 249. His relation to Dingaan, 248. The Toolahs, 249. Honesty of the People, 249. Mission to the Mantatees, 250. Singular custom, 251. Attention to the Gospel, 251. Urgent need of the Gospel, 251.
- West Africa*. Teddah's visit to Cape Palmas—Kawah's country, 240. Villages of Giddodo, Boobly and Saurekah, 241. Kay—the town and its inhabitants, 242, 244. Specimen of a Sermon to the People, 243. Slavery—Cannibalism—Influence of white men, 243. Productions and animals of the Bolobo country, 244. Dances—Drama—Need of an Itinerant Missionary, 245, 246. Schools and Teachers, 246.
- Western and Central*. Prospects of, 265, 252.  
 Acceptableness of the Arabic Scriptures to the Mandingoes, 317.
- African Cruelty, 164.  
 Discoveries, 87.  
 Wars, 163.
- African Repository—Notice to subscribers, 232.  
 Agencies, 199.  
 Amalgamation, 69.
- AMERICAN COLONIZATION SOCIETY. [See '*Andrews, Rev. C. W.*' '*Auxiliary Societies,*' '*Contributions,*' '*Gurley, Rev. R. R.*' '*Huey, Daniel.*' '*Liberia.*' '*Resolutions,*' &c.]  
 Its Twentieth Annual Meeting, held in the Capitol of the United States, December 13, 1836, 25.  
 Twentieth Annual Report of the Managers, 1.  
 Resolution concerning its objects and success, 25.  
 Do. do. the condition of the colonial settlements at Liberia, 28.  
 Do. of thanks to the Ministers of the Gospel, 30.

- Resolution concerning** measures introductory to an application for national aid to the Society, 30.
- Do. do. the establishment of the Y. M. Society for promoting education in Africa, 33.
- Do. do. the benefits of colonization to Africa, 33.
- Do. do. the deaths of Bishop White and Robert Ralston, two Vice Presidents of A. C. S. 33.
- Do. do. the death of JAMES MADISON, 33.
- Its *adjourned meeting*, December 14, 1836, 34.
- Resolution concerning** Mr. Madison's legacy, 34.
- Do. do. the principles and operation of the Society, 34.
- Do. ordering a committee on the subject of auxiliary relations, 34.
- Resolutions concerning** memorials to the State Legislatures, 34.
- Its *adjourned meeting*, December 15, 1836, 35.
- Resolution concerning** a communication to the State Legislatures, 35.
- Do. ordering a committee to nominate officers, 35.
- The nominating committee, 35.
- Its *adjourned meeting*, December 16, 1836, 35.
- Discussion of the plan of a report** submitted by the committee on auxiliary relations, 35, 36.
- Resolutions approving** the principles of the report, and referring it back to the committee, with instructions, 36. The report of the committee, 73, 74.
- Remarks on its application** to Congress for a charter, 41. Proceedings in the Senate on that subject, 43.
- Remarks on a passage concerning it** in the report of the Managers of the Maryland State Col. Soc. 120.
- Its special meeting, May 13, 1837, at Beltsville, Md. 185. Officers and Managers, 188.
- Charter granted to it, March 22, 1837, by the Legislature of Md. 185.
- Notice concerning its Reports, 199.
- Legacy to it, 223.
- Its general prospects, 260.
- Proposed donation of land to it, 304.
- Notice of its proposed *twenty-first* annual meeting, 359.
- Anderson, Mr.** Addresses the Virginia Col. Soc. at its sixth annual meeting, 53.
- Andrews, Rev. Charles W.** Extracts from the report presented by him to the Virginia Col. Soc. at its sixth annual meeting, 48.
- Anti-Slavery Society.** Curious calculation concerning it, 254.
- Arabs, The Moors and,** 275, 276, 277, 278.
- Ashantee,** 273.
- AUXILIARY SOCIETIES.** [See 'A. C. S.,' 'Resolutions, &c.'] Views of their relations to the Parent Society, 21, 22. Report on, 73. Circular to, 37.
- In *Connecticut.* Annual meeting of the Conn. Col. Soc. 260.
- In *Louisiana.* The State Col. Soc. proposes to establish a colonial settlement in Africa, 190, 191.
- In *Mississippi.* Resolutions of the executive committee of the State Col. Soc. 63, 64.
- Plan of establishing a colonial settlement in Africa, 190, 191, 192.
- In *New Hampshire.* Officers and managers of the New Hampshire Col. Soc. 259.
- In *New York.* Extracts from the report of the managers of the N. York City Col. Soc. at its fifth anniversary meeting—Proceedings, 210, 216. Officers and managers of the Keesville Col. Soc. 327.
- In *North Carolina.* Meeting and proceedings of the State Col. Soc. April 3, 1837, 174.
- Adjourned meeting*, April 10, 1837. Officers, 175.
- In *Ohio.* The Fredericksburg, Wayne County, Col. Soc. formed—Officers, 63.
- The Antrim Col. Soc. formed, 138. Its officers, 143.
- The Stillwater do. do. near Samos, Belmont County, 199.
- The Harrison County Col. Soc. formed, 237.

INDEX.

AUXILIARY SOCIETIES—Continued.

- A Col. Soc. at Utica, formed, 253. Letter concerning it, 253, 259. Its officers 259.
- Proceedings at the seventh annual meeting of the male and female Col. Soc. of Greene County, 293, 294. Their respective officers and managers, 294. Their respective seventh annual reports, 306, 307.
- In *Pennsylvania*. Anniversary meeting of the Young Men's Col. Soc. of Penn. 100, 122, 156. Correction of a passage, concerning Edina, in the report of the managers, 123.
- The Pottstown Col. Soc.—officers and managers, 124.
- Anniversary meeting, May 22, 1837, of the Penn. Col. Soc. 216.
- In *Vermont*. Extract from the 17th annual report of the Vermont Col. Soc. 176. Its circular, 226.
- In *Virginia*. Proceedings of the Va. Col. Soc. at its sixth annual meeting, 48.
- Extracts from the report of the managers, 48. Its officers and managers, 59.
- Anniversary meeting of the Lynchburg Col. Soc. 59. Extract from the report of the managers, 61. Officers and managers, 62.
- Bacon, Dr. David F. Extracts of a letter, Feb. 15, 1837, from him, 170.
- Bacon, Rev. Leonard. Addresses the Conn. Col. Soc. at its annual meeting, 260.
- Bassa Cove. [See '*Liberia*.'] Military defence of, 218.
- Proposed expedition to, 218.
- Begharmi, 272.
- Benin, 272.
- "*Bermuda Case*." Suit on a policy of insurance for the value of American slaves, driven by stress of weather into Bermuda, and there judicially declared to be free, 226.
- Bibb, Rev. Richard Jr. 144. [See '*Emancipation*.']
- Blair, Mr. 273. [See '*Emancipation*.']
- Blanco, Peter, a slave trader, 168, 279.
- Bornou, 272.
- Braxton, Carter, 354. [See '*Emancipation*.']
- Breckinridge, Rev. John, D. D. Addresses the Pennsylvania Col. Soc. at its anniversary meeting, 216.
- Breckinridge, Rev. Robert J. Resolutions concerning his discussion, in England, on American slavery, 111.
- Brich, Rev. John. Bequeaths five hundred dollars to A. C. S. 223, 224.
- Brown, George S. A colored teacher at Liberia. His letter, March 25, 1837, 289.
- Brown, Rev. James M. 144. [See '*Emancipation*.']
- Buchanan, Thomas. Addresses a Col. meeting at Harrisburg, Penn. 167. See 173, 174.
- Addresses the Penn. Col. Soc. at its anniversary meeting, 216.
- Butler, Charles. His liberal donation to the New York City Col. Soc. 142.
- Caillie, Rene. His travels in Africa, 263.
- Camp, Herman. His liberal donation to the N. Y. C. Col. Soc. 71.
- Cannibalism in the Bolobo country, West Africa, 243.
- Carrol, Rev. Dr. of Virginia. His remarks at the fifth anniversary of the N. Y. C. Col. Soc. 213.
- Catron, Judge John. His judicial opinion in the case of '*Fisher's negroes vs. Dabbs et al.*' 125.
- Chase, Rev. S. His letter, Dec. 20, 1836, from Monrovia, 218.
- His illness, 284.
- His return to the U. States, and recovery, 288.
- Clarke, Matthew St. Clair. Addresses A. C. S. at its twentieth annual meeting 34, 36.
- 'Clarkson and Mills—their way,' 326.
- Clay, Henry, M. C. His letter accepting the Presidency of A. C. S. 88. Remarks on it, 69.
- His letter, May 30, 1837, to Daniel Huey, 305.

- Colonists.** [See '*Liberia*,' &c.] Letters from, 103.  
Duties of, 374.
- COLONIZATION.** [See '*A. C. S.*;' '*Auxiliary Societies*;' '*Clay, Henry*;' '*Illinois*;' '*Liberia*;' '*Nicholson, Capt. Joseph J.*;' '*Resolutions, &c.*']  
Discussion in England, 17.  
Prospects in Virginia, 17. Report concerning, to the Legislature of Virginia, 47.  
Secretary's visit to the south and southwest, 17.  
Proceedings in the Federal House of Representatives in relation to, 46.  
Extracts concerning, from the (Penn.) *Keystone*, and the (Georgia) *Christian Index*, 260.  
Extracts concerning, from the (D. C.) *Potomac Advocate*, and the *American Herald*, 314.  
Contrast between its results and those of abolition. From the (N. Y.) *Pulaski Advocate*, 315.  
Remarks concerning it, from the *New Hampshire Observer*, 315.  
Do. do. do. do. do. *Pittsburgh Christian Herald*, 371.  
Letter do. do. do. a gentleman in Illinois, 373.
- '*Colonization Sketches*,' 112, 145, 177, 206.  
Letter from Washington City concerning them, 183.
- Colored People.** [See '*A. C. S.*;' '*Emancipation*;' '*Emigration*;' '*Liberia*,' &c.]  
Of Boston, 88.  
Condition of, in Delaware, 315.  
Colored members in Baptist Churches, 376.
- CONTRIBUTIONS** to A. C. S. From October 25 to December 31, 1836, 40.  
From January 1 to January 25, 1837, 72.  
From do. 25 to February 25, 1837, 104.  
From Feb'y 25 to March 25, 1837, 136.  
From March 25 to April 25, 1837, 168.  
From April 25 to May 25, 1837, 200.  
From May 25 to June 20, 1837, 232.  
From June 20 to July 20, 1837, 264.  
From July 20 to August 20, 1837, 296.  
From August 20 to September 20, 1837, 328.  
From Sept. 20 to October 20, 1837, 360.  
From October 20 to November 20, 1837, 380.
- Correspondence.** Extract of a letter from a gentleman in Virginia concerning colonization and abolition, 359.  
Letter from the Secretary of the Ladies' Society of Georgetown, D. C. 359.
- Coyner, Rev. David H.** Appointed an agent, 199.
- Crawford, Judge William H.** His judicial opinion in the case of *Jordan vs. Bradley's legatees*, 234.
- Crittenden, John J. M. C.** Addresses A. C. S. at its twentieth annual meeting, 34.
- Custis, George W. P.** Addresses A. C. S. at its twentieth annual meeting, 33.
- Dana, Rev. Daniel, D. D.** Defence of him against an abolitionist, 233.
- Davis, Aaron P.** A colonist, letter from, 103. See 104.
- Delaware.** Condition of the colored population of, 315.
- Denham and Clapperton.** Their travels in Africa, 263.
- Devonshire.** The Duchess of—Vises by her, 276.
- Douglass, Rev. Orson.** Addresses A. C. S. at its twentieth annual meeting, 36.
- Dream, The,** 329.
- Edgar, Rev. John T.** His letter, Dec. 6, 1836, concerning the prospects of colonization, 67.
- Edmiston, Nicholas P.** 67, 125, 191. [See '*Emancipation*.']
- Education in Africa.** [See '*Africa*.']
- EMANCIPATION.** [See '*Emigration*;' '*Green, James*;' &c. &c.] Communication concerning Johnston Cleveland's manumitted slaves, 65.  
John Smith, of Sussex county, Va. manumits by will all his slaves for colonization in Liberia, 65, 356.  
Richard Tubman, of Augusta, Geo. manumits by will 48 slaves, 66, 205.

## EMANCIPATION—Continued.

- Proposal to abolitionists, 67.  
 Nicholas, P. Edmiston, of Tenn. manumits about 50 slaves for colonization in Liberia, 144.  
 Principles of, at the south, judicially referred to, 125, 234.  
 Rev. Richard Bibb, Jr. of Ky. manumits 15 more slaves for colonization in Liberia, 144.  
 Mrs. Ann Harris, of Chesterfield county, Va. manumits by will 10 slaves for colonization in Liberia, 144.  
 George W. Fagg, of Newport, Ky. manumits 7 slaves for colonization in Liberia, 144.  
 A gentleman in Georgia manumits a slave for colonization in Liberia, 144.  
 Rev. James M. Brown and his brothers, of Winchester, Va. manumit a slave for colonization in Liberia, 144.  
 Rev. John Stockdell of Madison county, Va. manumits 31 slaves for colonization in Liberia, 257, 356.  
 William Johnson of Tyler county, Va. manumits 12 slaves for colonization in Liberia, 257.  
 A gentleman in Washington county, Tenn. wishes to manumit 4 slaves for colonization in Liberia, 257.  
 A gentleman of Moorefield, Va. determines to manumit 6 slaves for colonization in Liberia, 258.  
 Mr. Blair of Ky. manumits 2 slaves for colonization in Liberia, 258.  
 Case of Lee White's (of Ky.) manumitted slaves, 295.  
 Carter, Braxton, of Va. agrees to manumit all his slaves if Gerrit Smith will pay for their transportation, and take care of them when they should be received, 354.  
 A lady of Madison county, Va. manumits one of her slaves that he may accompany his wife to Liberia, 356.

## Emigration.

- [See '*Expeditions to Liberia*;' '*Liberia*,' &c. &c.]  
 Proposed emigrants from Indianapolis, 66.  
 Steamboat Randolph leaves Nashville, March 4, with 50 emigrants for Liberia, emancipated by Nicholas P. Edmiston, 125.  
 Proposed emigrants from Rio de Janeiro, 184.  
 A free colored man in Augusta county, Va. proposes to settle in Liberia, 258.  
 A free colored man and his wife in Rockingham county, Va. propose to emigrate to Liberia, 258.  
 A free colored man and his wife and 5 children, in N. C. propose to emigrate to Liberia, 258.  
 Aid needed for some proposed emigrants, 258.

## Expeditions

- to Liberia. See p. 3.  
 Proposed sailing of the brig Rondout with emigrants from Virginia and North Carolina, 4.  
 Brig Rondout sails from Wilmington, N. C. Dec. 30, 1836, 103.  
 Proposed expedition of A. C. S. to Liberia with about 90 emigrants, 356.  
 Proposed expedition of N. Y. C. Col. Soc. to Liberia, 356.  
 The ship Emperor, Capt. Keeler, sails from Norfolk for Liberia, with about 100 emigrants, 300.

Fagg, George W. 144. [See '*Emancipation*.']

Findley, Rev. Samuel. His address to a colonization meeting at Antrim, O. 138.

Fisk, Rev. Wilbur, D. D. His remarks at the 5th ann'y of N. Y. C. Col. Soc. 213.

Attack on him by an abolition newspaper, 299.

Fitzhugh, William H. Defended against an attack of Judge W. Jay, 155.

Fourth of July, 200.

Gales, Joseph, Treasurer of A. C. S. His account from Decr. 12, 1835, to Decr. 10, 1836, 24.

Gallandet, Rev. Mr. Addresses the Conn. Col. Soc. at its annual meeting, 260.

Garland, Mr. H. Addresses the Lynchburg Col. Soc. 62.

Green, James, of Mississippi. Particulars concerning his will, 19.

Grennell, George, Jr. M. C. Addresses A. C. S. at its twentieth annual meeting, 30.

- Gurley, Rev. R. R. Secretary of A. C. S. His visit to the southwest, 17.  
 Addresses A. C. S. at its twentieth annual meeting in favor of applying to Congress for aid, 34.  
 Addresses A. C. S. at its twentieth annual meeting against the report of the committee on auxiliary relations, 35, 36.  
 His remarks at the sixth annual meeting of the Virginia Col. Soc. 54.  
 Addresses the Lynchburg Col. Soc. 62  
 Do a colonization meeting at Raleigh, N. C. 174.  
 Delivers a discourse, April 3, 1837, on African colonization at Raleigh, N. C. 174.  
 Addresses a colonization meeting, April 18, 1837, at Fayetteville, N. C. 176.  
 His report, May 21, 1837, of a visit to the south and southwest, 201.  
 His do. June 13, do. do. do. do. 233.  
 His do. August 7, do. do. do. do. 297.  
 His circular, Sept. 22, 1837, to the citizens of Georgia and other States, 325.  
 His speech, July 27, 1837, at a meeting at Athens, Geo. 361.
- Harris, Mrs. Ann, 144. [See 'Emancipation.']
- Herron, James B. Sails in the brig Luna for Liberia, 5, 6.
- Hill, Rev. Dr. William. Addresses A. C. S. at its twentieth annual meeting, 33.
- Hitchcock, Capt. Ethan A. Appointed Governor of Liberia, 22.
- Hottentot preaching. Specimen of, 373.
- Huey, Daniel. His proposed donation of land to A. C. S. 304.
- Hunt, Rev. Thomas P. His remarks at the fifth anniversary of the N. Y. City Col. Soc. 215.
- Hutton, William, Agent of the Western African Company. His letter concerning Liberia, 161.
- Illinois. Report and resolutions in the Legislature, at the session of 1836—7, on the subject of slavery, 109.
- Ireland, William H. Sale of real property devised by him to A. C. S. 13.
- Jay, Judge W. 151.
- Johnson, William, 257. [See 'Emancipation.']
- Jones, Walter. Addresses A. C. S. at its twentieth annual meeting, 35.
- Key, Francis S. do. do. do. do. do. do. 36.  
 Do. the Maryland State Col. Soc. at its fifth annual meeting, 117.
- Lacey, Rev. Mr. Addresses a colonization meeting at Raleigh, N. C. 174.
- Laurie, Rev. James, D. D. Addresses A. C. S. at its twentieth annual meeting, 33, 36.  
 Explanation of a vote given by him, 36 n.
- Lee, Richard Henry. His letter in reply to Judge William Jay, 151.
- Lee, Zaccheus C. His address to A. C. S. at its twentieth annual meeting, 31.  
 Addresses the Maryland State Society at its fifth annual meeting, 117.  
 His letter, April 23, 1837, concerning a report of the managers of the Maryland State Col. Soc. 195.
- Legacy, 223.
- LIBERIA.** [See 'Bacon Dr. David, F.,' 'Brown George S.,' 'Chase Rev. S.,' 'Davis, Aaron P.,' 'Hutton, William,' 'Nicholson, Joseph J.,' 'Rockwell, Rev. Charles,' 'Seys, Rev. John,' 'Skinner, Rev. Ezekiel,' 'Spence, Capt. Isaac,' 'Williams, Anthony D.']
- Condition of, 6.  
 Agriculture of, 6, 273, 319.  
 Constitution of the Liberia Agricultural Society, 321.  
 Testimony concerning, 7.  
 War and scarcity of provisions, 8.  
 Government, 9.  
 Treaty of peace with Joe Harris, 9.  
 Bassa Cove settlement, 9, 11.  
 Land purchased, 9.  
 Marshall, 10.  
 Cape Palmas, 11.  
 Mission into the interior, 12.  
 Wars and the slave trade, 13.

## LIBERIA—Continued.

- Medical department, 15.
- Education Society, 15.
- Rev. H. Teage, 15.
- Finances, 15, 133.
- Code of laws, 16.
- Missions at, 17.
- Appointment of Capt. Hitchcock as Governor, 22.
- Constitution of general government for the American settlements on the western coast of Africa, 75.
- Report of the state of the Parent Society's colony, 80.
- Letter from Aaron P. Davis, 103.
- Capt. Nicholson's report, 105 See 164.
- Intelligence from, 129, 137, 159, 169, 192, 198, 261, 357.
- Public meeting at Monrovia, 132.
- Pirates, 133.
- Marine list, 134, 192.
- Fashion, 134.
- Marriages, 134, 281.
- Deaths, 134.
- Elections, 134.
- Appointments, 134.
- Wars in the vicinity, 135.
- Arrival of the brig *Rondout* in Feb. 1837, at Monrovia, 135.
- Sentiments of colonists, concerning colonization, expressed at a public meeting, 159.
- Letter of W. Hutton concerning, 161.
- Colonial enactments, 161.
- Military parade, 162.
- Churches religious meetings, &c. 161, 281.
- Anniversary of the Ladies' Benevolent Society of Monrovia, 162.
- Despatches from, 169.
- 'Mississippi in Africa,' 192.
- Notices of the several colonial settlements in, 207, 285.
- Testimony of recent visitors concerning, 209.
- Do. of S. F. McGill, 228.
- Do. of Ann Wilkins, 357.
- Do. of Gov. Matthias, 357.
- Its influence, 275.
- Education, agriculture, &c. 278.
- Its influence on the slave trade, 280.
- Harbor of Monrovia, 281.
- Destruction of the schooner *Caroline*, 281.
- Manual Labor School, 282.
- Petition concerning tobacco chewers, 322.
- Sickness of emigrants by the Orient, 358.
- Liberia Herald*, 71. Extracts from the, 131—134. 159—165. 192, 193, 278—283, 319—323.
- Lindley, Rev. Mr. [See '*Wilson, Rev. Alexander E.*']
- Literary and Theological Review. Its article on the 'Prospects of western and central Africa,' 265, 252.
- Loring, T. Addresses a col. meeting at Raleigh, N. C. 174.
- Lumpkin, Joseph H. Extract of a letter from him, 302.
- Macbriar, Rev. R. His communication concerning the acceptableness of the Arabic Scriptures to the Mandingoes, 317.
- McCulloch, J. R. A mistake in his *Commercial Dictionary*, concerning the commerce of western Africa, 270.
- Madison, James. Notice in the annual report of the managers, of his death. 1. Resolution concerning his death, 33.
- Mandingoes, 317.
- Maryland State Col. Soc. [See '*Lee, Zaccheus C.*']  
Proceedings at its 5th annual meeting, 317.

- Maryland State Col. Soc.—Continued.  
 Its officers and managers, 122.  
 Embarkation of its emigrants, 230.  
 Refuses to adopt the new constitution for Liberia, 291.
- Matthias, Rev. John J. Appointed governor of Bassa Cove, 124.  
 Extract from his letter to Dr. Proudfit, 357.
- Maxwell, William. His remarks at the sixth annual meeting of the Virginia Col. Soc. 55.
- Mercer, Charles F., M. C. Addresses A. C. S. at its 26th annual meeting, 35, 36.
- Mills, Rev. Samuel J. 327.
- Missions. See '*Africa*;' '*Seys, Rev. John*;' '*White, Rev. David*;' '*Wilson, Mrs.*;' '*Wilson, Rev. Alexander, E.*' &c.]
- Mission to Ashantee, 69.
- Episcopal mission to Africa, 69, 193, 230, 284. Extract concerning the, from the annual report of the board of foreign missions of the Protestant Episcopal church, 316.
- Methodist mission to Africa, 193, 218, 220, 284.
- Embarkation of missionaries at Baltimore, 230.
- Mission to western Africa, 233.
- Disasters to missionaries, 249.
- Moravian missions, 313.
- Mississippi. The Legislature prohibits the introduction of slaves into the State, 256.
- 'Monument, The: A Dream of Future Scenes.' 329.
- Moors and Arabs, The, 275, 276, 277, 278.
- Moro, or Omora, a native African. Sketch of, 203.
- 'Negro's Friend, The,' 91. Remarks on this article, 216.
- Newell, Rev. Daniel. Appointed an agent, 199.
- Nicholson, Capt. Joseph J. His letter to the Secretary of the Navy, concerning a visit to the American colonial settlements in Africa, 105.
- Paine, Elijah, 226. [See '*Auxiliary Societies, Vermont.*']
- Park, Mungo. His travels in Africa, 268.  
 Circumstances of the death of his son, 303.
- Philip, Rev. John, D. D. Extract from his speech before the British Foreign Bible Society, 295.
- Pinney, Rev. John B. Appointed agent of the Col. Soc. of Pittsburg, 125.  
 His speech at a meeting of the Y. M. Col. Soc. of Pennsylvania, 156.  
 His do. do. col. meeting at Harrisburg Penn. 167. See 173, 174.  
 Addresses the Penn. Col. Soc. at its anniversary meeting, 216.
- Plumer, Rev. W. S. Addresses the Penn. Col. Soc. at its anniversary meeting, 216.
- Poetry. Hymn by H: Teage, 231.
- Polk, Mr., a colored teacher at Liberia. His death, 359.
- Proudfit, Rev. Alexander, D. D. His address to A. C. S. at its twentieth annual meeting, 25.  
 Addresses the Society again, 35.
- Ralston, Robert, a Vice-President of A. C. S. Resolution concerning his death, 33.
- Randolph, Thomas J. Addresses the Virginia Col. Soc. at its sixth annual meeting; 52.
- Reese, Dr. David M. His address to A. C. S. at its twentieth annual meeting, 28.
- RESOLUTIONS PROPOSED OR ADOPTED IN LEGISLATIVE OR ECCLESIASTICAL ASSEMBLIES; PUBLIC MEETINGS; AND OTHER PUBLIC PROCEEDINGS HAVING RELATION TO AFRICA'S COLONIZATION. [See '*A. C. S.*;' '*Auxiliary Societies*;' '*Illinois*' &c. &c.]
- Resolutions of the Synod of Kentucky in favor of A. C. S. 38.
- Resolutions of the Virginia annual conference, Feb. 14, 1837, 96, 97.
- Col. meeting, Feb. 6, 1837, at Tinton, N. J. 97.
- Meeting of the New Athens Col. Soc. 135.
- Do. do. Lancaster county (Penn.) Col. Soc. 135, 165.
- Col. meeting at Richmond, Va. 135.
- Do. do. Harrisburg (Penn.) 167, 173, 174.
- Do. do. Fayetteville, N. C. April 18, 1837, 175.

## RESOLUTIONS, &amp;c.—Continued.

- Memorial from Petersburg, Va. in favor of colonization, 189.
- Reynolds, Rev. John. His remarks at the fifth anniversary of the N. Y. C. Col. Soc. 214.
- Rockwell, Rev. Charles. His remarks at a col. meeting at Richmond, Va. 135, 136.  
His letter concerning the slave trade, 163.  
Addresses the Conn. Col. Soc. at its annual meeting, 260.
- Ross, Capt. Isaac. Particulars of his will, 19.
- Ross, Mr. Isaac. Do. do. do. 19.
- Ruter, Rev. Martin. Appointed an agent, 199.
- Scott, Dr. of Aberdeen. His letter concerning George Thompson, W. L. Garrison, &c. 323.
- Seaton, William W. Addresses A. C. S. at its twentieth annual meeting, 33.
- Selim, Ballah. His visit to the United States, 101.
- Seys, Rev. John. His letter, Dec. 12, 1836, from Monrovia, 193.  
Do. do. 21, do. do. 220.  
Do. April 27, 1837, concerning the Manual Labor School at Monrovia, 233  
His letter, May 31, 1837, from Monrovia, 234.  
Extracts from his letter, June 2, 1837, 234.
- Skinner, Dr. Ezekiel, late Governor of Liberia. Returns to U. States, 22.  
His report of the state of the colony, 80.  
Notice of his address at a col. meeting in Phila. 83.
- 'Slaveholder, A Maryland.' His proposition to the friends of freedom in the eastern States, 67.
- Slavery. [See '*Breckinridge, Robert J.*,' '*Illinois*,' &c. &c.]  
In the District of Columbia. Debate in the Federal Senate concerning it, 84.
- Slaves. [See '*Bermuda Case*,' '*Mississippi*.'] Religion among the, 88.
- SLAVE TRADE. [See '*Rockwell, Rev. Charles*.'] Its supposed agency in producing the massacre at Bassa Cove, 25.  
Its progress, 31, 192, 194, 224, 279, 333.  
Slavers captured, 194, 225, 281.  
Capture of a Portuguese slaver with 430 slaves, by the British schooner Griffin, 255.  
Capture of two Brazilian slavers by the British brig of war, Dolphin, 256.  
Treaty between Great Britain and Spain for suppressing it, 280.  
Communication concerning the, 363.
- Smith, Gernt. His agreement to pay for the transportation, &c. of certain slaves, 354.  
His present and former opinions concerning A. C. S. 355.
- Smith, John, 65. [See '*Emancipation*.']
- Smith, Mr. Addresses the Virginia Col. Soc. at its 6th annual meeting, 53.
- Southard, Samuel L., M. C. Addresses A. C. S. at its twentieth annual meeting, 34, 35.
- Spence, Capt. Isaac. His pretended claim to land in Liberia, 261.
- Stockdell, Rev. John, 257. [See '*Emancipation*.']
- Taylor, Dr. William H., a colonial physician. Extracts of a letter from him, 263.
- Teage, Henry, Colonial Secretary. Extracts of a letter from him, Nov. 24, 1836, 130.  
His hymn, 231.
- Texas and the African slave trade, 280.
- Tittler, Ephraim, a colored missionary, 239.
- Tubman, Richard, 66. [See '*Emancipation*.']
- Turner, Reuben D., Cor. Sec. of American Society for the promotion of education in Africa. His circular, 196.  
'Union and concert,' 291.
- Venable, Rev. Mr. [See '*Wilson, Rev. Alexander E.*']
- Virginia. Proceedings in the Legislature concerning colonization, 47.
- Wadsworth, Mr. Addresses a col. meeting at Raleigh, N. C. 174.
- White, Bishop, a Vice-President of A. C. S. Resolution concerning his death, 23.

- White, Rev. David. Rumor of his death, 223. Confirmed, 285. Death of his wife, 285.
- White, Lee, 295. [See '*Emancipation*.']
- Whitehead, Robert. Addresses the Virginia Col. Soc. at its sixth annual meeting, 62.
- Wilkins, Miss Ann. Her remarks concerning Liberia, 357.
- Williams, Anthony D., Lieutenant Governor of Liberia,  
Letter from him, Nov. 23, 1836, 130.  
Do. do. Dec. 12, 137.  
Extracts of a letter from him, Feb. 13, 1837, 170.  
Do. do. do. June 1, 261.
- Wilson, Rev. Alexander E. His letters from Cape Palmas, 38, 39, 246.  
His journal of an expedition from Cape Palmas to Bolobo, 240.  
Joint letter from him and Messrs. Lindley and Venable, August 18, 1836, 247.  
Extract from his letter, Feb. 1837, 358.
- Wilson, Mrs. Mary Jane, of the Zoolah Mission. Extracts of a letter from her, July 28, 1836, 222. Her death, 222.





THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

---

---

VOL. XIII.]

JULY, 1837.

[No. 7.]

---

---

SECRETARY'S REPORT.

The Secretary of the Society left his residence in March last, on a visit to several of the Southern and Western States, with the purpose of advancing the interests of the cause in that region. Subjoined is the greater part of a Report recently made by him to the Managers, in which are given some interesting particulars in relation to *Moro*, an African convert to Christianity. The concluding passage of the Report will not, we trust, be without its influence in animating the Ministers of the Gospel to exertions on behalf of the Society on, or about the Fourth inst:—

AUGUSTA, (GEORGIA) May 21st, 1837.

*To the Board of Managers of the American Colonization Society;*

GENTLEMEN, I have the honor to submit a brief report of my proceedings since I left Washington early in March, with such suggestions and reflections as may occur during the relation of the incidents and observations of my tour up to this date.

I left Washington the 10th of March, and on Sunday the 12th addressed the friends of the Society in Fredericksburg, in the Methodist Church, on the views, state, and prospects of the Society, and of its settlements in Africa. Liberal contributions have been made in former times, by the citizens of this place, to the funds of the Society, and the recent appeals of the able Agent of the Society, Mr. Andrews, to the Episcopal congregation have been successful.

At Richmond, I attended a large meeting of the friends of the Society, in the Hall of the House of Delegates, convened especially to hear statements from the Rev. Mr. Rockwell (late Chaplain of the United States' ship *Potomac*) who had then just returned from a visit to Liberia. In the month of November last this gentleman examined the condition and prospects of all the settlements within the limits of the Colony, and also the settlement at Cape Palmas under the exclusive direction of the Maryland Colonization Society, and his testimony, as publicly given before the citizens of Richmond, was adapted to animate the zeal, and strengthen the resolution and confidence of all the friends of African Colonization. A noble minded benefactor of the Society in that place expressed to me his purpose to subscribe \$500 in aid of the cause, provided a few other individuals could be induced to unite with him in raising a liberal

fund to promote it. The great and enlightened Commonwealth of Virginia will sustain with increasing energy the operations of the Society, and Richmond, the centre of her power and influence, will give to it a constant and firm support.

In company with the Rev. C. W. Andrews, the very efficient Agent of the Virginia Colonization Society, the writer attended a meeting of the friends of the Institution in Petersburg on the 23d of March, when a subscription was received for the benefit of the Society. Among the generous inhabitants of that town prevails a general and active interest in the enterprise of the Society, and I feel confident it will continue to receive from them a liberal proportion of their regard. The Rev. Wm. M. Atkinson, of this place, is well known throughout Virginia and the Union, as an early, able, and devoted friend of the Society, who both by his pen, and eloquent addresses, has done much to recommend it to the confidence of his fellow citizens, and especially to present it to the South in those clear lights of truth and reason which command a favorable verdict of the judgment even when they fail to win the heart.

North Carolina will stand forth a powerful and decided friend of the scheme of Colonization. The State Society (over which Judge Cameron, one of the most intelligent, wealthy and respected citizens presides) has revived, filled with able and active friends of the cause, the vacancies in her Board of Directors, and resolved to employ an Agent to explain the views, enforce the claims, and solicit aid to the objects of the Society in the several counties of the State. The Society of Friends in this State, early turned their thoughts to the plan of African Colonization, encouraged the free people of colour under their protection to emigrate to Liberia, and supplied a generous fund to defray the expenses of such as consented to remove thither. Several hundreds, once under the guardian care of this Society, are now enjoying the freedom and privileges of that Colony. There are still in North Carolina numerous free coloured persons of respectable intelligence and moral character. Those in Fayetteville, Elizabethtown, and Wilmington, have probably no superiors, among their own class, in the United States. After careful reflection, some have resolved to remove to Africa, and others are anxiously directing their thoughts to the subject. Louis Sheridan, with whose reputation and views the Board are partially acquainted, is a man of education, uncommon talents for business, a handsome property, and the master of nineteen slaves. His determination to emigrate to Liberia with a company of from forty to sixty of his relations and friends has already been announced. The public meetings held in Raleigh, during my visit, were well attended and of much interest, and addressed with spirit and effect by several of the citizens of that place. Collections were made for the benefit of the Society. The Resolutions adopted by the citizens of Raleigh are before the public.

In Fayetteville, gentlemen of all political and religious opinions gave countenance and assistance to the cause. At several public meetings in the Methodist Church, attended indiscriminately by the members of the several religious denominations, one sentiment of confidence in the principles and policy and concern for the success of

the Society was manifested. Gentlemen of different communions in the Christian Church, but of one spirit, addressed these meetings; and the measures adopted (already before the public) will result, I doubt not, in the awakening of a new and extended interest throughout a large portion of the State in the prosperity of the African Colonies and in the diffusion, through them, far over the barbarous territories of Africa, of knowledge, civilization, and the inestimable blessings of the Religion of Christ. Collections were made for the Society, both in the Presbyterian and Methodist Churches, and several donations received from individuals.

In Wilmington, the views, purposes, and prospects of the Society were submitted in the Presbyterian Church to the consideration of a large audience of different religious sects, which contributed in aid of its funds. It was the first time that public attention had ever, in that place, been invited to the scheme and interests of the Society. Several gentlemen expressed their purpose of endeavouring at an early day to organize an Auxiliary Colonization Society.

In the respected family of General Owen, of Wilmington, I became acquainted with a native African, whose history and character are exceedingly interesting, and some sketches of whose life have been already published. I allude to *Moro* or *Omora*, a Foulah by birth, educated a Mahometan, and who, long after he came in slavery to this country, retained a devoted attachment to the faith of his fathers and deemed a copy of the Koran in Arabic (which language he reads and writes with facility) his richest treasure. About twenty years ago, while scarcely able to express his thoughts intelligibly on any subject in the English language, he fled from a severe master in South Carolina, and on his arrival at Fayetteville, was seized as a runaway slave, and thrown into jail. His peculiar appearance, inability to converse, and particularly the facility with which he was observed to write a strange language attracted much attention, and induced his present humane and christian master to take him from prison and finally, at his earnest request, to become his purchaser. His gratitude was boundless, and his joy to be imagined only by him, who has himself been relieved from the iron that enters the soul. Since his residence with General Owen he has worn no bonds but those of gratitude and affection.

“ Oh, 'tis a Godlike privilege to save,  
And he who scorns it is himself a slave.”

Being of a feeble constitution, Moro's duties have been of the lightest kind, and he has been treated rather as a friend than a servant. The garden has been to him a place of recreation rather than a toil, and the concern is not that he should labor more but less. The anxious efforts made to instruct him in the doctrines and precepts of our Divine Religion, have not been in vain. He has thrown aside the bloodstained Koran and now worships at the feet of the Prince of Peace. The Bible, of which he has an Arabic copy, is his guide, his comforter, or as he expresses it, “his Life.” Far advanced in years, and very infirm, he is animated in conversation, and when he speaks of God or the affecting truths of the scriptures, his swarthy

features beam with devotion, and his eye is lit up with the hope of immortality. Some of the happiest hours of his life were spent in the society of the Rev. James King, during his last visit from Greece to the United States. With that gentleman he could converse and read the scriptures in the Arabic language and feel the triumphs of the same all-conquering faith as he chanted with him the praises of the Christian's God.

Moro is much interested in the plans and progress of the American Colonization Society. He thinks his age and infirmities forbid his return to his own country. His prayer is that the Foulahs and all other Mahomedans may receive the Gospel. When, more than a year ago, a man by the name of Paul, of the Foulah nation and able like himself to understand Arabic, was preparing to embark at New York for Liberia, Moro corresponded with him, and presented him with one of his two copies of the Bible in that language. Extracts from Moro's letters are before me. In one of them he says "I hear you wish to go back to Africa; if you do go, hold fast to Jesus Christ's law, and tell all the Brethren, that they may turn to Jesus before it is too late. The Missionaries who go that way to preach, to sinners, pay attention to them, I beg you for Christ's sake. They call all people, rich and poor, white and black, to come and drink of the waters of life freely, without money and without price. I have been in Africa; it is a dark part. I was a follower of Mahomet, went to church, prayed five times a day and did all Mahomet said I must: but the Lord is so good. He opened my way and brought me to this part of the world where I found the light. Jesus Christ is the light, all that believe in him shall be saved, all that believe not shall be lost. The Lord put religion in my heart about ten years ago. I joined the Presbyterian Church, and since that time I have minded Jesus' laws. I turned away from Mahomet to follow Christ. I don't ask for long life, for riches, or for great things in this world, all I ask is a seat at Jesus' feet in Heaven. The Bible, which is the word of God, says sinners must be born again or they can never see God in peace. They must be changed by the Spirit of God. I loved and served the world a long time, but this did not make me happy. God opened my eyes to see the danger I was in. I was like one who stood by the road side and cried Jesus, thou Son of God, have mercy; he heard me and did have mercy. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' I am an old sinner, but Jesus is an old Saviour; I am a great sinner, but Jesus is a great Saviour: thank God for it.—If you wish to be happy, lay aside Mahomet's prayer and use the one which our blessed Saviour taught his disciples—our Father, &c.

In another letter to the same, he writes, "I have every reason to believe that you are a good man, and as such I love you as I love myself. I have two Arabic Bibles, procured for me by my good Christian friends, and one of them I will send you the first opportunity; we ought now to wake up, for we have been asleep. God has been good to us in bringing us to this country and placing us in the hands of Christians. Let us now wake up and go to Christ, and he will

give us light. God bless the American land! God bless the white people. They send out men every where to hold up a crucified Saviour to the dying world. In this they are doing the Lord's will. My lot is at last a delightful one. From one man to another I went until I fell into the hands of a pious man. He read the Bible for me until my eyes were opened, now I can see; thank God for it. I am dealt with as a child, not as a servant."

I spent but a few days in South Carolina, and can express no very decided opinion in regard to the general sentiment towards the Colonization Society. A clergyman of high standing in the Episcopal Church, and who has ever resided in that State, said he believed some reaction had commenced in the public mind favorable to the Society. Such I judge to be the fact from conversations with many sensible and religious men, citizens of that community. The passions of men, inflamed and agitated almost to fury during the late conflict of political parties, are sinking to repose. All rejoice in the fact; the bands of social affection are reuniting, topics which would awaken unkind or painful recollections are sedulously avoided, and the general desire is for harmony and peace. Hitherto the press in South Carolina has excluded every thing in favor of Colonization. The subject is not understood. A few political men have frowned upon it, and this has been enough to prevent the multitude from examining its merits. Times are changing, and opinions also in South Carolina. We have warm and enlightened friends there. Many in that State do not and never will adopt the ultra doctrines of Gov. McDuffie on slavery. A discreet and able Agent might, I think, render as important service to the interests of the Society in South Carolina as in any State of the Union. Even when mistaken, the citizens have a large share of honor, candor, and integrity.

The Board may recollect, that soon after the organization of the Society, several auxiliary associations arose in this State, (Georgia,) that several valuable Reports were published in behalf of the Society, and some generous subscriptions made to its funds. In this place, Augusta, individuals have contributed liberally to sustain the institution. From many of the citizens of this place, the Society may expect aid; much will be done for it throughout this State. No time, however, could be more unfortunate than the present for applications to obtain pecuniary means for any object and in any section of the Union. The necessities of the Society are urgent, or I should certainly deem it wise to postpone such applications, until the public shall have recovered (in some degree at least) from the shock which they have of late, and are now experiencing in the overthrow of so many great commercial establishments, and the vast ruin of general confidence, of high expectations and enthusiastic hopes which has succeeded.

The slaves recently manumitted, conditionally, by the will of the late Mr. Tubman of this place, most of whom, are now about to emigrate to Cape Palmas, under the direction of the Maryland Colonization Society, are represented as intelligent, of good habits, and several of them of fair christian character. Six of their number preferred to remain in this country. Forty-two go from Mr. Tubman's estate, and four others, their relations, who have been emancipa-

ted by benevolent individuals, accompany them. One noble minded friend of the Colonization Society, aided by some of his wealthy relatives, purchased three of them at a cost of about two thousand dollars. Another was manumitted by a gentleman who has repeatedly testified his regard to the Institution by large donations,

In a time like this, of general depression in pecuniary affairs, increased liberality becomes those who are not deeply affected by the calamity. Without this, the resources of our charitable institutions must fail. But let those to whom Providence continues large means give much, and all of moderate ability something, and their operations will be with increasing power.

And may we not rely upon the Churches, generally, to unite in contributions for the benefit of the American Colonization Society on the Fourth of July, or on some Sabbath near that day? I hope that earnest appeals will be made to them, that they will understand that without their aid, at this period, the means of the Society must prove altogether inadequate to its necessities. I trust they will not close their ears to the cries of Africa, but realize the truth, that all the suffering now experienced in christendom by pecuniary failures and embarrassments, is small compared with those endured annually, in that land, since the slave trade first made merchandise of her children; and I fervently pray, that our whole nation may feel its obligations to conduct forward the scheme of African Colonization to those magnificent results, which from its vigorous prosecution, may reasonably be expected—the establishment of a free and christian empire on her shore, and the submission of her vast population to the dominion of Christ.

I have the honor to be,

With great respect,

Gentlemen, your obedient Servant,

R. R. GURLEY.

## COLONIZATION SKETCHES.

(CONCLUDED FROM PAGE 183.)

### No. VII.

The compiler of the earlier numbers of the Colonization Sketches, feels bound to acknowledge, that for the last article of that series the public are indebted to the pen of another writer. To attentive and discerning readers, this admission is probably unnecessary except for the purpose of rescuing the present writer from the imputation of adorning his own crest with the more brilliant plumage of another.

These essays have already been more numerous than was at first contemplated. The origin and earlier trials of the Society and the Colony, have been described. The subsequent course of both, though not unchequered by disaster, has been, on the whole, throughout the entire period of its existence, onward and upward. It is hoped that those who have favored us with their attention thus far, will excuse us from

a detailed prosecution of the subject, for which other avocations allow us little leisure. Yet as it is natural that they should desire some information as to the present state of the Colony whose earlier history they have been reading, we will subjoin two statements which were appended to the last report of the Virginia Colonization Society.

---

PRESENT STATE OF LIBERIA.

The following statement is transferred chiefly from the address of the Board of Managers of the Virginia Colonization Society, issued for 1836, with such additions as are necessary to bring up the history of the colonies to the present date.

There are now eight American settlements of free persons of colour, upon the coast of Africa.

1. *Monrovia*, (after the late President Monroe,) the seat of the colonial government. It is a seaport town, and stands on Cape Montserado, at the mouth of a river of that name. It contains about five hundred houses. There are four churches and three Sabbath schools, in which almost the whole population of children are taught, embracing also a number of the children of the natives. This town was, upon its first settlement, very unhealthy to the whites, and to some extent, to the coloured emigrants. It is now becoming more healthy, and may be visited by strangers with as much safety it is believed as most other ports within the tropics. Monrovia is visited by ships from all parts of the world. A week seldom passes without more or less arrivals. A valuable barter trade is carried on with the natives of the interior and for some hundreds of miles along the coast. Nearly one dozen small vessels have been built at the wharves of Monrovia, and at the expense of the enterprising merchants for the prosecution of the coast trade. This trade has proved very profitable to several commercial houses. The exports are camwood, ivory, hides, tortoise shell, and gold dust. The houses of the settlers are well built, well furnished, and good order, temperance and industry generally prevail.

2. *New Georgia*.—This is a settlement of recaptured slaves taken by the public armed ships of the United States and England. This is both a commercial and an agricultural settlement, with an exceedingly fertile soil. It contains more than one hundred houses, and several hundred inhabitants, recently heathen, are now rapidly advancing in civilization and christianity. After visiting this settlement, Thomas H. Buchanan, agent for the New York and Pennsylvania Societies, writes, "imagine to yourself a level plain of some two or three hundred acres, laid off into square blocks, with streets intersecting each other at right angles, as smooth and clean as the best swept side walk in Philadelphia, and lined with well planted hedges of cassada and plum; houses surrounded with gardens, luxuriant with fruits and vegetables; a school house full of orderly children, neatly dressed and studiously engaged; and then say whether I was guilty of extravagance in exclaiming, as I did, after surveying this most lovely scene, that had the Colonization Society accomplished nothing more than had been done in the rescue from slavery and savage habits of these three hundred happy people, I should be well satisfied."

3. *Caldwell*.—This is the largest settlement in Liberia. It extends seven miles along the St. Paul's river, and is the most flourishing settlement on the coast. The people are mostly agricultural; a society exists among them for the improvement of stock, with which they are pretty well supplied and of an excellent quality.

The situation is elevated, the country in a great degree cleared, and the soil remarkably rich. Here are schools and churches.

4. *Millsburg*.—This town is at the falls of the St. Paul's river, about twenty miles from the sea, and boats ascend without difficulty to its wharf. The settlement is beautiful, healthy, occupied by industrious farmers, and has a soil very productive.

5. *Marshall*.—Marshall stands upon an open, cleared and rising plot of ground between the two rivers Junk and Red Junk, distant from any mangrove swamps, or other sources of disease, and fanued by the uncontaminated breezes of the ocean that rolls its waves upon its beach. A town of more than a mile square was laid off in 392 lots during the last spring, and a number of the colonists and recaptured Africans removed thither and commenced the construction of houses and the cultivation of the soil. "There cannot be (says Dr. Skinner) a healthier situation in any tropical climate. I should not have the least fear, had I a convenient house at Marshall, to bring out the remainder of my family, or to take under my care at that place any American for acclimation."

6. *Edina*.—This is a healthy situation at the mouth of the St. John's, sixty miles south of Monrovia. There are some very beautiful and fertile Islands in the river, which, together with much valuable land along its banks, have been ceded to the Society. About one hundred houses have been erected.

7. *Bassa Cove* is on the opposite side of the bay from Edina—a settlement founded by the joint efforts of the New York and Pennsylvania Colonization Societies. Nearly one hundred slaves manumitted by the will of the late Dr. Hawes of Rapahannock county, Virginia, were the first settlers. Many of them were decidedly pious and all pledged to the temperance cause. A strong desire to plant this settlement on the principles of the Society of Friends, induced those who controlled the first expedition to send the emigrants unarmed and to leave them defenceless. A native chief taking advantage of this, attacked the settlement, killed a number of its inhabitants and dispersed the rest. This settlement has been reestablished and prospers. During the last summer more than one hundred and fifty town lots have been cleared and several houses erected for the accommodation of future emigrants. The colonists generally are sober, peaceful, contented, and happy. Their number exceeds two hundred.

8. *Cape Palmas*.—This settlement is about 250 miles south of Monrovia, has been founded by the Colonization Society of Maryland and is patronized by the Legislature. The village of Harper contains about twenty-five private houses and several public buildings. The Colonists are represented by the late intelligent Governor, Dr. Hall, to be moral, industrious, religious and happy. This gentleman has resigned his office, and J. B. Russwurm, a man of colour, and late Editor of the Liberia Herald, has been appointed Governor of that Colony.

All the settlements, except, perhaps, the most recent one, have schools and churches. The churches are eleven or twelve in number, mostly erected at the expense and by the hands of the colonists.

The agricultural and commercial productions of these places are rice, sugar, cotton, coffee, cassada, banana, (the two last bread stuffs,) potatoes, Indian corn, cattle, hogs, hides, camwood, palm oil, ivory, gold dust, tortoise shell, pepper, oranges, and lemons.

We have often declared, says the intelligent Editor of the Liberia Herald, and we repeat the assertion, "that no reasonable man can desire greater facilities for an

honest living than are to be found in this country. The principal articles that are in foreign demand, if not indigenous to the country, are found springing up spontaneously through our mountains, hills, and valleys. Millions of coffee trees of sufficient sizes and ages may be gathered from the woods between this and Junk: we know from experiment that they will bear in three years from the time of transplantation; so that a man who will commence with spirit and set out 15 or 20 thousand plants, may calculate, with a good degree of certainty, on a large quantity of coffee in three years from the time he commences operation."

The great staples of the country will probably be rice, cotton, coffee and sugar, as they can be raised of the finest quality.

---

TESTIMONY OF RECENT VISITERS.

It is most remarkable that any should now be found to circulate an evil report respecting our colonies; and this against the constant and authentic testimony of the most intelligent colonists, missionaries, and visitors, of respectable character. It is not contended that Liberia is a paradise. Being in common with other places the abode of sin, there are trials and hardships and deaths; but to deny that there is established at Liberia, upon a solid foundation, a home for the free coloured man, which promises health and wealth and intellectual and moral improvement, upon no other condition than that of industry, is to deny an amount of evidence which would be considered sufficient to establish any other point in history.

The receipts of the American Colonization Society show that their expenditures in Africa must have been, for the nature of the undertaking, exceedingly small, and yet we find an establishment made but a few years since, in the very seat of piracy and blood, surpassing already, in proportion to its age and the means employed, any other upon record.

The United States' ship *Potomac*, on her return from the Mediterranean, touched at the colonies a few weeks since. All the settlements were visited and thoroughly examined by the officers, and their testimony is, that the friends of African Colonization have every encouragement to prosecute their enterprise. The chaplain of the ship stated in a public meeting in Richmond, that Monrovia had suffered somewhat from embarking too largely in trade, but that the other seven settlements were in a highly flourishing condition—that the colonists were industrious, their farms well cultivated, their children at school, their property increasing. He stated that he had asked numbers of the colonists whether they would be willing to return, and every individual promptly answered, no. There was no sickness in the colonies, nor had there been, to any extent, for a considerable time. He gave it as his opinion, that with regard to health, coloured emigrants had no more to apprehend in removing to Liberia than in removing from the upper to the lower parts of Virginia. The emigrants had generally the acclimating fever, in from one to twelve months after arrival, which was in most cases slight, and becoming more mild as the country was settled.

Though the colonists went to Africa poor, almost without exception, their annual exports are now about 100,000 dollars.

It was the opinion of the officers that the influence of the colonies upon the African population would be most salutary. In the school at Cape Palmas there are about one hundred of the native children, some of them the sons of the kings of the country, who may hereafter themselves be kings. One of the officers remark-

ed that he was surprised at the correctness and facility with which some of them read the English language. Three other schools are to be established at this place during the present year.

### COLONIZATION MEETINGS.

The Fifth Anniversary of the NEW YORK CITY COLONIZATION SOCIETY was held on Wednesday evening, May 5th, in the brick Church, corner of Nassau and Beekman streets, New York. DR. DUER, President of the Society, took the chair.

An abstract of the Report was read by the Corresponding Secretary, Dr. PROUDFIT, of which we insert the following passages:

In offering to the Society their fifth annual Report the Board of Managers cannot commence in a manner more appropriate than by the erection of another EBENEZER. Although during the revolution of the past year, death has been permitted to invade the ranks of other kindred institutions, and mark for its victims some of their most prominent patrons, our numbers remain undiminished, and we are spared to continue the almoners of your charities for the elevation of the long oppressed and injured offspring of Ham. It may also be regarded as an additional cause of mutual gratification and of gratitude to the Great Author of every blessing, that in no year since the commencement of the scheme, has the march of Colonization been so rapid as during the last. Probably more has been accomplished fourfold for meliorating the condition of this portion of the human family among ourselves, and for pouring the lights of science and religion over the dark regions of their fathers than in any similar period since this plan of benevolence was first projected. The old colonies have all been enlarged by repeated expeditions of slaves, emancipated for emigration, or the free seeking an asylum in the homes of their ancestors; and resolutions for the establishment of other colonies have been adopted and some of them actually commenced. The Society of the State of Mississippi has purchased a territory on the river Sinou, an intermediate tract between Bassa Cove and Cape Palmas; and an expedition as their "first fruits" was expected to sail early in April for the occupancy of their new plantation. It also appears from intelligence, recently received, that the Colonization Society of Louisiana has authorized the purchase of a territory for the establishment of a colony, and these institutions have determined on the annual expenditure of twenty thousand dollars for five years in sustaining their respective establishments. Virginia is also rising with her characteristic energy to the prosecution of this scheme for the improvement of her own coloured population, and at the late anniversary of their society the following resolution was adopted in the hall of their legislature: "Resolved, That the managers of the society be, and are hereby instructed to take proper measures for obtaining a suitable territory on the coast of Africa, for the establishment of a plantation, when necessary funds can be obtained from the patriotic contributions of our fellow citizens, and the generous aid of the legislature;" and an honorable member of the house urged the resolution with the following remarks,—“it is the duty of the South to patronise with a liberal hand the Colonization scheme, and I hope that the Legislature will set an example worthy the imitation of her sister States, by making liberal appropriations to this generous and noble scheme; a scheme which breaths love to God and peace and good will to man.”

The expediency of establishing a distinct colony of their own has also been agitated by the State Society of Kentucky; and then when we contemplate *Liberia Proper*, with its various villages; and Maryland at Cape Palmas, honored with the name of the State by which it was founded, and is now fostered with the generous patronage of twenty thousand dollars a year; also Edina\* and Bassa Cove, flourishing

\* NOTE BY THE EDITOR OF THE AFRICAN REPOSITORY.—This notice of the political relations of Edina makes it necessary for us to refer our readers to the Resolution of the Managers of the Parent Society, published at page 123, of this

under the auspices of the associated Societies of New York and Pennsylvania, how magnificent does the spectacle appear! How cheering to the eye of every Philanthropist, and patriot, and christian! How commanding in the estimation of all who feel a solicitude for the elevation, political or moral, of their fellow man, to behold on the shores of that savage continent, so many republics raising their majestic forms; reflecting lustre on each other; reflecting also imperishable honor on the benignity of our own citizens, and pouring on that barbarous region of our globe the light of immortality and life!

It was mentioned in our Report of the last year, that in the month of July preceding, an expedition consisting of nearly seventy emigrants, was sent out by our Society, and again on the fourth of July, 1836, a day memorable for the emancipation of our own country from the dominion of a foreign power, another colony, consisting of eighty-four, was fitted out by this Society.

These two expeditions were prepared at an expense of nearly \$22,000, besides provisions, clothing, implements of agriculture, and books to the amount of several thousand dollars gratuitously contributed at their embarkation, by the citizens of New York: and with the books furnished at the time, the foundation was laid of an extensive library for the general improvement of the colony, to which accessions have recently been made. The coloured people composing the expedition, were obtained principally in Kentucky and Tennessee, by the exertions of our efficient agent, Mr. G. W. McElroy, and were emancipated for the purpose of colonizing; a large proportion of them were professors of religion, and within a few days previous to their departure the greater part of them, both male and female, signed the temperance pledge, on the principle of entire abstinence; and from emigrants, and occasional visitors of high reputation, the most gratifying intelligence has been received of their condition. In reaching the soil of their fathers, and inhaling the atmosphere of liberty, a new expansion is apparently given to the intellectual energies of the coloured man; he appears almost instantaneously to rise in self-respect; to cherish habits of industry and economy, and to advance in attainments, literary and moral.

It is acknowledged indeed that unfavorable reports have been propagated by some after emigrating to Africa, but reports equally unfavorable were circulated by a portion of the *spies* whom Moses and Aaron sent forth to explore Canaan, their promised inheritance, and had the hosts of Israel regarded these rumors, and returned to their servitude in Egypt, they and their offspring must have remained "hewers of wood and drawers of water," the objects of derision and scorn to their Egyptian oppressors, instead of enjoying a land where "they eat bread to the full," where "they drank honey out of the rock," where they sat for successive ages "under their own vine," enjoying peacefully the worship of the true God amidst their idolatrous neighbors; where the *Shechina*, the pledge of the divine presence, and symbol of the divine glory, often appeared in the midst of them.

It is found from experience, that in our attempts to civilize and christianize the nations of Africa, we must not depend exclusively on the labors of white men. Owing to the intemperate heat of a tropical climate and other causes, the health, in several instances, of those who have gone forth, as our agents and missionaries, has failed, and some of them have fallen premature victims to the diseases of the country. It appears obvious therefore, that for the successful prosecution of our object, we must depend much on the labors of her own children. The establishment of a college or literary institution of high character for the education of native Africans who may afterwards become teachers or preachers, is therefore deemed indispensably requisite, and for the endowment of such a seminary, a society has been recently formed, and liberal subscriptions obtained; and for the promotion of this object female philanthropists of different denominations and in almost every section of the Union, are now combining their influence.

The colonization scheme, whether we contemplate its benign results on the coloured population of our own country, who emigrate—or, on the untold millions of Africa, unquestionably claims a prominent position among those benevolent institutions which adorn our country and the world. On every feature of this enterprise

---

volume. The Lieutenant Governor of Liberia has been instructed to bring the subject of the Resolution to the consideration of the citizens of Edina. Until their decision shall have been formed and made known, it is premature to assume that any change in their political condition has taken place.

is inscribed in characters broad and legible **GLORY TO GOD AND ON EARTH PEACE AND GOOD WILL TOWARDS MAN**; that scheme which involves the emancipation of the enslaved, the elevation of the depressed, the illumination by intellectual culture of minds shrouded in ignorance profound and impenetrable, the melioration of the condition of a portion of our kindred who have been drinking long and deep the cup of sorrow, and also the extension of the means of salvation to a vast continent whose teeming population through successive ages has been living without God and dying without hope, this scheme perhaps more than any other which now occupies the attention of the religious world appears worthy of our influence and prayers. It is therefore truly gratifying that this enterprise is sustained with a liberality honorable to our fellow citizens, and corresponding in some measure with its magnitude and merit. Within the last two years in addition to contributions made by individuals and churches, there have been obtained almost exclusively in our own state,—Members, male and female by the subscription of \$30 or upwards, 190. Clergymen of various denominations, chiefly by the ladies of their respective churches, either members by \$30, or managers for life by \$50 or upwards, 66.—Ladies and gentlemen, honorary managers by \$100, \$150, \$200, \$250, or \$500—71. PATRONS, by the subscription of \$1000 or upwards, 8.

Christianity has in every age appeared the generous, powerful and successful patroness of human liberty. The very genius of our holy religion is the genius of freedom, civil and social. While by its meliorating influence it tends to soften all severity of treatment on the part of the master, and produce moderation in the exaction of labour, it leads him ultimately to emancipate his slaves, from the consideration that "we are all the offspring of one father," and possessed of rights equal and unalienable. It was christianity which early improved the condition of the slave in imperial Rome; which induced Constantine the great, to enforce the doctrine of manumission during his reign; and through the genial influence of the Christian religion a spirit for the abolition of this unnatural and debasing institution is now diffused through different countries of Europe. To all therefore who feel interested in the temporal no less than the future welfare of man, there is another attitude in which the colonization scheme appears still more worthy of patronage; its direct tendency to shed the radiance of celestial truth on the dark regions of Africa, and diffuse among its degraded tribes the blessings of our divine religion. It is thus a fact the most encouraging, that to our colonies on the coast of that continent, and the natives around them, the eyes of every denomination of Christians in our country are now directed, as a field ready for the entrance of the reaper, and the Rev. Mr. Seys, an indefatigable pioneer, gives the following account of the success of his labors: "We have glorious times in these settlements, times of refreshing from the presence of the Lord; he is present in very deed, making bare his arm for the conversion of sinners, and there is scarcely a settlement in the colonies where the work of his grace does not appear."

It is a prominent object, professed by this society, to improve the condition of the coloured race, and who that reads with impartiality the facts contained in the foregoing narrative; facts confirmed by the testimony of white men and black men, of emigrants and agents, of permanent settlers and occasional visitors, can hesitate for a moment to acknowledge that so far our pledge has been redeemed? Who, upon looking at the attitude of the man of colour in America, depressed, degraded, sinking under a seeming consciousness of his own inferiority, excluded even in the free states from the exercise of some of his natural rights, and then looking at him as he appears on the shores of his fatherland, unfettered by any shackle, erect, moving around in all the majesty of a freeman, the sovereign of the soil on which he treads, the exclusive proprietor of whatever he earns "by the sweat of his brow," who, we confidently ask, in drawing this contrast, will dare to assert that our pretensions, under the divine benediction, have not at least been partially realized? That by the labors of the Colonization Society his miseries have not been alleviated, his comforts enhanced and his character elevated in a civil, and intellectual, and moral aspect?

It is often urged, as an objection to our scheme, that the process of colonizing is slow, that the number who emigrate from year to year is inconsiderable when compared with the increase of the coloured population among ourselves. But because the Apostles could not immediately "go into all the world," in conformity to the mandate of their master, did they therefore seal up their commission, and fold up their arms in despondency and resolve to do nothing? Who would not rather see here and there a spot of the moral wilderness beginning to put forth its leaves,

than that the whole should remain a barren dreary desert, without verdure or blossom or fruit? "Is there not joy in heaven over a single sinner that repenteth," and shall no grateful emotion be felt by us when we contemplate several thousands placed in the peaceful fruition of all the means of salvation, and many of them the hopeful heirs of eternal life.

Encouraged therefore by the recollections of obstacles already surmounted, and animated by those prospects which are opening before us, let us aim henceforth at redoubling our efforts until, through the exertions of this and other kindred institutions, the African, who has been scorched by his vertical sun, is found reposing beneath the "shade of the tree of life," and the Icelander and Greenlander, shivering amid their eternal snows, have felt the warming beams of the sun of righteousness, and the minion of the eastern despot is walking in the liberty imparted by the Redeemer to his ransomed offspring, and the savage who now roams in the western forests is reduced to habits of order, civil, social and religious, and "all the ends of the earth have seen the salvation of our God."

Rev. Dr. CARROL, of Hampden Sidney College, Virginia, offered the following resolution of acceptance:

*Resolved*, That the Report of the Managers now read be adopted, and published under the direction of the Ex. Committee.

I offer this, said he, not as a mere matter of form and ceremony, but because of the intrinsic worth of the Report. It contains facts and reasons which need only to be spread out before the world to produce conviction. The statements are of such a character as to counteract erroneous impressions. He would stand up before this large audience as a representative of Virginia, and of the whole South. This section he rejoiced to know was in favor of the Colonization Society. The people of the South want facts to establish them. They are willing to hear and give them all that weight and consideration which their important bearings may demand. To say, or even to suppose the contrary, were a libel on the good sense and judgment of the noblest minds. He believed that the south generally sympathises with those engaged in the colonizing scheme. The trials of our infant colony are often referred to as a reason why we should desist, but he ventured to say that no colony was ever planted under more favorable auspices. The band of patriots who founded the colony on James River met with far greater difficulties than our emigrants at Liberia. Some trials are necessary in such a work. There would be no glory without them. We must expect them, and the only wonder is that more had not been experienced.

Dr. C. said that he had heard yesterday, at the meeting of the Anti-Slavery Society, that it was impossible to liberate all the slaves of this country by gradual emancipation. He would admit the statement for a moment and ask the opposers of the Society to apply the same reasoning to other causes. Take the Foreign Missionary Society. Would it be wise, would it be duty for us to refuse to send the gospel to only a portion of the human race because we cannot send it to all the world at once? The cases are parallel. If because we are not able to effect the immediate emancipation of *all* the slaves in this country, we must not liberate or colonize a single one, then must we pause in the blessed work of missions because we cannot at once preach Christ and him crucified, "to every creature."

Dr. C. gave it as his deliberate opinion that gradual emancipation was practicable and possible. It was not rivetting the chains of slavery more and more as has been again and again asserted, and he felt that it would be chiefly owing in the Providence of God to the Colonization Society, that "Ethiopia should stretch forth her hands unto Him."

The Rev. Dr. FISK of the Wesleyan University, Conn., seconded the resolution. He rose without a text, and with no definite object in view. He had spoken so often on the subject that it seemed to be exhausted. When seated on the platform he had asked himself what was now wanting in the cause of Colonization? Do opposers need to be convinced? Our reports are calculated to convince them, but they will not hear and consider facts. It was their policy to resist arguments, and run away from the light, and all hopes of bringing them to the truth had been despaired of. Do the friends of the cause need to be quickened and aroused? Let them consider our unbounded success. What has been accomplished has exceeded the most sanguine expectations, and yet our opposers sneeringly ask us how long it will be before we shall be able to transport all the slaves? We have colonized FOUR THOUSAND IN EIGHTEEN YEARS—but this in their estimation is nothing at all, and they call on us to give up our Utopian project. Admirable logic! In re-

turn we might ask them how long it will take to spread the Gospel of Christ over the whole earth, seeing it does not now spread rapidly enough to keep pace with the number of births in the world? Are we called to give up the gospel? It does not go fast enough! According to their views the Apostles were all Missionaries, and we are all wild in seeking like them to evangelize this benighted empire of sin. If we do not do the business fast enough for our zealous neighbors, let them take it *in hand*. Will they go faster? They have made a fair trial and what is the result? They have spent thousands of dollars, and have toiled hard for six years, and not a single soul is emancipated! How shall we solve the question? Why don't they go faster? Every facility has been afforded in money, in agents, in abundant means for carrying on operations—and yet they are just where they were in the beginning of their enterprise!

Ah! the difficulty is, we cannot emancipate without the consent of the holders. And how is this to be obtained? Surely not by denunciations—not by heaping anathemas on their heads. No: we must bring truth to bear on them and consent will readily follow. There are large minds at the south. Some are half inclined to believe slaveholders to be cannibals; but they are noble, generous souls, are capable of being aroused and can be conquered by love and kindness, while other treatment will only harden and exasperate.

Dr. F. said that as a friend of the coloured man he was bound to be a friend of colonization, as it is by the moral influence of the Colonization Society alone, that every thing to be wished for in their case was to be accomplished. There is one thing that always delighted him—those who are benefited by the efforts of the Society always expressed gratitude. They can appreciate the benefits bestowed on them, and can rightly value the influence our Society is destined to exert. He thought that the Colony of Liberia was most effectually pleading our cause. The men settled there by us are teaching us wisdom, or we would not know it, and hence it follows that men in abundance are waiting to be sent at the expense of the Society. The cheering intelligence from the Colony is bringing forward many unfortunate sons of Africa, who are pleading to be sent back to the land of their fathers.

In view of these things how can our opponents persist in their opposition to the Colonization Society? How can they pass resolutions of a detrimental tendency to the cause? How can they continue to heap on us unmeasured abuse? Oh we beseech them to scandalize and vilify no more. If they must be engaged in warfare let them form *societies for battering against prejudice*. This is the mighty barrier which opposes all efforts to benefit the black man. It exists to a mournful extent; and if we should attempt to restrain and overcome it, we should be unsuccessful.—We can't compel this. It is founded on taste. Yet it is a matter for joy that prejudice against negroes is decreasing among the higher classes, and the best way to overcome it entirely, if that can be done, is to settle them as a nation of freemen in their own homes, and to engage in honest traffic and commerce with them. This is now the bright anticipation before us. Soon the *United States of Africa* will rise upon that long neglected continent. The hand of God is with us, and success is certain. As christianity has not made such progress in the world without doing much good, so it is with what we have done in Africa. It has told on the destinies of that unhappy country, and will continue to tell, till the whole continent is redeemed and blessed. Although our Colonies are on the coast, they must and will extend—already is their power felt.

Mr. President, God is with us. As Henry the 4th of France said to the Duke of Sully, "You take care of my business, and I will take care of yours;" so he is saying to us, take care of the poor oppressed children, and I'll take care of you.—If money is needed and the credit of America fails, if the fountains of your benevolence at home are dried up, Liberia shall furnish gold and the injured offspring of Ham shall in their own land, aid in your efforts to benefit and bless them. Well may every heart respond in the language of one of the resolutions in the report, "success to the wheels of Colonization; may they roll over every opposer, and roll on until all the oppressed sons of Africa shall be rolled HOME."

The Rev. JOHN REYNOLDS of the Protestant Episcopal Church, Norristown, Pa. offered the following resolution.

*Resolved*, That to refute the reports frequently propagated, which represent our emigration in Africa as discontented with their new homes, and anxious to return to the United States, no other argument is necessary than their own resolutions unanimously adopted in Monrovia on the 25th of September last.

Mr. R. said that he looked upon the Colonization scheme not merely as an object

of Christian benevolence. We are debtors to Africa. We owe her much. To her we are indebted for Christianity. Let it be remembered that a Church founded by St. Mark was on the borders of Africa. In the Abyssinian mountains there was also a very flourishing Church. We derived Christianity from Great Britain, our mother country. She derived it from Africa, as it is a well authenticated fact that St. Augustine sent an African Bishop to Britain to preach the gospel to our forefathers.

In remarking, he continued, on this subject, it will not do to argue from abstract principles. As has been well said, we must take things as they are, not as they should be. The slaveholders originated the Colonization Society it is true. But who will dare to say that their object was to rivet the chains of slavery? No, they designed to liberate, and their practice has corresponded with their theory. They have shown by their liberality that they have been in earnest. When will the North come up to Southern liberality? We are making no sacrifices in comparison with theirs. It is no uncommon thing to see many in the South contribute \$20,000 or \$30,000 at one time.

Mr. R. laid it down as evident that the slaves could not be raised in this country. The prejudices of the community are so strong against them that all efforts to bring them forward must prove abortive. This prejudice has greatly increased by the active exertions of Abolitionists to put it down. And it is as strong in the case of Abolitionists as with Colonizationists. To prove this the speaker gave an amusing instance which occurred at Norristown. An Abolition lecturer had been lecturing there, and wished to take the cars for Philadelphia. The agent either by accident or design handed him into a car in which there were two negroes. *The Abolitionist positively refused to ride with them, and thought himself grossly insulted.* When referred to his own principles and asked to carry them out, he became enraged, and persisted in having his rights!"

Mr. R. gave the opinion of other celebrated men on this point, that slaves although freed cannot be elevated to the dignity of human nature in this land. They must be sent to Africa, and enjoy civilization, liberty, and the light of Christianity. After remarking further on the variety of settlements by manumitted slaves, and their own evidence of the practicability of Colonizing: also of the happy tendency of our colonies to prevent and bring for ever to an end the slave trade along the coasts of Africa;

The Rev. THOMAS P. HUNT, of North Carolina, arose and seconded the resolution. He said we had been accused of founding a colony of disorder and discontent. There is no truth in the charge. He himself had sent slaves thither, those whom he had dandled on his knees and brought up in his own family. They had repeatedly sent back accounts which he could not doubt. Others at the South had received the same favorable intelligence. A gentleman of the Navy had recently given cheering descriptions of our Colony. What more could be asked? But allowing it to be true that we have founded a discontented colony, our enemies have made it so. Gov. Pinney has told us that the opposers of Colonization employ persons to go and prejudice the minds of the natives and the colonists against the settlements. The injurious and unfounded reports of enemies have done all the mischief, and all the blame rests upon them.

Mr. H. said he would now give abolitionists something to do. He charged them in return with having failed in their experiment to abolish slavery! Let them now redeem their characters. *How long will it take?* They had had time enough to effect something. Nothing was done. It is a complete failure. The accusation is repeated and reiterated again and again. Will they wipe off the stain? Will they attempt a justification? Here is more than enough for them. Let them go right to work and vindicate themselves before the world!

At the conclusion of this amusing and effective speech, Mr. H. offered a resolution of his own, "That as the Colony of Liberia is so bad, it shall be so no longer." He called on all the friends to put forth new efforts, and by their contribution tonight to say whether this Colony should not be as good as schools, and preaching, and Bibles, and christianity could make it. Let the echo be heard throughout the house. No, no, not echo; for that will be half dollars! But in ten and five dollar bills, and then there will be no echo: (Cheers.)

While the collection was taken up, Col. STONE read a cheering letter from a living man at Liberia, to Anson G. Phelps, Esq. The following resolution was to have been offered, had not the lateness of the hour prevented.

*Resolved,* As an avenue for the diffusion of the Gospel among the tribes of Africa

is now open through the medium of our Colonies planted on the coast of that continent, the colonizing scheme is therefore entitled not merely to the patronage of the philanthropist but of every pious man.

Several other distinguished gentlemen would have addressed the meeting, had time permitted—among whom were Hugh Maxwell, Esq., and Rev. Mr. Smith of Waterford, New York.

Dr. CARROLL rose, as the meeting was about dispersing, to disabuse the public mind of a sentiment he had heard the day before at the anti-slavery meeting. It was there asserted that "there are more Abolitionists at the south than prudence will permit to be openly avowed." He utterly disclaimed the idea. It was false. He had no doubt the Secretary of the Society had come fairly by the intelligence, but there was no truth in it, and he wished thus publicly in behalf of the South to say, that on the contrary, colonization views and principles were rapidly gaining ground.

The benediction was pronounced by Rev. Dr. Smith of Connecticut, and the large audience retired delighted and cheered in the noble cause. It was altogether a most delightful meeting, and has left a most happy impression behind.

The Anniversary Meeting of the PENNSYLVANIA COLONIZATION SOCIETY, was held on Monday evening, 22d of May, in the Central Presbyterian Church.

The meeting was opened with prayer, by Dr. Hill, of Virginia. The Rev. J. B. PINNEY, gave an interesting statement of what he had seen and known of the beneficial results of Colonization in Africa. His address was full of interest—for it was made up of a detail of facts.

The Rev. Mr. PLUMER followed with an address in his usual energetic and impressive manner, with all that richness of thought and originality of mind which are the distinguishing traits of his public performances. Thomas Buchanan, Esq., recently from Africa, gave a concise history of the origin, progress and prosperity of the Colony at Bassa Cove; some description of the climate, soil, and productions; and of the great influence exerted by the colonists upon the Natives. He showed conclusively, that the only sure and speedy way of destroying the African slave trade is by Colonization. Dr. J. Breckinridge, in the concluding address, gathered up the arguments and facts which had been advanced, and placed them before the audience in such a clear and forcible manner as to produce the effect of demonstration, that the colonization scheme could, and if sustained, would produce all that it had promised to the coloured race. Such was the impression produced by his powerful appeal, in so happy a manner, that all seemed to be satisfied, that in no way yet proposed, had this class of our fellow men been so much benefited, or are likely to receive so great an advantage, as at the hands of the friends of Colonization.

Dr. ALEXANDER closed the services with prayer. Throughout the whole services the kindest spirit prevailed, and a very large and intelligent audience manifested the greatest attention and deepest interest in all the exercises.

*Colonization Herald.*

#### "THE NEGRO'S FRIEND."

The article under this title by the Rev. JAMES W. DOUGLASS, copied into our March number, from the Boston Recorder, has led to a communication from the Rev. SIMEON PARMELEE, to the Editors of the Vermont Chronicle. The tenor of it may be inferred from the following extract:

Now, Messrs. Editors, I know not that any one has sympathized with me in my views of Mr. D's communication. But I assure you, I read it over with somewhat peculiar sensations. It seemed to have been written in candor. It indicated the pen of a scholar and the heart of a Christian in many respects. And while I would recognize the writer as a brother in the gospel of Jesus Christ, I cannot but lament that our views should be so diverse. It was to me astonishing

that a *good man*, for so I was desirous to call him, should put so fair a face upon a monster so *ugly* as that of our system of slavery. How can he think slaves are *well treated*, while every right, both by law and by practice, is taken from them, and they doomed to serve for *nothing*, liable to be sold into returnless exile, and separated from friends forever at the will of their masters? It was passing strange to me that he could say that the negro was enlightened and well informed, though somewhat behind the age, and that he was elevated above the Greeks, Romans and Jews of the Old World, and was upon a level with *our* laboring poor, who are the bone and muscle of our valuable community, &c.; and with the same breath tell us that these substantially pious, amiable citizens must die in absolute bondage; for the "time has not come" to redeem them. What, the *Negro's Friend*, and annihilate his last hope of deliverance!

But I asked further, what can this good *friend* have in view from a more extensive preaching of the gospel? I doubted not but he desired the salvation of the slaves; and this is well. But does he mean to tell us that slavery will cease when the gospel is preached? I would not misconstrue his words; but I do not so understand him. It might, to be sure, modify the system of slavery,—make masters more kind and slaves more faithful. One object, then, might be, to render slaves more profitable, and their masters more safe, while the birthright of all their children, is *bondage without end*. He has not once told us that he desires the termination of slavery; nor that it was either a natural or a moral evil, nor that he deplored the condition of the slaves, or prayed for their release. In the midst of groans, and stripes, and tears, and woe, he is serene as the morning, calculating by years and by centuries these undying waves of sorrow rolling over suffering millions, while the white man reaps the fruit of their toils. Do I mistake? These are his words: "Let the gospel prevail and all things will come right. The evils of slavery will cease, and slavery itself will cease, *if so it ought*." *If so it ought!!* Then it is the *evils* of slavery, and not *slavery*, that should be taken away! Can the man think slavery is a good thing, when properly regulated by the gospel! But the Synod would tell us that we might as well speak of well-regulated robbery or refined theft, and purified adultery, as to speak of removing the evils of slavery. What our good brother would call the *evils* of slavery, this venerable body would call the legitimate fruits of this poison Upas, which should be hewn down and cast into the fire.

The "Synod" referred to by Mr. PARMELEE, is the Synod of Kentucky, and the allusion is to the following passage of their address:

"Slavery dooms thousands of human beings to hopeless ignorance. Throughout our whole land, so far as we can learn, there is but one school through the week in which slaves can be taught. The light of three or four Sabbath schools is seen, glimmering through the darkness that covers the black population of a whole state. Here and there, a family is found where humanity and religion impel the master, or mistress, or children, to the laborious task of private instruction. But after all, what is the utmost amount of instruction given to the slaves? They who enjoy the *most of it can feed only from the crumbs* which fall from their master's table. Such is the essential character of our slavery that without any crime on the part of its unfortunate subjects, they are deprived for life, and their children after them, of the right to property, of the right to liberty, and of the right to personal security."

An opinion of Mr. DOUGLASS' communication, very different from Mr. PARMELEE'S view of it, is expressed by the Editors of the American Presbyterian. They say under date of

NASHVILLE, March 23d, 1837.

We give circulation, through the paper of this week, to a very pleasing article relating to slavery, which was communicated in the first instance, it appears, to the Boston Recorder. We have not seen a more sensible treatise on the subject. The writer has described, in a brief and simple way, the true condition of the slave, and pointed at the only rational mode of meliorating his estate. We know that every sensible man will be convinced of this, when he comes to observe the usage of the slave, in its various modes, in different portions of the country.

Every one, who is at all acquainted with history knows that the system of slavery, which our Saviour and the apostles found among the people, to whom they

taught the will of God, was altogether more severe than it is with us. How then came it to pass that, in all their discourses, they did not for once allude, directly, to the impropriety and malignant nature of the thing? It is important to answer this query, with satisfaction to the mind, which is disposed to benevolence, while it has not embraced the religion of the Bible. Such persons would be slow in learning that the religion, which the Bible teaches, is divinely adapted to the state of human nature and the society of men, from the sentiments and measures of pious people, who advocate immediate emancipation; since the measures they are pursuing imply a blamable oversight in the Founder and the first promoters of their religion, or charge the system itself with a grand defect. It is much to the credit of Christianity, as claiming to be derived from the Maker of all things, that it contains, in its essential nature, a corrective for all that is wrong in single minds and the organization of society. Give to its pure principles a general controlling influence over the souls of men, and the difficulties will subside, in regard to single cases of departure from the truth; be it in the practice of individuals or in the institutions of society. We must give to men a standard before they can be brought to act aright and with consistency. Reduce the mind under the influence of the gospel, and it will learn to look at every object in the light. Let the kind-hearted folks at the North, who have run into a 'paroxism of benevolence for the children of Africa, direct their labors, soberly and in earnest as our writer advises, to Christianize both master and slave; and they will, in a short time, by mutual consent, bring about the will of God, in relation to them both; be this will to modify or be it to dissolve their connexion.

---

**MILITARY DEFENCE.**—"We acknowledge," says the *Colonization Herald*, "the following articles received by the Commissioner at Bassa Cove, from Captain J. J. Nicholson, commander of the Frigate *Potomac*."

1 bbl. common powder, 1 bbl. priming powder, 6 muskets, 6 pistols, 2 blunderbusses, 20 lbs. matchrope, 1 ensign, 300 musket balls, 90 small bags canister shot, 300 musket cartridges, 150 pistol cartridges, 8 papers mustard seed.

Of the above articles, the village of Edina was supplied with one-third bbl. common powder, one-third bbl. priming powder, 6 muskets, 300 musket balls, 30 large cannon shot, 10 lbs. matchrope, 1 blunderbuss.

---

**PROPOSED EXPEDITION.**—The brig *Charlotte Harper* has been chartered by the Pennsylvania Colonization Society, and will sail from Race street wharf, Philadelphia, for Bassa Cove, in Liberia, at an early day.

As arrangements have been made by the Society for the transportation of fifty emigrants from New Orleans to the same Colony, only a few coloured persons are expected to sail in this vessel. Nine white persons, to be engaged in various benevolent and religious purposes, in Africa, are expected to go out in this vessel.

---

## MISSIONARY INTELLIGENCE.

*To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.*

MONROVIA, West Africa, Dec. 20, 1836.

**REVEREND AND DEAR BROTHER.**—At the instance of brother Seys, I wrote you on the 16th instant, when I had scarcely time sufficient to complete a little package of letters for my dear family, and consequently could not state some particular facts which have fallen under my observation, and may prove interesting to the friends of missions. The first fact, or circumstance rather, that I will name is, that our arrival here providentially occurred on Thursday the first of December, being the very day the evening of which, by vote of the Black River Conference, should in every month throughout the year be devoted to the prayerful remembrance of all engaged in foreign missions under the patronage of the M. E. Church. Now

whatever may be the sentiments or feelings of others on this subject, I believe none of the truly pious will accuse me of weakness or enthusiasm for saying that the above named circumstance did, and does seem to me like a special providence, directing that my first exposure to the poisonous atmosphere of this climate should be within a few hours of the time, when scores and hundreds (if not thousands) of "righteous" souls would be uplifted to God in my behalf, as well as others who might be equally needy of Divine protection. Another pleasing circumstance of a similar nature is, that the Monday evening following our arrival was, as is customary in the United States, devoted to prayer for the success of all missionary operations throughout the world. The several denominations as is usual in this town, met together for this purpose, and although prudence forbade me the gratification of being present: (on account of exposure to the evening air,) yet brother Seys informed us that not a prayer was offered which did not make special reference to the "strangers," i. e., brother Brown and myself. Thus, then, Christians both in America and Africa take a deep interest in our success, which, apart from all reference to the promised prevalence of prayer, is very soothing to "strangers in a strange land." But, I trust that God will hear the cry of his people, and spare us, and others who may follow us, to do good in this benighted part of the pagan world. Another circumstance which I would mention relates to what occurred at the mission house, while brother Seys was at New Georgia. A party of king Boson's men, called to make sale of some beautiful cotton cloth, of native manufacture. By means of a servant girl in the family, (who could speak their language,) I inquired if king Boson were well. They replied, "He be well." I then asked if the "path were open;" (which is their phraseology, for a time of peace with neighboring tribes) They replied, "No;" and one of them, to show by gestures that they were still at war, gave an expression of countenance and contortion of his body, accompanied with deep guttural sounds like those of a man dying of wounds. I endeavored to make them understand, that one God made them all, not to kill, but to love and do each other good. As they could both speak and write Arabic, I presented one of their number with a copy of the Arabic New Testament, some copies of which happened to be at the mission house, which, though a Mahomedan, he received with evident tokens of his gratitude, literally pressing it to his bosom as if conscious of his treasure. My feelings on this occasion I cannot describe, but I did pray in my heart that God would, by the teachings of his Spirit, supply the preacher's "luck of service," and make his Gospel, though read only, and not preached, "the power of God" to the "salvation," not only of this "man of Ethiopia;" but also to many of his countrymen. And what, in my opinion, renders the conversation of Boson's people especially important is, that the Condoes received their instruction from Mandingo priests, who are employed as I have been informed, to reside among them for that purpose; and it would seem from a circumstance which I am going to relate, that the Mandingo people are the reputed authors of the stupid Fetiche and Greegree system.

The circumstance to which I refer as confirming this opinion is the following:—A day or two since a native of the Dey tribe possessing more than ordinary intelligence, and who called to see a younger brother of his, whom he has bound to brother Seys for one year, held a conversation with Capt. Keeler, of the *Portia*, in substance the same as I will now relate. As "Jo," for that was his name, was about leaving, the captain inquired if what he wore about his neck, a leathern article resembling the common bullet-pouch, was his "Greegree?" he replied in the affirmative.—The captain then in a kind of broken English, and in a figurative expression perfectly understood by "Jo," endeavoured to convince him that such a device could, in the nature of things, do him no good, and that "Merica man," who has "Book," knows that "Greegree" can do "countrymen" no good. The appeal to "book" evidently brought "Jo" into a strait, from which he sought to relieve himself by a counter appeal to "book," saying "Mandingo man he know book, and he tell countryman Greegree do good. Greegree not let any thing catchee countryman." To this reply there seemed to be but one answer, viz:—that "Merica man's book pass all," i. e., better than all "Mandingo man's book," but this could have but little weight with the sprightly young Dey, who reminded us that it would subject him to shame, to change from "country fash," (fashion,) while "Mandingo man tell de people all around," i. e. all the neighboring tribes, "to keep Greegree."

It seems, therefore, highly important that the people to whom these tribes look up with so much reverence in things pertaining to their souls' welfare, should be

themselves taught the "good and right way." But how can this be done with the hope of full success, unless we can furnish teachers who can read "Mandingo man's book," i. e., the Arabic?—With such an advantage we might show them from the acknowledged Scriptures of the Old Testament, "that Jesus is the Christ." But how shall this be accomplished? To this question I would merely suggest, as a desirable way of meeting the case, that if there be no man already acquainted with the Arabic language, who is willing to offer his service for this important department of the missionary work, there should be some plan devised by the parent board of our missionary society for raising funds sufficient to enable a young man who may be duly recommended, to acquire such a knowledge of the Arabic, as may enable him to read, write and speak it with correctness and fluency.

I think I cannot be mistaken in the opinion, that if such a measure were properly set on foot, there would not be wanting a suitable young man among the "thousands of our Israel," who would willingly offer himself for such a purpose, nor yet a lack of pecuniary means to reward a teacher of the Arabic, for his work of instruction; I however, only make the suggestion, and leave it for others more competent to judge, to decide on the feasibility of the measure.

When I wrote you by the Ruth, on the 16th inst., I anticipated an opportunity of writing five or six weeks subsequently, by the Susan Elizabeth, but Capt. Keeler, who is just now going from this port to meet her at Palmas or beyond there, thinks it not likely she will come here before she sails for America. The consequence is, I am again straitened as to meeting the wishes of many individuals and some benevolent societies, who desired me to write them. However, at this early date, it cannot be of much importance, especially if any thing of what I have written to the Resident Corresponding Secretary should be thought worthy of publication.

Thursday, 21st.—Until to-day my health has been for the most of the time very good, but I finish this letter with sensible evidence in every bone almost in my system, that the fever of the climate is about to try the strength of my constitution, but it gives me no alarm, believing that God will safely carry me through this ordeal. With the best wishes for yourself and family, I have the happiness to be, yours, most sincerely,  
S. CHASE.

---

MONROVIA, December 21, 1836.

MY MUCH ESTEEMED BROTHER.—By the brig Ruth, of Philadelphia, which sailed from this place on the 17th, I sent several letters to the United States, but had not time enough to write to all I love and include in my list of correspondents.

As you were among the number thus unavoidably neglected, I avail myself of Captain Keeler's departure, which will take place tomorrow, to write to you. He goes down the coast and expects to meet his brother-in-law, Capt. Lawlin, at the river Gaboon, whence the latter sails for America in February without calling at Liberia. My letters by the Ruth will inform you of our passage, &c. &c. It remains for me to add, that up to the present moment we are still the continual objects of Divine care, and blessed with innumerable instances of God's loving kindness. Truly, my brother, "the lines have fallen to us in pleasant places, and we have a goodly heritage!"

When I look around me, and see what a few months—little more than one short year—has accomplished, I am astonished at the goodness and mercy of God. We are enjoying health, good health in the mission family.—As for myself, I have not felt as I feel now for years; my physical strength has been wonderfully increased by my trip to America, and I am enabled to attend to my multifarious concerns, and increasingly active duties with an unweariedness that I have never before enjoyed in Africa. Bless the Lord, O my soul!

Mrs. S. has also, in a very great degree, become inured to this so much dreaded climate. She is now enabled to accompany me up rivers in our fine mission boat, visit with me other settlements, and that without the least inconvenience.

Our boys, saving the loss of their rosy cheeks, are as well, for ought I know, as they would be in America. And even the little Liberian, though down with fever every fortnight, thrives and bids fair to survive it all.

In addition to this our beloved brethren Chase and Brown are yet in excellent health and spirits. How far their exemption from fever so long, (three weeks to-

morrow since we arrived,) may be attributed to the course we have taken in the use of the Sulphate of Quinine for two weeks previous to getting on the coast, I leave for you to judge. Much, however, I think, will depend on the experiment. I have learned, from good authority, that such a trial has never been made,—I mean its use so long before encountering the miasma.

I have been paying watchful attention to the state of the brethren's system—administered in both instances, soon after we landed a brisk cathartic, and recently had some blood taken from brother Brown, who seemed to want depletion. Taking every thing together, I am very much encouraged respecting them, and I verily believe that we shall find the Quinine prove in the sequel, if not a total preventive, yet very successful in mitigating the violence of the disease.

The work of the Lord goes on. Could you, could any of my beloved brethren in America, have witnessed the scene which my eyes beheld this afternoon, surely a fresh interest would have been excited for poor Africa. I preached in Krootown to a congregation of Kroomen, having first ascertained that they would attend. I spoke without an interpreter, in broken English, compounded of the most common terms of our language, and many that are peculiar to the African, and were familiar to me from my infancy. They hung upon my lips and listened with deep attention.

I opened to them a brief history of the creation—noticing each day's work comprising the first week of time. I told them of man—how his Maker made him—how he blest him, but how basely he fell. At last I talked of Jesus—the blessed Jesus—and O, my brother, when we went to prayer in conclusion, and our beloved brother Chase, in a most pathetic and appropriate manner, addressed a throne of grace, they formed a semicircle around us, and not content to kneel simply, they bowed down their faces to the earth.

It was a most interesting and solemn time. And here let me repeat what I have said in my brief report last September. Let me urge it upon the Church to have pity upon this intelligent and teachable tribe—O send us a missionary for Kroo Settra! They beg, they entreat us to send them a teacher—a man of God. The door is opened in that part of the country. Who will come over and help us to fill up our lack of service?

Surely the fear of death need not *now* frighten us. We *can* live in Africa—even northern men, too. And I trust we shall have a good supply. Our conference draws nigh. To me it will be a season of no small interest. On its deliberations much depends. The Lord permitting, brother Herring goes into the interior. We shall make an additional and more energetic effort to plant the standard of the Redeemer among the Condoes. Pray for us, my dear brother.

We have enjoyed recently two days of much pleasure. The brig Niobe arrived on the 15th with emigrants from Baltimore, designed for Palmas. In her came as passengers the Rev. Dr. Savage, Episcopalian clergyman and physician, Rev. David White, Presbyterian missionary, and his lady, and a Mr. Henshaw. These beloved brethren spent two days with us, going on board every evening. It was a treat to us to enjoy their excellent Society and their fervent prayers. May God spare their useful lives.

And now farewell! I write this by candle light. We have a four day's meeting commencing to-morrow, and it will be a busy time to me. Remember Mrs. S. and myself very kindly to sister Reese, and believe me, my dear brother, very respectfully, yours, &c.

JOHN SEYS.

---

“We have been favored,” says the Editor of the Southern Religious Telegraph, “with the perusal of an interesting letter from Mrs. Wilson, of the Zoolah Mission to her friends in this city, from which we learn that the members of that Mission (the Rev. Messrs. Lindley, Wilson, and Venable with their wives) had all reached Moiska, the place intended for their residence, in good health. At the time of writing, July 23, 1836) they were about commencing their labors under favorable prospects. We subjoin an extract of this let-

ter, giving an account of the people to whom the Lord has sent them.—Mrs. W. says—

“We live among an interesting people. Numbers of them visit us daily, and you would be amused could you see their expressions of astonishment, when they for the first time see Mrs. V. myself and little Martha. I believe we are the first white females they have ever seen. Every article of our clothing is closely observed. They go naked with the exception of a bunch of strings tied around the loins of the men and a piece of skin around the lions of the women. Kalipi one of Moselekatsi’s principal counsellors, whom I mentioned in my letter to uncle G—, presides over the district of country in which we live. He is a very amiable interesting man. He has frequently dined with us and behaves with great propriety at the table. He is a very loyal subject of Moselekatsi.—During one of his visits to us, brother V. showed him a looking-glass, with which he seemed much pleased. I gave him a little pocket one, for which he at first seemed thankful, but before he went home he returned it saying, such things were to be given only to the king, and that I must keep it for Moselekatsi, and give him something in the place of it. I then offered him a glass tumbler, which he also refused for the same reason. The Dr. then gave me some beads to present to him, which he very thankfully received. Moselekatsi exercises an unlimited power over his people. Their lives and property are entirely at his disposal. They make long speeches to him, telling him of his greatness, and praising him in the most extravagant terms. They call him Great Mountain, Rhinoceros, Elephant, &c.—When they rise in the morning, when they eat, they praise him, and when they are preserved on a journey, they ascribe all the praise to him; they give to him that honor which is due only to God. He receives it all as his due, and makes his people believe that he has frequent interviews with his father, who has long since been dead, and that his father grants all his requests. His people are noted for honesty. During the four months the brethren Lindley and Venable were here, they lost nothing at all. Traders and hunters who visit this country, feel their property entirely safe, as soon as they reach Moselekatsi’s dominions. If one of his subjects were to be accused of theft, he would have him put to death immediately.

A few months since two of Moselekatsi’s Zintunas, or counsellors, were taken to Cape Town by Dr. Smith, who were sent to explore the interior of South Africa, to see the governor; they were very much astonished and pleased with every thing they saw. On their return they arrived at Kruman just as we began to prepare for our journey to this place. We took charge of them, provided them with food during our stay at Kruman and on the road, and they journeyed with us to bring the wagon the governor presented to Moselekatsi.—He also sent him two chests full of presents, such as clothes, beads, an arm chair, &c. He sent him a seal with his name on it, and requested him to get one of the missionaries to write a letter for him, informing him that the Zintunas and wagon arrived safe. Accordingly soon after they arrived, Moselekatsi, agreeably to the Governor’s request, sent for the Dr. or brother V. to go to Kaping, the place at which he is staying at present, to write a letter for him to the governor. After consulting awhile, it was determined that for some reasons the Dr. had better go. After three days journey he reached the place where the king was, and was kindly received by him. He gave him a sheep to slaughter, and in the afternoon remarked that he had sent for him to write a letter to the governor, but added he could not then dictate it as the moon was dead, alluding to the change of the moon. After staying several days the Dr. proposed that he should then dictate the letter, which he wished him to write, as he wished to return home; Moselekatsi replied that he must stay longer, that he had not seen enough of him. He however dictated the letter to the governor, thanking him for his presents and for his kindness to his Zintunas, and requesting him to send him more presents, specifying some things, among which were clothes, as he could not wear those which he had sent, until he had enough for all his children. He also dictated a letter to Mr. Moffat and to Waterton the Griqua chief, after which, seeing the Dr. wished to return, he told him he could go and see his child. He presented him with an ox and two sheep, which he told him to take home to slaughter, that his wife might share in the gift.

[From the Southern Religious Telegraph.]

DEATH OF MRS. WILSON.—It becomes our painful duty to record the death of one, whose early removal has caused the hearts of many friends to bleed afresh,

and which must have been felt as a most afflicting bereavement in a little band of missionaries, several hundred miles from Capetown, in the interior of Africa, among a people who had never heard the tidings of salvation. Mrs. MARY JANE WILSON, wife of Rev. Alex'r. E. Wilson, and daughter of Mrs. Smithy, of this city, has been called to her final rest. She died at the mission station, *Mosika*, S. E. Africa, on the 18th September, 1836. Mrs. Wilson left this city, to embark on the mission to the Zoollahs, in November, 1834. She reached Mosika, in company with Dr. Wilson and Rev. Messrs. Lindley and Venable and their wives, only about two months before she was taken from them. Her illness was fever.

[From the *Pittsburg Christian Herald*, June 8.]

WESTERN AFRICA.—Information has been received indirectly from Cape Palmas, that the Rev. David White, who arrived at that place and entered on his missionary labors on the 25th of December, was removed by death on the 23d of January. Although this painful intelligence has not been confirmed by any communications from the mission, it seems too authentic to be questioned.

### ANOTHER LEGACY.

The Rev. JOHN BRICH of Illinois, recently died, having left a will, by which a legacy of FIVE HUNDRED DOLLARS is bequeathed to the American Colonization Society. The Illinois Patriot of the 13th of May, published at Jacksonville, gives the following melancholy particulars concerning the death of the Reverend gentleman:—

REV. JOHN BRICH.—It will be recollected that some weeks since, we announced the death of this well known and much respected minister of the Gospel. We were not then in possession of any other facts than were at that time stated. A few days since we saw Mr. CONWAY, the Public Administrator of Rock Island County, who informed us that Mr. B. had been invited by Gen. Street to attend preaching on the next day (Sunday) at his house. Mr. B. declined by stating that he was obliged to transact some important business with a friend about ten miles distant, after which he intended to go to Jacksonville. It was within ten or fifteen miles of that place on his way to this town, that he breathed his last. It was evident, from the traces on the snow, that he was thrown from his horse, and after walking some distance, with apparent difficulty, he reached a tree, where he was found in a sitting posture, supposed to have frozen to death. Among the effects found on his person were 500 dollars, and two copies of his will. We were permitted to peruse these documents, and being aware that great curiosity has been felt on the subject, we took the liberty to make a few extracts from the authenticated document, in order to lay them before our readers.

One of the wills bears the date of March 25, 1836, and although it is evidently in his hand writing, it bears no signature, and of course is not valid. The other, contained in a book of considerable dimensions, is interspersed with a great many quaint, theological and miscellaneous remarks, bears the date of March 1, 1836, and is duly signed. In searching his trunks no other has been found, and Mr. Conway, as administrator, is now taking the necessary steps to comply with the requisitions of this Will. The following contains all his bequests:—

1, To James Oldham, Esq. in Old England, Treasurer of the Society for supporting and perpetuating the Countess of Huntingdon's College, formerly in Wales, but now in Cheshunt, Hertfordshire, 13 miles North of London, the sum of one thousand dollars.

2, To Richard Varick, Esq. of the city of New York, Treasurer of the American Bible Society, the sum of five hundred dollars.

3, To Henry Hill, Esq. of Boston, Treasurer of the American Board of Foreign Missions, the sum of five hundred dollars.

4, To the Treasurer of the Society for the spread of the Gospel of the Lord Jesus among the Jews, the sum of five hundred dollars. If there is no Society of this kind in America, then it is to be remitted to the London Society.

5, To THE AMERICAN COLONIZATION SOCIETY, *five hundred dollars*, to carry forward their plans for promoting the Gospel among the free people of colour in Liberia.

6, To Rev. James Blythe, D. D., of Hanover College, Ia., the contents of his trunks and boxes, containing about 400 volumes.

He speaks in high terms of the Tract Society, and from many things he says, we should judge it was his intention at some time, to have given something to the Society.

Mr. BRICH was born at Highgate, Cheshire, 23 miles from Liverpool, March 25, 1770. He came to this State in 1825, and entered 300 dollars worth of land near this town, which he sold a short time since for a little less than 3000 dollars. He purchased a claim in the upper part of this State a few months since, which he was about improving at the time of his death.

---

## SLAVE TRADE.

[From late London Papers.]

A recent traveller asserts that the slave trade is in full operation on the coast of Africa.—But a few weeks ago, forty-five Spanish vessels to the Southward and twenty-five to the Northward of the line were engaged in the infernal traffic. We regret to learn that these are chiefly American built, and such swift sailers as almost to defy capture. It seems also, that the Portugese to the southward of the line are also extensively engaged in this trade, and by the effect of a late treaty with England pursue the business with impunity. Our author remarks: "That while Parliament is making laws to punish cruelty to animals, more than 100,000 human beings are here yearly torn from their homes and conveyed across the Atlantic, more than one third of whom perish by disease on the passage. In addition to which, from the very moment they are kidnapped, they are confined in shackles, and it is sometimes four and five months until they are shipped, and they are mostly chained on board afterwards. Should a vessel be chased and obliged to get rid of her deck lumber (chiefly composed of provisions,) to make her sail better, overboard go likewise some of the sick slaves (as in the case of the Argos, captured by the Charybdis,) and should she escape and run short of provisions before she reaches her destination, the slaves that are not likely to sell are hove overboard to make the provisions last the survivors."

It seems there are two slave establishments at the Gallinas and river Nunez, where a ready sale is effected. The force stationed on the coast to prevent the trade is said to be inefficient for that purpose.

There is a very interesting establishment at Clarence Cove, Fernando Po, under the supervision of Mr. Beecroft, a gallant and excellent man, who does what

she can to suppress the traffic. We understand that he "has formed a militia of Native Africans, who are always kept on duty, and a corps of Kroomen, as gunners, frequently exercised, and indeed, in very good order; all that is wanted, is a very small allowance from the British Government, and the establishment, with the steamers they have, is fully capable of affording protection to the trade with the different rivers, and more so than any on the coast. As it is through the exertions of Mr. Beecroft, Clarence Cove has become a regular depot for fresh beef and vegetables, and fully capable of supplying the whole squadron, besides affording great facility in watering, H. M. B. Kolla having completed in a few hours. Nothing in the shape of slavery exists here, nor would the natives admit it, who are a fine warlike race of men, and would soon assemble in each other's defence, Booblepa and Glorio, the two head chiefs, exult in showing the spot where, some years ago, before there were any settlements, a Spaniard had some of the natives confined, whom he was about to take away as slaves, but sooner than allow it, they jumped off the cliffs, some being dashed to pieces on the rocks, and others drowned, old Glorio showing an honorable scar from a musket ball he received in one of his wives' defence, to this day.—It is on this spot, under a large tree, lies the body of poor Lander, two solitary sticks marking his resting place; while close alongside stands a tomb erected to the memory of a deceased liberated African woman by her husband.

Mr. Beecroft has been up the river Niger as far as Odacadoo, in the Quorra steamer, although he had only one white man with him, the rest being liberated Africans of his own tutoring; and going up too late in the season, he found one night the water had fallen thirty feet, which obliged him to return immediately, but not before he had obtained nearly two tons of ivory, with many other things, especially horses, which cost about 30s. each. From the shallowness of the water, he was obliged to warp and drift the whole way to the mouth of the Nun, 400 miles, and although he had frequently to take the whole cargo out and put it in the boats alongside, together with anchors and cables, he succeeded in hauling her over four feet only, and without any assistance, reached Fernando Po in safety. Two chiefs having sworn friendship with him, he is going up again much earlier, and intends reaching Yowry if possible, 200 miles farther up, that being the principal place, it appears. It is only at the mouth of the river the natives are to be dreaded, as any body that falls into their hands, or they can capture, they will sell for slaves, and it is no difference to them whom they attack. Higher up they are a superior friendly race of people, and appeared eager to form an intercourse.

---

**CAPTURE OF SLAVE SHIPS.**—From December, 1834, to July, 1836, (eighteen months,) a single British cruiser, (the brigantine Buzzard, Lieut. Campbell) captured ten slave vessels, containing 3,460 Africans. The whole were under Spanish colors with the exception of two. The amount of prize-money is so considerable as to afford the sum of 500*l.* to the common seamen belonging to the brigantine.

---

**SLAVE TRADE.**—Eight African negroes have been taken into custody, at Apalachicola, by the U. S. deputy marshal, alleged to have been imported from Cuba, on board the schooner Emperor, Capt. Cox. Indictments for piracy, under the acts for the suppression of the slave trade, have been found against Capt. Cox, and other parties implicated. The negroes were brought to Cuba, by a Frenchman named Malherbe, formerly a resident of Tallahassee, who was drowned soon after the arrival of the Schooner.

---

#### THE BERMUDA CASE.—IMPORTANT DECISION.

We learn from the Charleston Courier that the case of OLIVER SIMPSON, of the District of Columbia, vs. the Charleston Fire and Marine Insurance Company, was determined on the 28th May in the Court of Common Pleas for that District. The policy of insurance, on which the suit was brought, was effected in February, 1835,

on 28 slaves valued at \$20,000, in the brig *Enterprize*, ELLIOT SMITH, master, from Alexandria, D. C. to Charleston. The brig was then on her voyage, and having been driven by severe gales far to the eastward of the gulf stream, and become leaky and otherwise damaged, was compelled, on the seventh day out, to run for the Island of Bermuda, the nearest land. On her arrival at the port of Hamilton, a *Habeas Corpus* was served on the Captain to produce the slaves before the Chief Justice of the Island, who pronounced them at liberty, to remain at Bermuda, emancipated from slavery. The action was brought to recover as for a total loss of all the slaves, (except one recovered,) under the clause of the policy against loss *by perils of the sea, and the arrest and detention of princes and people*. Judge O'NEALL charged the Jury in favor of the plaintiff's right to recover, and a verdict was rendered against the Company for the full amount claimed, viz: \$18,985, with interest from June 2, 1835. The case was argued by G. B. ECKHARD and J. L. PETIGRU, Esq's. for the plaintiff, and by HENRY GRIMKE, Esq. for the defendants. There will doubtless, says the *Courier*, be an appeal; and should the Court of Appeals sustain the verdict, the Insurance Company will prosecute, through the U. S. Government, their claim for indemnity against the British Government.

A case is pending, and will be tried in Augusta, next week, between the same plaintiff, and one of the Insurance Companies of that place involving an amount nearly as large as that recovered here, on a policy of insurance for another set of slaves.

---

#### VERMONT CIRCULAR.

Our faithful and efficient Auxiliary, the COLONIZATION SOCIETY OF VERMONT, has made its accustomed appeal for the present month, to the Clergy and people of that State. We trust that the request of the respected President of the Institution has been so extensively complied with, that the appeal has reached the eye and touched the heart of every citizen of Vermont. A similar course on the part of other Auxiliaries, if pursued with energy and repetition, would in a few years produce results enabling the Parent Society to effect its long cherished purpose of elevating the social condition of Liberia as highly as extraneous influences can raise it.

*To the Clergy and People of Vermont, of every denomination.*

FELLOW CITIZENS,—The *Colonization Society of Vermont*, Auxiliary to the American Colonization Society, again respectfully solicit your friendly aid in the prosecution of their enterprise—the colonizing, with their own consent, on the coast of Africa, the Free People of Colour of the United States.

The beneficent character of this enterprise none can reasonably question. In proportion as it is pursued, it will set up the institutions of civilization and Christianity in a benighted land. The tribes of Western Africa will perceive the superior benefits conferred by these institutions, and will desire them. A secure foot-hold will be obtained by the philanthropist and the missionary to operate, in their respective ways, for extending and diffusing the light and love of civilization and the gospel! The extensive and permanent benefits in South Africa resulting from Christian Colonization, are obvious. The same benefits for Western Africa are within the reach of our efforts.

To the Coloured People of our country, who are disposed to go, the colonies present an important field of enterprise. Agriculture and

commerce, as resources of life, may there be successfully pursued.— The institutions of religion, learning, and government, may be enjoyed, without the oppressive sense of inferiority inseparable from their condition here, and without subjection to a prejudice, which, however unjust, is too deeply seated to be soon removed.

To those who are emancipated from slavery here and who choose Liberia as a home, the Colonies present an inviting asylum. While the present laws of our slave-holding States remain, emancipation is difficult,—for the most part impossible, except conditionally under most formidable difficulties. At the Colonies, they are welcomed to a community of language and interests, to the sympathies of countrymen, and to the aids of benevolent effort. The emancipated slave becomes in fact a freeman.

The Colonies are also a refuge for Africans captured from slave ships. The settlement of New Georgia, five miles from Monrovia, presents a prosperous community of agriculturists, who but a few years since were savages. In their progress the Colonies will eradicate the slave trade. This is true already of nearly the whole extent of the coast of Liberia, about three hundred miles.

In the condition of the Colonies it is believed there is much to encourage the continuance of present effort. A beginning has been made. The greatest difficulties have been overcome, and the experience gained by those difficulties is available for future effort. No Colony probably has ever been founded on a distant shore and gained, in its first twenty years, such strength as the Colony of Liberia. As a general thing, the colonists are prosperous, healthy, and contented.

The present diversity of opinion on the great question of slavery in our country, in its bearings on our Society, is to be regretted.— The aims and objects of the Society are good. It has accomplished good. It will accomplish good—good for Africa and good for the Coloured People of our country. If there are those who choose to operate for the benefit of the Coloured People in ways different from the Colonization Society, let them do so. Here is one field of promise. It need not interfere with others.

On some Sabbath, therefore, near the fourth of July, the Clergy of every denomination, in the State, are requested to present the objects of the Colonization Society to their respective congregations, and ask a contribution; and the benevolent are requested to contribute according to their ability for the same. And should diversity of opinion or any circumstances render it preferable, the clergyman, or some friend of the Colonization Society, is requested to circulate a subscription paper for the object.

ELIJAH PAINE, *President.*

May 24, 1837.

☞ The foregoing Address will be sent to each minister of the gospel in Vermont, as far as possible; and the printers of public Journals in Vermont who are favorable to the object, are requested to give the Address, together with this note, one insertion in their respective Journals.

E. P.

## LIBERIA.

The following article from the Vermont Chronicle of the 8th of June, contains the substance of a statement in relation to Liberia, made to the Editors by a citizen of that community. Though most of the particulars which are given, have heretofore appeared in other forms in the Repository, they acquire new interest from the additional evidence now afforded of their accuracy. The portion of Mr. McGill's statement which regards the Slave Trade will, it is hoped, receive the attention which it deserves from Christian philanthropists and patriots, and lead to some practical suggestions for diminishing at least the evil, until all civilized nations can be persuaded to cooperate vigorously and efficiently for its extirpation. The tendency of Colonization to banish that detestable traffic from the African shores, is justly asserted by the Editors of the Chronicle, and is of itself a triumphant answer to every adversary of the Colonizing system.

It will be seen that Mr. McGill attributes the cases of pauperism at Monrovia to the encouragement which he supposes that persons of unsuitable characters have received to emigrate. We are not aware that any such encouragement has been given; but we are aware that great care is practised by the Managers in avoiding to send emigrants of that description. Instances have of course occurred in which this vigilance has failed to accomplish its object. The true causes, however, of the evil referred to are the hope of acquiring immediate wealth, which has stimulated many to emigrate to Liberia; their addiction to merchandise as the quickest and easiest means of success; their neglect of agriculture; and the lassitude and despondency arising on the disappointment of wild expectations. Our readers have already been gratified to learn from the letter of the Lieutenant Governor published in our last number, that the cases of mendicancy had dwindled to twenty, under the influence of the judicious policy of that officer. We are not, we trust, too sanguine in expecting as we do, to learn by the next arrival that his measures have left the Colony without a single pauper among its inhabitants.

From conversation with Mr. S. F. McGill, who has spent ten years in Liberia—the last six months at Cape Palmas—we have derived some information, which may be appropriately communicated in connection with the Circular of Judge Paine, in another column. Mr. McGill is a young man, who has returned to this country for the purpose of obtaining a medical education, with the design of going back to Cape Palmas as his residence.

Cape Palmas contains about 300 inhabitants, who are colonists. They are from Maryland and Virginia—Cape Palmas being under the superintendance of the Maryland Colonization Society. These colonists are in the condition of families: that is to say, there are not more than 25 single persons in the Colony of adult age. Their pursuits are chiefly agricultural, with as much mechanical employment as the circumstances of the Colony necessarily require. Trade is not encouraged by the plan of this Colony, on the ground that agriculture should take precedence of traffic, in the establishment of a Colony, and in view of the experience at Monrovia. The climate here is a healthy climate, not inferior to that of Maryland and Virginia. The country is a hilly country, abounding in streams of water. The soil is fertile enough, sending up vegetation with a rapidity and luxuriance unknown here. Cotton, rice, tobacco, Indian corn, and other grains, together with a number of the most important roots, among which are potatoes and beets, flourish well, and will always afford ample field for the husbandman. The greater portion of the country around and interior is forest—the timber large and valuable. Occasionally there is open country of three or four miles in extent

The inhabitants of Cape Palmas are a moral people. It is their habit to observe the Sabbath and to attend public worship, for which the privileges are great—there being three ministers of the gospel there who are connected with missionary societies in this country, besides several not thus connected, of whom the Rev. Mr. McGill, the father of our informant, is one. The colonists live on temperance principles. No spirits are allowed to be sold in the Colony, and none is drunk.—There are no days of public amusement to furnish occasions for dissipation and temptations to immorality. The circumstances of the Colony are very favorable to the permanence and progress of morality and religion.

The colonists of Cape Palmas are contented. They do not regret leaving this country, nor do they desire to return. This is not absolutely without exception, but the exceptions are very few. Our informant read an extract from a letter received by him shortly after his arrival, from a friend at Cape Palmas, to the following purport:—"We are all contented, with three exceptions. Of these Mr. Walker is dissatisfied, and sails in this vessel. His expectations were unreasonable." As a general thing, the colonists live well, and their prospects to live well are good. Any man, with industry and the ordinary blessings of Providence, may do well, and such, in fact, is the case with most of the inhabitants. There are none who through indolence, or vice, or depression from causes which might have been avoided, are a burden on Society. Such is the case at Monrovia, to some extent, and the causes are to be traced to the previous character of the emigrants, who for that reason should not have been encouraged to go out. The Colony at Cape Palmas is wisely avoiding this evil, as well as others which have attended the first efforts of Colonization.

Mr. McGill declares himself the friend of colonization, and would advise every enterprising and industrious coloured man who has the opportunity, to go to Liberia. But that he should go voluntarily, with right expectations, calculating to work and to meet with the difficulties and hardships of emigrants. They who go with reasonable expectations, without the delusive notion of being suddenly made rich, or escaping from the common lot of living by the sweat of the brow, will find their condition in life improved and their prospects growing better. He himself designs returning thither; he chooses Liberia in preference to this country, has enjoyed good privileges of society and education, and although he went there at an early age, is able to enter now on his medical studies with advantage.

The statements of our informant concerning the slave-trade, though not new, possess the interest of coming from actual observation. He visited a Spanish slave Factory, saw three slave ships, and became acquainted with the inhuman traffickers and their manner of proceeding. Their vessels, mostly schooners, are built in Baltimore, light and with sharp bows, for swift sailing. At New York they take in their freight of goods for the purchase of slaves, then sail for Havana and take in the slave furniture and get their papers, then sail for the coast of Africa and unlade their whole freight at the factory and depart immediately for the grain coast, to take in their load of rice to subsist the slaves on during the passage.—Mean time the agents at the Factory are getting every thing ready for an instantaneous embarkation on the return of the vessel. When she returns, the slaves which had been chained each to his post within the barricades of the Factory, are immediately crowded into 30 or 40 boats, as the case may be, and hurried through the breakers on board the vessel, which instantly sets sail. Always, more or less of the transport boats are swamped in the breakers, and all the slaves drowned. This extreme haste and hazard is from fear of the English cruisers. The Spaniards employ the Kroomen to man their transport boats. They are also in the pay of the English men of war, and so soon as they have helped the transport slaves on board, they go and give information to the cruisers, who set off in chase for the slaver. If the slaver is in danger of being captured, they make no scruple of throwing the slaves overboard. Sometimes they put them in casks and throw them over, and afterwards return and pick them up if by chance they can find them.

The slavers are supplied with victims by the chiefs, who sell the captives they make in their wars, and if this source fails they sell their own people, and rum is the principal article they receive in return. Thus this traffic becomes an endless chain of violence. The slaver buys rum in this country, and with it purchases human flesh in Africa, while at the same time it furnishes the degraded chief with the temptation and the means of perpetuating the degradation and barbarism both of himself and people.

The tendency of Colonization is obviously to check this traffic in its sources. It

will present inducements to these native tribes for a righteous traffic in things necessary for life, rather than in those that destroy life. The character of these tribes is not naturally ferocious, but the opposite. It is rum and the slave trade that impart the ferocity which exists among them. As civilization by Colonies advances barbarism must recede, and it is certain that slave factories cannot exist in the near neighborhood of Colonies when they emerge from their infant state. There is now but one slave factory (the one at Trade Town) within the limits of Liberia. South, there is none till you pass the equator, some 300 miles from the lower limit of Liberia. North, there is one at Gallinas 40 miles beyond Liberia, which is an extensive one, and which is probably increasing through the opening presented by the Texas market.

Mr. McGill is acquainted at all the other settlements in Liberia. He represents their condition as flourishing. Edina, on the St. John's river, 60 miles south of Monrovia, and Bassa Cove, opposite Edina, which is under the care of New York and Pennsylvania societies, are both of them prosperous. Edina contains 100 houses, Bassa Cove 200 inhabitants. Caldwell (800 inhabitants) and Millsburgh, (300) agricultural settlements near Monrovia, are also in a flourishing condition. New Georgia, in the same neighborhood, a settlement of 300 recaptured Africans, is a remarkable instance of good accomplished. They are rescued at once from slavery and barbarism. They are civilized and happy. They have shown themselves docile, possessed of the powers of men, and apt to learn the habits of civilized life. They exhibit in strong contrast the different influence of colonization and the slave trade on the native character. The one inspires ferocity and perpetuates barbarism, the other humanizes and blesses.

Monrovia, whatever has been said to the contrary, is prosperous. It contains about 500 houses, and not less than 1500 inhabitants. Its character is more, perhaps chiefly, commercial. Some are comparatively wealthy, worth three, five, and ten thousand dollars. All who have become established with a lot and dwelling are well off. Some are dissatisfied and depressed, yet but few of these desire to return to America. In short, it cannot be questioned that Liberia, as a whole, is in a prosperous condition. Monrovia, with its neighboring settlements, could now sustain itself, should the patronage of the Society and the government be withdrawn.

By a paragraph in another column it will be seen that a vessel, with 55 emigrants and two missionaries, has just sailed from Baltimore to Cape Palmas. It is also stated that a vessel will soon sail from Philadelphia for Bassa Cove, with a few colonists and nine white persons to be engaged in benevolent and religious purposes. Also, that 50 emigrants are expected to sail soon from New Orleans to the same place.

The inference from these statements is, that, whatever may be thought of Colonization as a remedy for slavery in this country, the colonies themselves possess an interest which should engage the heart and hand of the benevolent.

N. B. We have submitted what we have written to Mr. McGill, who assents to the correctness of the statements made.

---

EMBARKATION OF EMIGRANTS AND MISSIONARIES.—The Spring Expedition of the Maryland State Colonization Society, we learn from the Patriot, sailed on Thursday morning in the brig Baltimore, for Cape Palmas. The Baltimore takes out the Rev. Mr. Payne and lady, and the Rev. Mr. Minor, missionaries of the Protestant Episcopal Church, and fifty-five emigrants.

On Thursday morning the emigrants went on board, on which occasion numerous friends of Colonization and missionary labor having collected to witness their embarkation, a prayer to the throne of grace was made by the Rev. Mr. Backus, and a most eloquent and admirably appropriate address to the emigrants was delivered by the Rev. Dr. Johns.

The emigrants, with the missionaries and other clergy, and the members of the board of managers, then went on board the vessel; and here the instructions to the Governor at Cape Palmas, in regard to their treatment in Africa, were read to the emigrants, by the President of the Society. All appeared in good spirits; and when it was asked them whether any thing had been neglected which could conduce to their comfort, answered unanimously, by expressing their thanks to the Society for the kindness that they had received. The occasion was one of interest, and made a deep impression upon those present. The Missionaries went on board Thursday morning, and the wind being ahead the Baltimore was towed to the mouth of the river by the steamboat.—*Maryland Colonization Journal, June, 1837.*

## POETRY.

FROM THE LIBERIA HERALD.

*Hymn composed by Mr. H. Teage, to be sung on the first of December, 1836.*

1. We sing the wondrous deeds of Him,  
Who rides upon the sky;  
His name is God: The glorious theme  
Is sung by saints on high.
2. His days are one eternal now:—  
His kingdom has no bound:  
Before his feet Archangels bow  
In reverence profound.
3. He guides revolving years;—He sits  
High on the circling skies,  
In glory, majesty and might,  
O'erpowering angels' eyes.
4. We were by those beset around,  
Who craved to drink our blood,  
Whose malice, hatred, knew no bound,  
Whose hearts of love were void.
5. Hark from afar the trumpets' send  
The dreadful notes of war,  
And tinkling bells, and drums, portend  
A bloody conflict near.
6. The savage yells, the dreadful cry,  
Fell on our frightened ear,  
The gleaming spear, the barb'rous throng,  
With terror did appear.
7. Their gods of wood and stone they trust,  
To give success in fight;  
The warrior and the stupid Priest  
To murder here unite.
8. To God we cried, Lord, hear our prayer  
In this our deep distress,  
We have no hope but Thee: His ear  
Attended to our case.
9. He spake, the savage host retired,  
He look'd: and deep dismay  
Seized those who were with courage fired,  
Like smoke they fled away.
10. Be still, he said; for I am He,  
That's powerful to save,  
For all that put their trust in me  
Shall full deliv'rance have.
11. Why do the foolish heathen rage?  
Why do they thus unite?  
Why in these hellish leagues engage,  
Against our land to fight?
12. Nor might, nor wisdom of our own,  
To speak we now unite,  
All praise we give to Him alone  
Who taught our hands to fight.

## CONTRIBUTIONS

To the American Col. Society, from May 25, to June 20, 1837.

<i>Collections in Churches.</i>	
From the Rev. Joseph Claybaugh, Minister Associate Reformed Church, Chillicothe Ohio, - - - - -	\$13 25
<i>Auxiliary Societies.</i>	
From N. Sawyer, Esq. Treasurer Chillicothe Col. Society, - - -	15 75
Charles C. Townsend, Treasurer of the Col. Society at Gambier, Knox county, Ohio, - - - - -	20
<i>Collections by the Rev. R. R. Gurley, on his Southern Journey.</i>	
From the Rev. Charles C. Jones, of Columbia, S. C. - - - - -	10
From a few friends in Augusta, Geo. viz:	
Robert F. Poe, - - - - -	50
James Harper, - - - - -	20
William Shear, - - - - -	10
C. E. Latimer, - - - - -	10
Mr. Whiting, - - - - -	10
T. S. Metcalf, - - - - -	10
John Moore, - - - - -	5
Joseph Davis, - - - - -	5
George Thew, - - - - -	5
Adam Johnson, - - - - -	5
William Harper, - - - - -	5
Robert Campbell, - - - - -	20
W. Catlin, - - - - -	3
Dr. L. D. Ford, - - - - -	10
	168
<i>Donation.</i>	
By Mrs. Eleanor Worthington, relict of the late Governor Worthington, of Ohio, - - - - -	10
	\$237
<i>African Repository.</i>	
Major Lawrence Lewis, Woodlawn, Va. - - - - -	15
John Nelson, Oakley, Mecklenburg county, Va. - - - - -	5
Lewis Mabry, Petersburg Va. - - - - -	5
Rev. S. S. Davis, Augusta, Geo. - - - - -	2
Benj. P. Walker, Buckingham county, Va. - - - - -	12
Dr. Thomas Massie, Nelson county, Va. - - - - -	6
Rolf Eldridge, Buckingham C. H. Va. - - - - -	12
James Keith, Alexandria, D. C. - - - - -	6
Hugh Smith, do - - - - -	6
Hugh C. Smith, do - - - - -	6
<i>Liberia Herald.</i>	
John T. Clark, Mount Laurel, Halifax county, Va. - - - - -	3
John Nelson, Oakley, Mecklenburg county, Va. - - - - -	2

Remittances from subscribers to the African Repository are earnestly solicited. The amount due is large, and if it could be realized, would very much relieve embarrassments now severely felt. It is hoped that as many as can, will remit through their Representatives in Congress: and that those who cannot do so, will send by mail such amount as they may suppose to be due. Acknowledgments will be made as above.





For use in Library only

I-7 v.13

African Repository and Colonial Journal

Princeton Theological Seminary-Speer Library



1 1012 00307 2057