

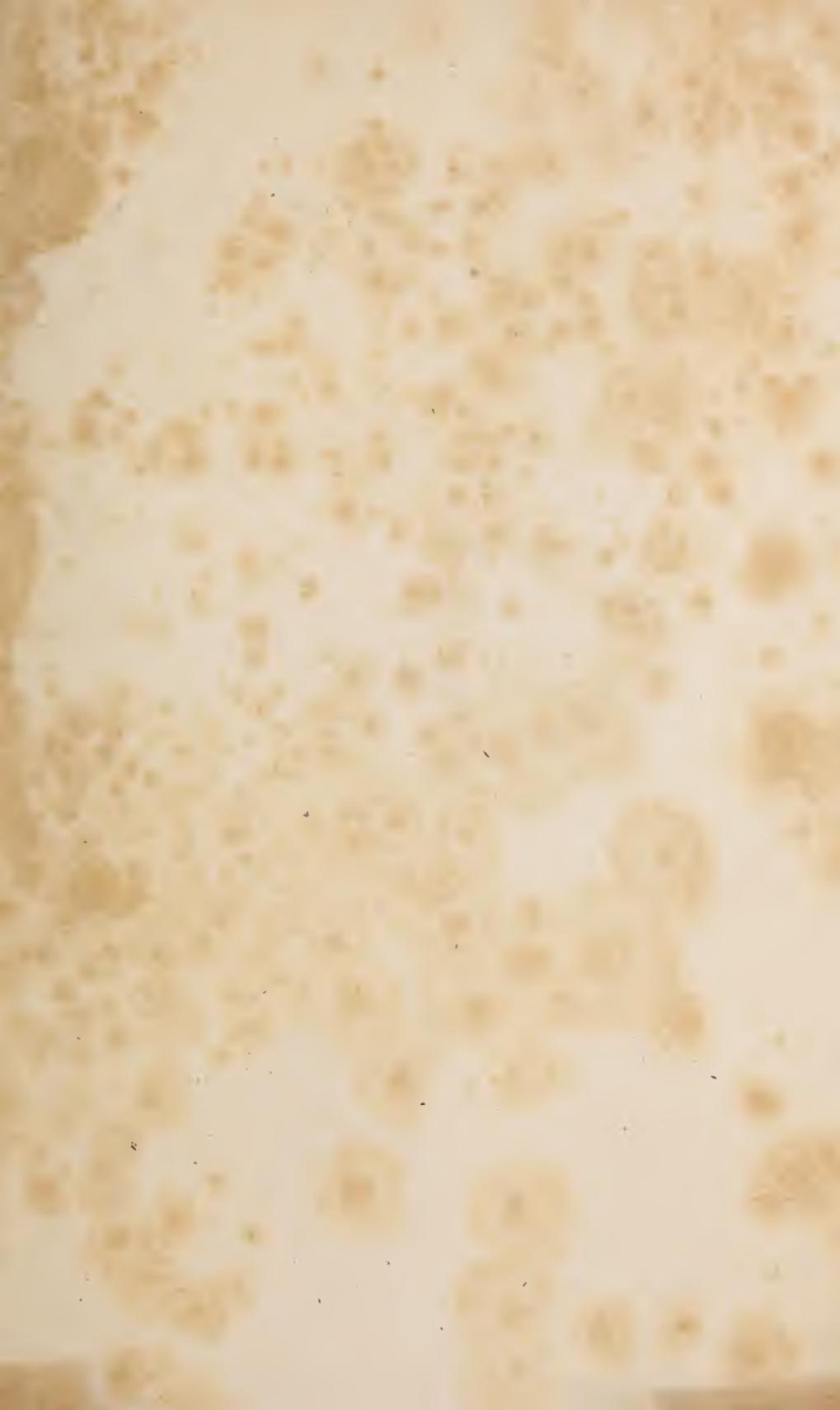


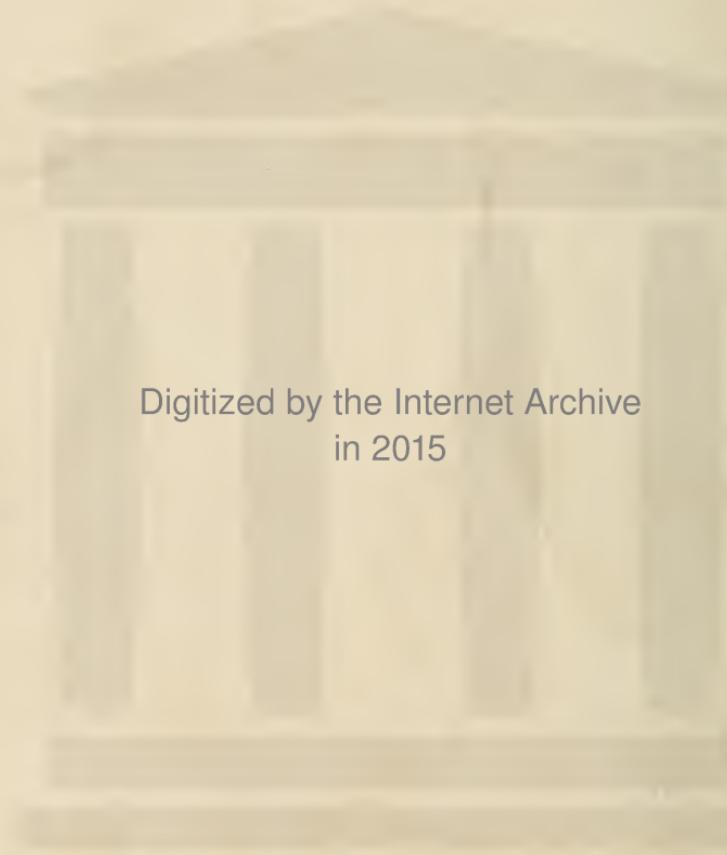
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# THE AFRICAN REPOSITORY,

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### Governor Roberts' Annual Message.

WE have the pleasure of laying before our readers the Annual Message of Governor Roberts to the Colonial Council, which assembled in Monrovia on the 6th of January, and closed its sessions on the 18th. It is an exceedingly interesting document, giving, as it does, a clear and full exhibition of the present internal and external condition of the colony, and making known several facts in connection with the operations of the British government in relation to the authority of the colony to exercise jurisdiction over its own territory, of which our readers have not yet been put in possession. After giving this message a careful perusal, we hope they will take up our last number and read again the article on the "Sovereignty of Liberia," as it contains some reasoning which is important in its bearing on this question.

*To the Honorable, the Legislative Council:*

**GENTLEMEN:**—In meeting you again, at the commencement of an-

other session of the Legislature, it affords me great pleasure to congratulate you, that the affairs of the commonwealth are, in all important respects, in a prosperous condition, and the most devout acknowledgments are due to our Divine Benefactor, for the bounties of Providence, and the general health and tranquility which at present prevail throughout the commonwealth. It is also a subject for grateful remark, that through the interposition of this government, the cruel and inhuman wars that have existed for the last five years, and furnished so many cargoes of human beings to be transported across the Atlantic into perpetual slavery, and which have almost annihilated the trade of these colonies with the northeast section of the interior, have happily been brought to a close—and we are permitted to rejoice in the prospect of returning intercourse with the tribes of that section of country.

Whilst we have abundant reason to rejoice and return thanks to the great Governor of the Universe, for the general prosperity that seems to pervade every department of the government, we have cause to regret

that our position as a people, struggling to establish for ourselves and our children, on this secluded and sickly coast, an asylum that is denied us elsewhere, cannot be properly defined or understood. The time has arrived for the people of these colonies to give this subject their serious consideration: it should be no longer a matter of indifference: questions are daily arising that should cause us to reflect, and if possible understand our present, and what is likely to be our future position.

It is no doubt fresh in your memory, gentlemen, that the seizure of certain property, alledged to be owned by Captain Dring, of the British brig "Ranger," landed in Grand Bassa county, contrary to the maritime regulations of these colonies, gave rise to a correspondence between the Colonial authorities and British naval officers on this coast, involving questions of considerable importance, relative to the right of jurisdiction over certain territory in the county of Grand Bassa, commonly known as Grand Bassa Point. Captain Denman, in a correspondence on the subject, in 1841, controverts the right of the colony to extend its jurisdiction and laws over the country on which the seizure was made, and assumes two positions as the basis of opposition to the validity of the law of the commonwealth under which the seizure was justifiable. The first is, that "Factories have been maintained by British subjects at various periods, and, for a long series of years, British vessels have been in the constant habit of prosecuting a free and uninterrupted commerce with the natives of Bassa Cove, subject only to the customary presents to the native chiefs." Secondly, "That more recently a purchase of the country for the purposes of trade and of forming factories, was effected by a British subject." Captain Oake, of H. M.

sloop "Ferrit," in July, 1842, in reply to a communication in which the colonial authorities endeavored to establish, in the clearest possible manner, the right of this government to exercise jurisdiction over the territory of Grand Bassa, remarks—"I beg to state that, as the matter will have to be submitted to the consideration of Her Majesty's Government, it is desirable that the most satisfactory proof of the territorial right acquired by the Liberia settlers over the country of Bassa Cove should be shown, and as it appears to me by your Excellency's letter of the 7th inst., that it was not until 1839 that the kings and chiefs of the Grand Bassa territory, including Black Will and Grando, Fishmen, resident at the Cove, concluded a treaty with the settlers, ceding to them the right to exercise political power and control over the persons and property within the territorial limits of Grand Bassa; for, of course, the transactions of Prince John and Yellow Will, in 1836, relinquishing their right and title to the country of Bassa Cove, could give the settlers no claims over the country of the prince of Grand Bassa,"—I would remark here, that Captain Oake does not appear to be aware that Prince John, mentioned above, is the identical prince of Grand Bassa spoken of above:—"where our merchants had for a long time been in the habit of trading with the natives, and it appears that they had been doing so for some time prior to the natives formally granting to the late Captain Spence, on the 18th September, 1836, permission to establish a Palm-Oil Factory at Grand Bassa Point."—More recently, September 9th, 1844, Commodore Jones, of H. M. ship "Penelope," in a communication addressed to the Governor of Liberia on the same subject, assumes a position more complicated, involving

questions of the greatest importance, in respect to the future hope and welfare of the people of these colonies.

Captain Jones says, "The complaints of certain British subjects who had, under agreements and according to the customs on the coast, formed settlements and acquired property, have brought to the knowledge of the British government the unpleasant fact that the Liberia settlers have asserted rights over the British subjects alluded to, which appear to be unjust, as relating to prior rights of others, and inadmissible on the grounds on which the Liberia settlers endeavor to found them: For the rights in question, those of imposing custom duties, and limiting the trade of foreigners by restrictions, are sovereign rights, which can only be lawfully exercised by sovereign and independent states, within their own recognized borders and dominions. I need not remind your Excellency that this description does not yet apply to 'Liberia,' which is not recognized as a subsisting state, even by the government of the country from which its settlers have emigrated; still less is it necessary to remind you that no associations of private individuals, however respectable, in any country, can delegate an authority which they do not possess themselves, or depute their agents to exercise power affecting the rights of persons not their subjects, and established in prior possession of property to which they can have no claim. The rights of property on this coast, as they may appear to be acquired by purchase, will be fully recognized by us; but we cannot admit that property so acquired can confer sovereign rights upon private associations, or justify the imposition of state duties, or the exclusion of British commerce from its accustomed resorts. These observations have a particular reference

to the dispute at Grand Bassa, which your Excellency will now be pleased to receive as well-considered and final."

I propose, gentlemen, to examine one or two of the most prominent points connected with this subject, and feel that I shall be able to establish, in the clearest light, the right of this government to exercise jurisdiction over the territory of Grand Bassa, and that the position assumed by British officers, in regard to this question, is untenable. Before I proceed, I wish it distinctly understood that the position assumed—"That British subjects have, for a long series of years, been in the habit of prosecuting a trade with the natives of Bassa Cove"—is not questioned, but that Captain Dring, or any other British subject, has, at any time, purchased the territory, or any part of it, in the Bassa country, we do question; having repeatedly asked for documents to establish the fact, which have not been furnished, and, according to the testimony of the natives, cannot be produced.

But conceding all that has been asserted, can the length of time during which British traders may have prosecuted a free and uninterrupted commerce with the natives of Bassa Cove, "subject only to the customary presents to the native chiefs," by any construction, operate in behalf of Captain Dring, or any other British subject landing goods in the territory of Bassa Cove, after its cession to this government, in violation of its laws? It is known that the natives along this coast, have long tolerated the subjects of civilized nations to carry on a free trade with them. But I presume it cannot be maintained that they can never alter the existing state of things without the consent of those with whom they have carried on, "for a long series of years," a free trade and uninterrupted inter-

course. It is admitted that the trade has been carried on by making the "customary presents to the native chiefs." If those chiefs had a right to exact such presents, as a condition upon which trade was allowed, why may they not transfer their power over trade to us, and allow this government to commute presents into a well-regulated system of import duties? This, to my mind, is as clear as a demonstration; and secondly, all that is asserted, in regard to the purchase made by an individual British subject, would not justify the introduction of goods into the territory of Bassa Cove, in violation of the express laws of this commonwealth;—all that can be inferred from the statements, in relation to the individual purchase, is, that a personal privilege was granted by the natives for the purposes of trade and forming factories; nor does it appear that the personal privilege was perpetual, or that it was to extend to all British subjects in common:—a joint, or common privilege is altogether inconsistent with the notions of gain, which must have influenced the purchase. It cannot be supposed that an individual would have purchased, when such a course, by inviting competition, would have greatly lessened the profits of the trade he had in view in entering into the contract. But admit that the purchase was of the fee simple in the land, or any portion of it, the title vested may yet abide in the purchaser, notwithstanding the transfer of the civil and political jurisdiction to this government. No principle, I believe, is better understood or more pertinaciously adhered to than this. The right to the soil which may have been acquired by an individual, is a distinct thing from the right to prescribe laws for the good government of a country; and I presume it will not be insisted upon that any British subject has

purchased from the natives of the Bassa country the right to legislate and govern the country. The purchase made by this government, in August, 1836, prior even to any contract with Captain Spence, of Prince John and Yellow Will, heirs and successors to old King Ben, the rightful sovereign of the Bassa Cove territory, and confirmed by a treaty concluded in April, 1839, between the kings and chiefs of the entire Grand Bassa country, including Black Will and Grando, Fishmen, residents at the Cove, is of supreme jurisdiction over the country, in a civil and political respect, without reservation. And I am informed by persons who were present at the convention, that no mention was made of any contract existing between them and British subjects.

Commodore Jones assumes the ground that the colony of Liberia is nothing more than a private enterprise, not possessing sovereign and independent rights; consequently not entitled to the privilege of a political community—that of imposing duties and limiting the trade of foreigners by restrictions, even within the purchased territory of the colony. To some extent this may be true. The peculiar circumstances that surrounded the enterprize of African colonization, at the time this colony was formed, made it imperative on the Society to assume the management of the political affairs of the colony—promising, as is well understood, that just as soon as the colonists feel themselves able to assume the responsibilities of the government, to withdraw their control, leaving them a sovereign and independent people.

This change has been gradually going on as the colony has increased in population and intelligence. In the same ratio, the Society have granted to the people independent rights.

Among the most prominent—"To make treaties with the several African tribes, and to prescribe rules for regulating the commerce between the commonwealth of Liberia and such tribes." I think, gentlemen, I need not detain you longer. For when it is remembered that the colony of Liberia has been established upon principles recognized by the whole civilized world—viz: The suppression of the African slave trade; the civilization and Christianization of Africa; and the establishment of a sovereign and independent government, composed of people of color from the United States, and elsewhere. And when it is remembered that, in view of this, thousands of our brethren, now fellow-citizens, bade adieu to all that was dear to them in America, left their native land, determined to brave the dangers of an African climate, endure the hardships consequent upon settling any new and unbroken country—to build up a government here that will some day bring them into respectable connection with the nations of the earth. And now that we have overcome most of the difficulties and dangers that have arisen in our way, and beginning to realize, fully, the practicability of the plan of colonization, is the door of our hope to be closed? God forbid! I feel, gentlemen, that the position assumed by British officers, denying the right of this government to exercise political power, and to maintain jurisdiction over the territory of Bassa Cove, will not be sanctioned by the British government. In the meantime, I would advise a statement, setting forth the facts in relation to the misunderstanding that has arisen between the colonial authorities and British subjects trading at Bassa Cove, be furnished the British government by the people of Liberia. That we have been misrepresented in this whole affair, by

British traders, there can be no question. For, I am persuaded, no one acquainted with this colony, and the facts connected with the dispute at Bassa Cove, would accuse this government, as does Mr. Fox, British minister at Washington, United States, of "Assuming, to all appearances quite unjustifiably, the right of monopolizing the trade with the native inhabitants along a considerable line of coast, where the trade had hitherto been free; and thus injuriously interfering with the commerce, interests, and pursuits of British subjects in that quarter." To us, this is certainly unjust, and had Mr. Fox been familiar with the facts in the case, I am persuaded, he would not have used such language in respect to the people of these colonies. For no people under the sun have suffered more from the improper interference of foreign traders than we have. They have defied the authority of the colony—offered insult to our citizens, when found trading along the coast—destroyed their property—threatening their persons with violence if they attempted to trade at certain points along the coast:—and those very men are loudest in their complaints against the Liberian settlers; and I defy them to name a single instance in which this government has, in any way whatever, directly or indirectly, interfered with British commerce along this coast, except requiring British, on equal footing with the traders of all other nations, to conform to the maritime regulations of ports within the purchased territory of the colony.

I would call your attention, gentlemen, to another subject that is entitled to your consideration: the citizens of Grand Bassa, particularly of the village of Edina, have suffered much for some time past, by the frequent robberies committed by natives living in towns adjacent to our set-

tlements in that county ; in some instances they have been guilty of depredations of the most aggravated character—entering the houses of defenceless widows, robbing them of every article of value, leaving whole families in a miserable state of destitution and want ; more than once they have entered the settlement of Edina, and killed or driven off numbers of cattle and other live stock, belonging to the colonists, depriving them, almost, of their entire stock. For some time those midnight incursions were arranged and conducted with so much artifice and cunning as to elude detection. After long watching, it was ascertained that the marauders belonged to the towns of Bob Gray and his son Young Bob. Application for redress was promptly made to those chiefs, who expressed great concern and sympathy for the sufferers, promising to deliver over to the colonial authorities the offenders, and make immediate reparation for the wrong committed. These promises, though made again and again, have never been complied with. The colonists, however, continued to suffer until Bob Gray was himself actually detected in a certain robbery, and, in the examination, it was proven to a demonstration, that Bob, and his son Young Bob, had from the commencement given their sanction to many, if not all, the robberies that had been committed by the country people. Upon this proof, before the Grand Jury in Bassa county, Bob Gray was indicted for grand larceny. But, in consideration of important services rendered the early inhabitants of these settlements, particularly those of Grand Bassa, by giving timely information—at the risk of the peace of his own tribe—of the movements of hostile tribes ; and on two occasions, at the head of a considerable force, joined the Americans in arms, to repel the attacks of

an invading tribe, and to punish King Joe Harris for the cold-blooded massacre of our defenceless countrymen at Bassa Cove,—the government felt considerable reluctance, too, in bringing Bob Gray to a public trial, and the consequent result, imprisonment in the public jail, thus degrading him before his people, which, in all probability, might have led to consequences of a more serious nature—but hoped, by the adoption of other measures, to obtain reparation for the wrong, and at the same time maintain the majesty of the laws. I say, for these considerations, Bob Gray was not brought to a public trial before the courts of this commonwealth. For this clemency, Bob appeared very grateful, expressing many thanks, promising never to be guilty of such outrages again. I fear, however, that this clemency has had the effect, in some degree, to weaken the influence of the colony upon the natives, and, perhaps, has emboldened them to commit other and more dangerous acts of violence and insubordination. They have mistaken the leniency for weakness, and the desire to secure Bob Gray from public disgrace, the want of ability to maintain the laws of this commonwealth.

In September last, a band of desperadoes entered the school-house in Factory Island, and shamefully beat and otherwise ill-used the man, a reputable colonist, left in charge of the premises, robbing him of his entire stock of clothing, and making off with many articles of value belonging to the school. The particulars of this outrage were communicated to Judge Day, superintendent in that county, who, with his accustomed zeal, traced the aggressors to Young Bob's town ; but no sooner was it known that the authorities intended to demand them at the hands of their chiefs, than the whole tribe was in arms ; and a number of armed men

actually appeared before the settlement of Bexley, and threatened the inhabitants with immediate war if any further attempts were made to apprehend the persons engaged in the robbery on Factory Island. It is generally believed that Young Bob was himself engaged in this outrage. Judge Day, however, was prepared for this emergency, and with great firmness persisted in his demand.

Bob finally became intimidated, particularly after the tender of assistance to the Americans—should it be required—by King Soldier, Peak, and Faw, and yielded, begging to be allowed a few days to deliver up the offenders; this of course was granted; but up to the present time he has neither given up the offenders nor made any other reparation for the wrong committed, but, as I am informed, defies any attempt on the part of the colonial authorities to bring him or any of his people to justice. Nor is he disposed to remain quiet, content with the depredations he has already committed upon the persons and property of colonists, but continues his predatory incursions about the settlements.

Only a few weeks ago, near the village of Edina, he seized two men belonging to New Cess, and, so far as has come to the knowledge of this government, without any just provocation, murdered one of them on the spot, and still detains the other in custody.

On the grounds of Bob's connection with the colony, having, as you are aware, several years ago, by treaty, identified himself and people with this commonwealth, the New Cess chiefs have made application to this government for redress.

Barguay, chief of the Little Bassa country, and with whom we have treaties of alliance, amity, and trade, also complains that Bob Grey, in November last, seized one of his men,

and still detains him without giving any just reason for so doing. Immediately on these facts coming to my knowledge, I endeavored to procure the release of those persons, and used every means in my power to effect it, but without success. It therefore remains for you, gentlemen, now to determine what course is to be pursued in regard to those difficulties. That those chiefs should be punished for the crimes they have been guilty of, and compelled to make reparation for the wrong they have committed, I presume no one will question; and that prompt and decisive measures should be taken to teach them obedience to the constituted authorities and submission to the laws of the commonwealth, is equally evident.

The chiefs of New Cess and Little Bassa, are now anxiously awaiting the result of your deliberations on this subject. I have, up to this time, and not without some difficulty, too, restrained them from making reprisals, and commencing hostilities against Bob Grey and his son Young Bob. The correspondence of Judge Day, detailing many of the particulars respecting the conduct of those chiefs, will be laid before you.

A few weeks ago, I received information that the slavers at New Cess, through the agency of Kroomen employed for the purpose, had established factories at Digbey, and were there purchasing slaves. This being an open violation of certain treaty stipulations between this government and the Dey tribe—by which the Deys, in consideration of certain privileges granted to them by this government, solemnly pledged themselves to abolish, forever, from their territory, the abominable slave trade—I dispatched A. W. Anderson, Esq., marshal, with a suitable force to apprehend said Kroomen, and others, if any there should be en-

gaged in the slave trade, with instructions to liberate such slaves as he might find, and to seize all merchandize, &c., employed in the slave trade, and landed contrary to the laws and regulations of this colony. The Kroomen, it appears, having received intelligence of the intention of this government to break up their establishment, were on the alert, and assisted by some of the country people, their accomplices of course, managed to evade the vigilance of the officer and get beyond his reach. The marshal, on his return, succeeded in capturing a large canoe belonging to the fugitives, fitted for the purpose of transporting slaves from one part of the coast to another:—there being no question as to the ownership of this canoe, and her confiscation, I, to avoid additional expense to the commonwealth—which, to have brought her formally before the Admiralty court for adjudication, would have cost the commonwealth an amount about equal to the value of the canoe—directed the marshal to have her sold for the benefit of all concerned; in the meantime, to avoid any difficulty that might subsequently arise in consequence of this summary course, notices were issued by the officer, and sufficient time given, requiring any person or persons claiming said canoe, to make a demand before the day of sale; no claimants appearing, the marshal closed the sale as directed.

Receiving information that agents from New Cess were still in the Dey country purchasing slaves, and were actually receiving the protection of one of the chiefs—contrary, however, to the wishes of the king and other chiefs—justice and humanity demanded that this government should interpose, and exact a fulfilment of the contract existing between us and the chiefs of the Dey tribe,

and at once put a stop to that nefarious traffic in that quarter. It was, therefore, thought advisable that a formal demand should be made by this government on the king and chiefs, for the delivery of the slaves, and persons and property of all Kroomen or others in their territory, engaged in the slave trade, contrary to certain treaty stipulations which make the offenders amenable to the laws of this commonwealth. Consequently, on the 11th December, I dispatched Messrs. Barbour, Bratcher, and Howard, with a letter addressed to the king and chiefs of the country, reminding them of the solemn obligations they were under to this government to abolish *forever* from their territory the slave trade, stipulating to deliver over to the colonial authorities any person or persons in their territory engaged, either directly or indirectly, in the trade; and that unless the slaves and slaver in question, were delivered to the commissioners authorized to receive them, they would be held responsible to this government for the violation of their contract. The king and chiefs very readily acknowledged the engagements they were under to this government, and made many apologies for permitting slaves to be bought and sold in their dominions, disclaiming, however, any farther participation than merely permitting persons to reside among them to purchase slaves when brought from the interior by individuals of other tribes. The slaver, finding how matters were going, managed to escape into the Cape Mount country, leaving behind him four slaves, who were promptly delivered over to our messengers, with a present from the king and chiefs, and a promise never again to allow the slave trade to be revived in their territory, either directly or indirectly, by their own people or by foreigners.

I am happy to be able to inform you, gentlemen, that during the past year we have succeeded in establishing a primary school in each of the settlements of Marshall, Edina, and Bassa Cove. These schools, according to reports of committees, are well attended, and in a prosperous condition; they are, nevertheless, far from being adequate to the wants of the people; the limited means of the government will not allow, notwithstanding the legislature have done all in their power to meet the wants and wishes of the people in this respect, to employ such teachers as the advancement of many of the children require; of this embarrassment, however, the people of Grand Bassa will no doubt soon be relieved. During my late visit to the United States, I had the pleasure of meeting the Ladies' Liberia School Association, in Philadelphia, and of conversing personally with many of its members, particularly the Directress, Mrs. Blanding, and was happy to find that, notwithstanding so little had been effected by Dr. Johnson during his residence at Factory Island—owing, of course, to his feeble health; for no man is better adapted than was Dr. Johnson to take charge of a school in Liberia—and the difficulty they find in procuring a suitable teacher that will come to the coast; I say notwithstanding these discouragements, they are not willing to abandon the cause of education in the colony; they are making renewed and vigorous efforts to sustain the High School on Factory Island. This they will do; and very soon we shall have a suitable person to take charge of that establishment;—and may we not hope, gentlemen, that other benevolent individuals in the United States will assist the people of Montserrado county to put in operation, for the education of their youth, such an in-

stitution as the Ladies' Liberia School Association have in Factory Island? I am truly happy to find, gentlemen, that the subject of education is claiming the attention of the citizens, in general; they are becoming more and more awake to its importance, and beginning to feel that on the right education of our children, depend the future happiness and prosperity of these colonies.

I have, at the commencement of former sessions, recommended to your serious consideration the revision and amendment of the Militia Law, and the law relative to the maintenance of prisoners, which, I believe, experience has taught us is defective in many important respects. The propriety of erecting, in some suitable place in each county, an arsenal or magazine, where merchants shall be required to deposite powder, when imported in large quantities; and of erecting in the town of Monrovia, a market-house for the convenience of farmers, and others, from the frontier settlements and the interior. These, gentlemen, are still objects worthy of your attention. There are other matters which might be proposed for the public service, but I am fully persuaded that your own zeal for the interests of the community will suggest to you such improvements as may be more immediately necessary.

Whilst I recommend to your consideration, gentlemen, the propriety of making certain public improvements, I am not insensible to the embarrassments that surround you, particularly the want of funds to accomplish what in your judgment you believe almost absolutely necessary for the public value. Nothing but the want of funds has delayed the opening of the contemplated canal, near the base of the Cape, to connect the Mesurado river with the

sea. The commissioners have surveyed the ground, and consider the plan perfectly feasible; their reports will be laid before you.

The revenue for the past year, though it exceeds that of any former year, is found to be barely adequate to the indispensable expenses of the government. The following is a statement, as collected from the reports of public officers, of the fiscal concerns of the commonwealth the past year, viz: Receipts—Duties on Imports, 6,383; Anchorage and Light duty, 519; Court and Military fines, 110; Auction fees, 18; Sale of public lands, 96; Amount from Luckey's estate, 114; Licenses, 919; Duty on Colonial vessels, 46;—making a total of \$8,175. Disbursements—Public buildings, 2,940; Judiciary, 690; Legislature, 578; Support of prisoners, 640; Pensions, 54; Printing, 41; Election, 60; Public defence, 250; Light House, 269; Collectors, Wharfingers, and Treasurers, 925; Schools, &c., 500;—making \$6,947, and leaving a balance in hands of the Treasurers of \$1,228. From which deduct the following amounts due this day: Estates of Johnstone and Savage, 614; Bal-

ance Col. Warehouse, 163; Sheriff Brown, 250;—will leave a balance in favor of the commonwealth of \$201. I would remind you here, gentlemen, that the Court House and Jail for Montserrado county, and which required the largest amount of funds the past year, are completed. Distinguished, as you are, gentlemen, for integrity and ability, I have every reason to expect that your deliberations will be conducted with zeal for the public service, and with that temper and unanimity which genuine patriotism inspires, and that you will exhibit to your constituents the brightest examples of a disinterested love for the public value. Let us, by precept and practice, encourage a spirit of economy, industry, and patriotism, and that public integrity which cannot fail to exalt a nation.

May that benignant Being, who rules the destinies of men and nations, preside over your deliberations and preserve to us and our children the inestimable blessings of liberty.

J. J. ROBERTS.

GOVR. HOUSE, MONROVIA,  
January 6th, 1845.

### Liberia.

OUR readers must have observed that we watch with great and untiring interest the progress of that little colony, on the western coast of Africa, which seems at present to contain within itself the only hope for the effectual regeneration and rescue of the colored race in this country, as well as for the ultimate elevation of the native Africans, and the possible redemption of our country itself from the blight and shame of slavery. It reminds us always of the figure made use of by the Saviour to illustrate

the future greatness of his kingdom—when he likened it to a grain of mustard seed, which was but a little thing, but should increase and become a great tree, in whose branches the birds of the air should find a refuge. And surely we may find, in the present condition of the African colony, remembering what it was in its origin, warrant for believing that a time will yet come when its influence upon the destinies of the colored race shall give it, in the estimation of the Christian philanthropist, an

importance which can scarcely be overrated.

These reflections have been induced by a letter from Governor Roberts, dated Monrovia, January 18, from which we give some extracts.

It may be generally known that during his visit to this country, one year ago, Governor Roberts made earnest endeavors to procure a competent female teacher to accompany him on his return and establish a female seminary in Monrovia, to elevate the standard of that department of education in the colony. At one time it was believed that he would succeed, but he eventually failed in the attempt. The people of Liberia, it seems, before his arrival out, had heard of the probability of his success and were expecting to find him accompanied by a competent female teacher to instruct their daughters in the higher branches of education. In reference to this the governor remarks:

"I can give you no idea of the disappointment manifested when it was announced that such a one had not been obtained. Is it possible that nothing can be done to relieve us in this respect? Can no competent female teacher be induced to come to Liberia? If you can do anything for us in this respect you will be conferring a great blessing on the people of these colonies."

We leave the touching questions which the governor has asked, in this paragraph, to be answered by those whose apathy and those whose opposition have denied the means of establishing and sustaining a female academy in Liberia.

The corresponding secretary of the New York State Colonization Society had written to Governor Roberts, inquiring whether he was a member of a Christian church, and informing him that he (the secretary) had received from a gentleman

in Canandaigua a silver cup, to be presented as part of a communion service to the church of Monrovia, where the governor worshiped. To this the governor returns the following reply:

"I am happy to be able to inform you that I have long been a member of the M. E. Church, [upwards of sixteen years] and have not failed to find support and consolation in the religion of Christ and the promises of the gospel. I beg that you will present my acknowledgments to the donor of the cup to be presented to the church in Liberia in which I worship. It will, no doubt, be gratefully accepted by the church; and will be to me a remembrance of my friends in the United States, and will remind me of the obligations I am under to God and to my fellow men, and that I will have to give an account to the great Governor of the Universe for my stewardship here."

During the past year, it will be remembered, appeals have been made to the American public to contribute liberally for the purchase of additional territory in Liberia. Those who have responded to these appeals will be gratified by the following announcement of Governor Roberts' movement in reference to this subject:

"I expect to leave here in a few days for the leeward to make an effort to purchase the New Cess country. The chiefs are getting tired of the slave trade. They find it is depopulating their country and depriving them of the means of protecting themselves from the aggressions of hostile tribes; and have therefore expressed a wish that the Americans would purchase the country. I sent a commissioner down some six weeks ago to effect a purchase, but the slavers established there managed to prevent the sale. I think, however, that notwithstanding-

ing the opposition of these abominable creatures, if I can meet the chiefs in person I shall succeed ; and if so it will be the means of *effectually abolishing the slave trade between the two extremes of colonial jurisdiction*. The chiefs also of Little Bassa have agreed to sell the residue of their territory to the Society. Should I succeed in these purchases it will be quite an acquisition to the colony."

The friends of humanity and of liberty cannot but be deeply interested in the following announcement, and will have their convictions of the beneficent influence of the colony on the coast confirmed by the fact which it discloses. Governor Roberts remarks :

" Nothing particularly interesting has occurred since my return, except that a few weeks ago I succeeded in breaking up a slave establish-

ment near Little Cape Mount, and liberated four slaves—lads from twelve to fifteen years of age—who have been placed in the families of the colonists."

Did not its length prevent, the whole letter should be published. We quote the closing paragraph :

" The colony is steadily improving. We only want men and means, particularly the latter, to make Liberia in a few years what you would like to see her."

Will these means be liberally furnished by the patriots, philanthropists and Christians of this nation ? Or will they risk the odium, the stern and sorrowful indignation of posterity, for having failed to secure the noblest triumph to be won in modern times—that of civilization and Christianity over the barbarism, slave trade and degrading paganism of Africa ?

[From the New York Observer.]

### Western Africa as it is.

LAST week we gave a fearful picture of the *past* condition of the inhabitants on the Western coast of Africa, where cannibalism, man-stealing and every abomination have so long reigned. Now let us look at the *present* state of that dark land.

On that coast has been established a community that has "expelled slave traders and pirates from 300 miles of coast with the exception of a single point," and substituted instead of their rapine and murders the peaceful and prosperous pursuits of commerce and agriculture. The imports of the colony for the last two years amounted to \$157,829, and their exports during the same period to \$123,694. Real estate of merchants, \$39,550. Stock in trade, \$58,750.

Commission business annually, \$50,500. The colonists have also about 1,000 acres of land under cultivation. What a contrast to the style of trading carried on there not more than twenty-five years ago by King Boatswain ! Besides, there are fifteen thousand of the native tribes already brought, intelligently and by their own consent, under the laws of a civilized republican government that does not tolerate slavery nor the aiding or abetting that abominable and inhuman traffic so long the curse of Africa and the shame of human nature ! The colonial authority has also entered into treaty with a hundred thousand or more of the natives who have solemnly bound themselves to

renounce the slave trade and to abandon some of their barbarous and pagan usages. Contrast further the description of the morals of these tribes—that “selfishness which prostrates every consideration of another’s good,” that “unlimited indulgence of the appetites,”—and the labored excitement and unbounded gratification of lust the most unbridled and beastly,—all of which “give a hellish consummation to the frightful deformity imparted by sin to the moral aspect of those tribes”—contrast this with the morals and the moral influence of the colonists, more than one-half of whom are reputable professors of religion, a temperate, church-going, Sabbath-keeping population, with but two dram-shops in their territory—two jails, at the latest account having but *one* tenant—with 23 Christian churches at which from ten to fifteen thousand of the natives occasionally attend worship on the Lord’s day, and one hundred thousand more under solemn compact to abandon the most flagrant vices of their paganism and superstition, and to abstain from that which is the fruitful source of all the intense corruption and demoralization that have cursed Western Africa for centuries —*the slave trade*.

In closing, let the reader advert again to the revolting and terrific funeral rite, and contrast that with a *Christian burial* now in Liberia. Compare the “favorite wife” of the deceased native husband, destined to be bound hand and foot, stamped half to death and buried half alive with her deceased partner, with the wife of the deceased husband of those native tribes now incorporated with the colony. The sorrows of the latter are mitigated by every appliance which Christian sympathy can bring to bear upon her. A friendly arm supports her to the grave, and the *Christian Minister*, instead

of the *Pagan Marbut*, officiates there, pouring the consolation of the gospel into her wounded heart, and pointing to a blessed immortality beyond the tomb. She is *bound*, too, but it is only by the cords of Christian sympathy, more closely to the hearts of surviving friends and relatives. Compare the howling of savage furies in the former case, with the chastened, subdued grief of spectators in the latter—the horrid orgies of feasting over the grave with the widowed victim to be immediately immolated by them, and their returning as callous as if nothing had happened, with the silence, decorum and respect now manifested by those at the tomb, and “the mourners that go about the streets” after they return from a Christian burial in Liberia!

What a contrast! What an almost incredible revolution in a quarter of a century! And what has wrought this surprising change? and, in connection with the settlement of Sierra Leone and on the Gambia, has introduced amongst those intensely vicious, degraded tribes “more than one hundred missionaries and assistant missionaries, many of them of African descent and some of them native African, now engaged in successful labors for the regeneration of Africa?” “The fruits of their labors” already are “more than five thousand regular communicants in Christian Churches, more than twelve thousand regular attendants on the preaching of the gospel, and many, tens of thousands of natives perfectly accessible to missionary labors.” What hath wrought this? and in what time? It has all been done “since the settlement of Sierra Leone in 1787, and *nearly all since the settlement of Liberia in 1822*! And it has been done, under God, by the enterprize of African Colonization. Shall we any longer hear the preposterous objection that co-

lonization has effected nothing? What shall we think of the information, the intelligence, of those who gravely refuse to patronize this cause on the plea that colonization is *unfriendly to Christian missions*? Shall we be told in the face of these facts, as we have been, that "the policy of the colonists towards the natives is just like that of the early settlers of this country towards the Indians," demoralizing and exterminative?

In view of the contrast here presented and of the undeniable facts of history in the case, may we not confidently ask when and where in the worlds annals have so many, so great and permanent interests of civilization, liberty, humanity and religion, been secured by so restricted means

and in so short a duration? And does the cause, which in the divine purpose has already achieved all this, and is yet in its mere infancy, just beginning to exert its legitimate influence and promising a thousand-fold more of beneficent results in a short time to come—does this cause deserve nothing better than the culpable supineness and apathy of its professed friends, and the blind and reckless hostility of its ignorant opposers? Can Christians and philanthropists, contemplating the contrast here present, and with the means of ascertaining the authenticity of the historical facts in the case, justify themselves before God or their fellow men in continued neglect or indifference to this enterprize?

[From the N. Y. Commercial Advertiser.]

### *Who reads the Annual Report of a Benevolent Society?*

THIS question is often asked as though the answer anticipated were—"no one." And yet this answer is not strictly true. For while it is a lamentable fact that very many of the reading community, who can patiently wade through two or three hundred pages of a novel, cannot endure "the insupportable fatigue of thought" necessary to peruse a serious pamphlet of thirty-two pages, still some do read carefully the annual reports of benevolent societies. The writer has just finished the perusal of the twenty-eighth annual report of the American Colonization Society, with an interest and a pleasure not easily described. He has seldom read thirty-two pages of any work furnishing more materials for profound thought, making stronger appeals to philanthropy, humanity and benevolence, and awakening loftier hopes for the advancement of a wronged and long-neglected portion of the human race, than this report contains.

In this document there is irrefragable proof that the great enterprize of colonization is in the ascendent. Notwithstanding the maddening political excitement of the past year, and the vast sums of money contributed for electioneering purposes, the receipts of the American Colonization Society were greater than those of the year preceding. And although the popular mind has been wrought up well-nigh to frenzy by political agitation, a number of distinguished new patrons have been secured, who have become friends of the cause from a careful and calm examination of its merits during the past year.

Various items in the report present unequivocal evidence of returning public confidence, and form the foundation of a rational hope for increased liberality and ampler support to this cause in the future. The best refutation of many of the popular misapprehensions respecting colonization is to be found in the indisputable facts

contained in this report. Let those who think the policy of the colonists of Liberia toward the native Africans is like that of the original settlers of this country toward the Indians, read the following extract in this report from Gov. Roberts' last message to the Legislature:

"I have to report to you that during the past year I have concluded treaties of alliance, amity and trade with several of the native tribes, both in the interior and on the sea coast. And notwithstanding but little immediate advantage may be expected to result to the citizens of this commonwealth from these treaties, still they will have the effect of bringing the native tribes into a closer connexion with the colony—cause them to identify our interests with their own, and will no doubt ultimately have the happy effect of drawing them from their present condition of paganism and idolatry to the blessings of civilization and Christianity. Tribes far beyond us are now making application for citizenship and to be indentified with us in laws and government."

Does this look like a "demoralizing and exterminating" policy on the part of the colonists toward the natives?

Another preposterous objection to colonization is that it is unfriendly to Christian Missions! Now a striking feature in some of these treaties is, that the natives are bound by them, as one specific condition, "to foster and protect American missions."

The writer was very much interest-

ed in that part of the report which gives the history of the various expeditions fitted out by the Society last year. There is almost a romantic interest attaching to the condition of the emigrants sent to Liberia within the last twelve months. Gen. Lewis, of Monrovia, gives a description of the meeting of some sent out by the "Lime Rock," of New Orleans, with their friends and relatives previously there, which is truly touching. The diminished mortality among them in the process of acclimation is very gratifying to the friends of the enterprize and highly encouraging to the future emigrant.

But the object of the writer is not to give an analysis of this report nor even a partial glance at its contents. It embraces too rich a variety of topics, and comprises too much valuable information, to be appreciated by a notice of this kind or by any other method except a careful perusal. The correspondence on the concluding pages, presenting the present sentiments and opinions of some of the most distinguished men in different parts of the nation respecting the enterprize of colonization, is well worthy a careful reading even by those who have not been in the habit of perusing "annual reports." And, it may be added, that the last page of the cover contains "twenty reasons for the success of Liberia," that ought to be read and "inwardly digested" by all those who justify their indifference or opposition to colonization by the plea of its inefficiency.

#### *Report of the Committee on Emigrants and Emigration.*

THE following paper was prepared and presented to the Board of Directors, at their late Annual Meeting, by a committee appointed on that

part of the Annual Report which relates to the emigration of the past year. It deserves the special consideration of all the friends of coloni-

zation, and especially of those who have the management of persons destined for Liberia.

#### *Report of the Committee on Emigrants and Emigration.*

The committee congratulate the Board and the friends of the cause that, though the number of emigrants sent the last year, as appears by the report, was small, many of them were of an excellent character, promising to make useful members of the colony. Regard is to be had rather to character and fitness than to number in estimating the value of our operations, and in this respect especially do they differ from former plans of colonization, and especially from any plan of colonization conducted by governmental aid.

In the latter case, the advantage of the company or State forming the colony is pursued, rather than the benefit of the colonist or of the tribes contiguous to the colony. Hence, numbers, and of all classes, without direct reference to fitness, are sent, without any violation of the purpose or plan originating the scheme.

On the contrary, colonization, conducted by a benevolent association, as in the case of the A. C. S., contemplates primarily the advantage of the emigrants; and the true policy is, not to send all who may offer, but only such as will be most orderly, industrious, and moral, thus securing the safety and welfare of the colony, and, at the same time, insuring a healthy and benign influence upon the neighboring communities.

This difference of policy is radical, and ought to obviate much of the obloquy which the opponents of the Society have attempted to heap upon it.

It is believed that a policy consistent with these views has, from the beginning, been prominent in the councils of this Society, and if, in

any instance, the unworthy and unfit have been sent, the circumstances were peculiar and seemingly imperative.

The question may indeed arise whether a change of terms offered to colonists might not be advantageously made with reference to this policy. If, instead of an entirely gratuitous passage and support indiscriminately offered, the Society were to require of the colonists some return as soon as able, and in money or labor it might relieve us from much expense, and, at the same time, deter none from going whose character for industry might not well be questioned on that very account. In case of free colored people, already possessing some means, this would surely be reasonable and just. In case of emancipated slaves, in the majority of cases, they might, by being hired one year, obtain the means to defray their own passage.

In recommending this course, the committee are not only affected by a consideration of the importance of endeavoring this year so to limit expense as to liquidate all outstanding debts of the Society, but also from a belief that, in the present crisis of its affairs, the Society ought to devote a large proportion of its income to the purchase of territory, so as to be prepared, at an early day, to accord to the colony entire independence, with control over three hundred miles of sea coast.

The disposition to emigrate will, without doubt, annually augment and spread as the numerous advantages and privileges offered by the colony become better known; and though the process of colonization may be slower than would satisfy the wishes of many, or even than the interests of our own country require, it will probably be fully equal to the welfare and wants and capacities of Liberia.

The committee would further recommend, that in all cases where masters offer slaves for emigration, they be urged to prepare them as far as practicable, by some especial training and education, in habits of self-reliance.

The examples of the lamented Fitzhugh, who leased land to his people, and thus accustomed them to self-support, and of the philanthropic McDonogh, whose people emigrated in 1841, so well prepared for usefulness, may be cited as worthy of commendation and imitation.

Finally, as a means of removing unfounded prejudice from the minds of intelligent free people of color, the committee would suggest that some of the pious and trustworthy citizens of Liberia should be encouraged to visit the United States and give their testimony on the subject in various portions of the country—a plan already tried with success, and calculated to promote emigrations of the proper class.

Respectfully

Submitted, &c.

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*To the Clergy of all Denominations.*

No enterprise of good can be successfully prosecuted without the favor and advocacy of the ministers of the Gospel. From the very constitution of society, as well as by the appointment of Heaven, they exercise an immense sway over the opinions, and a powerfully controlling influence over the *charities* of their respective congregations. It is a fundamental truth, that the vigor and life of all benevolent efforts, lie in “the preaching of the Word.” Whatever is good and great in its conception, and noble and benign in its influence, can be substantiated and enforced by arguments and appeals drawn from the Divine treasury. And whatever enterprise is not, or cannot be sustained in this way, must fail of general favor, and languish for the want of support.

One of the most important questions, therefore, which every clergyman has to decide, relates to the schemes of benevolence which he

shall make prominent in his administrations of truth, and obligatory upon the consciences of his people. Manifestly, as the field is broad, and the work to be accomplished is multifiform, it would be unjustifiable to make any *one single* scheme of operations conspicuous, and expend on it alone all the faith and prayers and energies of the church. A broader and more comprehensive philanthropy is inculcated in Scripture, and demanded by the exigencies of the church and condition of the world.

Every separate denomination of Christians has some particular charities, or private societies, which they have originated and which they support as a matter of course; and all their members are expected to feel in the success of these enterprises a sort of personal pride and an individual interest. Hence they are in duty bound to contribute to their support. It is a part of their religion. They feel for them some-

what of that tender affection and kindly care which a parent feels for his own children, in comparison with the children of strangers.

But there are other charities which belong to no one denomination of Christians; schemes of benevolence which originated in the broadest philanthropy, and appeal to the most enlarged principles of Christianity for support. Such is the enterprise of *African Colonization*. It belongs to no church, to no party. No sect of Christians, casting a complacent look upon it, calls it by the endearing name "*my child!*" No denomination feels bound to support it, at all hazards. It has the same claims upon one that it has upon another. And they all feel at liberty to support their own benevolent societies *first* and *chiefest*, and then, if any thing is *left*, it is appropriated to *colonization* as to an "*orphan in need*."

It is not wonderful, therefore, that the resources of this Society are far more limited than its demands. Though it be not very creditable to the Christians of the present age, yet it is nevertheless true, that the more part of them are less influenced by an appeal resting solely on the broad ground of benevolence, than when it is united with something which is *selfishly* their own, and tends to build up their party, or denomination. Hence it is all important that objects of pure and strict benevolence, should be kept prominently before the minds of men: their intimate connection with the

great principles of Christianity clearly exhibited, and their bearing upon the general welfare of society, and the amelioration of the condition of the whole human family constantly enforced!

In view of these considerations, it will not be thought out of place for us to present some reasons which will justify MINISTERS of all denominations in bringing the cause of *AFRICAN COLONIZATION* distinctly and prominently before their respective churches on or about the approaching 4th of July. If it can be shown that the cause is a great and a good one: that it is intimately connected with all the other blessed schemes of benevolence: that it embraces the welfare of the millions of Africa, and is intimately connected with some of the most important destinies of our own country: that it is accomplishing a train of good results, which no other plan of operations has ever yet been able to achieve: and that no evil follows in its footsteps, and no injury is done to any body or any other cause, then surely it ought to be considered worthy of all confidence and support: and if it ought to be sustained and carried vigorously forward, and there is *no one denomination*, or section of the country, which claims this honor and will perform this duty, then it is incumbent on us to appeal to every friend of humanity and lover of his race, in every section of the country!

We would, therefore, entreat the clergy to give the following con-

siderations that earnest attention which their importance demands :

*1st. The colored people in our own country, whether bond or free, are in circumstances which challenge for them our sympathy.* They are degraded in the scale of human existence. They are in an inferior condition. The very framework of the society around them tends to depress them still lower. In their present position it is impossible to give them that instruction in the arts and sciences, and that mental and moral improvement which can alone elevate them to that standard of dignity which properly belongs to man. In *this country* they never can rise above the very lowest grade of society. You may say that this state of society is all wrong; may call it *prejudice* that keeps them down; and all this may be admitted without improving their condition in the slightest degree. The facts remain the same. And if we are to wait till the whole constitution of society is remodeled—till every root of evil is eradicated, and every thing is managed exactly right, before we do anything for the elevation of the colored race, how many generations will die unblessed? It may be *prejudice*, but who does not know that *prejudice* is the very last thing that can be destroyed? Who has ever been able to reason it down? The facts stare every body in the face. The colored people in this country are depressed, are lying under political and social disadvantages from

which there is no prospect of *their rising*; no probability of others raising them. They can never enjoy *here* the benefits of free government, with all the blessings which it brings in its train.

If it is contended that all the descendants of the African race now found in this country ought to be elevated to equal privileges with the white population, yet the *facts* are not altered. There they are, still depressed, without one single ray of hope to cheer them in any endeavor to throw off the burden which rests upon them; without one bare possibility that they will be ever admitted to the full enjoyment of all the rights and immunities of *citizens of this free and happy country*, unless the “leopard can change his spots and the Ethiopian his skin.”

This condition, therefore, of the colored man in this country demands our sympathy. It appeals to all the better feelings of our nature. It challenges us to devise some plan of relief, to undo the wrongs that we have done them, and to furnish them the facilities for advancement which their necessities demand. Help and protection they must have from some quarter. Whence shall it come? where shall we plant the fulcrum of that mighty lever which shall elevate their race?

*2nd. No other scheme has yet been devised which promises as much for the colored people in this country as colonization.*

It proposes to rescue them from

their civil, social and religious depression, and place them in a country where the influences which depress them here will be forever removed. Every other plan leaves them surrounded by the same circumstances which now hold them down. They *cannot* rise in the midst of the white race. European superiority interposes a fatal impediment to the improvement of the African race while they are in juxtaposition. Colonization removes this obstacle out of the way, and places them in a country where they can enjoy all the benefits of a free government; and where they are incited to improvement by every thing around them.

We do not propose here to discuss the various theories which have been broached, and the plans which have been adopted for elevating the race. We prefer rather to look at a single principle—to examine the philosophy of a single fact. The colored people have *never* risen to *equality* with the whites in any country where they have been thrown together. They have never been elevated essentially in character and condition on the same soil where they have been in bondage under the whites. Every plan for the improvement of the African which has had to conflict with the prejudices, tastes and selfishness of the more favored race, has been a failure. The two races seem entirely distinct, and the one holds acknowledged superiority over the other, and ne-

cessarily stands opposed to its highest interests. It is thus impossible to give the colored man a fair chance, unless you remove him from the contact and rivalry of the whites, where he will not have to encounter the checks and hindrances which have so long awed and kept him down.

Reasoning, therefore, from past experience, we are forced to the conclusion that there is an insuperable impediment in the way of elevating the colored people to the satisfaction of benevolence while they remain in this country. We do not speak of what *ought* to be, but of what *has been*, and is likely still to be the fact. A stifling, strangling incubus seems to rest upon all their faculties. They cannot be roused to that energy and determination indispensable to advancement. Hope, the great and vital element in elevating and ennobling a race, by a social regeneration, dawns not upon their prospects in this country.

In view of this *fact*, and the reasons of it, there cannot be a doubt that the scheme of COLONIZATION promises more for their good than any other which has ever yet been devised. It looks upon things as they actually exist, in stubborn, stern reality, and despairing of any adequate and effectual relief while the two races remain *together*, it proposes to remove the one to the land of their fathers' sepulchres, "where they shall be exempt from the rivalship of the other; to or-

ganize them into an independent empire of their own; to endow them with the blessings of civilization and of Christianity; to invite and call into action all their powers as men; to inspire them with all laudable motives of ambition; to incite in them personal aspiration, and the pride of national character; to rear them to the growth of national sovereignty; to make them men, to respect themselves and to be respected as peers among their fellow men; to secure to them all those rights which are claimed and enjoyed by the most civilized and free states; and finally, to convert, through them, the wide regions of African barbarism, heathenism, cruelty and desolation, into a garden of civilization, and to make it an eminent portion of Christendom; to substitute the songs of freedom and of true religion, for the groans of the slave and the despairing cries of the victims of superstition."

Such are some of the sublime and glorious purposes of good which COLONIZATION proposes to accomplish; and we challenge any other scheme to compare with it in the blessedness of its promises to the colored race! The following sentiment was entertained by men competent to judge correctly and to decide impartially: they had tried *both sides*: they had lived in the most favored parts of this country and seen and felt all that could be done for them here, and had done all that they could for themselves in the

circumstances; and, despairing of ever reaching the point of their ambition, resolved to make a change, and removed with their families to Liberia; and after several years residence there, at a public meeting they passed the following resolution:

"*Resolved*, That this meeting entertain the warmest gratitude for what the Colonization Society has done for the people of color, and for us particularly; that we regard the scheme as entitled to the highest confidence of every man of color; and *that we believe it is the only institution that can, in existing circumstances, succeed in elevating the colored people.*"

Testimony similar to this has been borne by all persons who have visited Liberia and seen the actual working of colonization, and the vast promise which it holds out to the colored man here, and to the continent of Africa!

We, therefore, consider our second proposition established—and believe that very few, who look at the facts in the case, will doubt that *colonization* promises more of good to the colored people of this country than any other scheme which has ever yet been devised.

We proceed, therefore, to remark:

*3rdly. Colonization promises more for Africa and her 150,000,000 of heathens than any other scheme of benevolence which has ever yet been devised.*

What has ever been done for Africa apart from colonization? Nothing! The best planned missions have accomplished no permanent good. The missionaries have either

died in a short time, or been driven from the country by the severity of the climate, or the barbarity of its inhabitants. The climate is *fatal* to the white man. He cannot endure it. He therefore can never be depended upon to establish civilization and Christianity amid the mountains and in the vallies and all along the shores of that dark land ; and every enterprise which depends upon him to carry it forward must fail. If, then, Africa is ever to be redeemed, it must be done through the instrumentality of colored men. Where are they to come from ? How can they operate in that country, when war, and plunder, and cannibalism, and the *slave trade*, combine and conspire to exclude every thing that will, in the slightest degree, interfere with their unlimited reign !

Manifestly they who would do good in Africa, must go together, and in such number as to afford assistance to each other, and to protect themselves: *Colonies* of colored people are the only means of putting down the slave trade and civilizing and Christianizing Africa. The history of all the efforts which have been made by armed men—by the navies of England and America combined, to arrest the slave trade, is full of defeat and discouragement. We need not here present the facts in proof of this. We have done it often. Our readers must be familiar with the truth, now generally admitted, that the *slave trade* never can be arrested and

abolished by the efforts of men-of-war ; and that the only hope of ever doing this great work is by planting colonies along the coast, operating upon the minds of the natives themselves, inducing them to abandon the trade in *men*, in view of engaging in lawful commerce, and thus effectually cutting off the supply of slaves.

In proof of this, if proof is demanded, we appeal to the *facts*. It is then a fact that the slave trade has increased in extent and enormity during the time that the British government have been making the most vigorous efforts to put it down. On the contrary it is a *fact* that LIBERIA has suppressed the slave trade for about 700 miles along the sea-board, with the exception of two remaining factories, and that it would put these down if it could raise the means to purchase the territory on which they are situated. It is a fact that the whole region of Liberia was little else than a storehouse and an outlet for slaves before its settlement by the colony ; so that it may be fairly estimated that at least 20,000 Africans have been kept back from slavery every year through the instrumentality of our colonists !

In this view of the subject, the colony of Liberia presents a cheering prospect in the midst of surrounding darkness ; and shows itself to be of fairest promise to Africa and her children.

But let us look further and contemplate the *interior* of Africa, and as-

certain what can be done *there* apart from colonization and its influences.

Africa is the great market for human beings, and the chains of bondage at this moment bind at least 50,000,000 of her sons on her own soil ! From the absence of all wholesome restraints of law, and civilization and religion, their servitude is the most abject, their degradation the most appalling ; and their condition the most deplorable ! How shall poor Africa be redeemed, that Ethiopia may be brought to stretch out her hands unto God ? If you guard and blockade the whole coast by men-of-war, and overthrow the slave factories, the water transportation may cease ; but the inland transportation still will remain ; and domestic slavery, with all its ever accumulating horrors, will continue in its most awful forms, more aggravated than ever by the fact that the foreign demand has partially ceased. If you send missionaries whose lives shall be guarantied to them, they may be instrumental in saving a few under their immediate observation and teaching ; but so long as the population is cut up into small tribes, hostile to each other and perpetually engaged in war, there can be but little accomplished in that way. So long as selfishness, unrestrained by any subduing influences of education and religion, is the ruling passion in the heart of the African, so long will the lonely and unprotected missionary be subjected to the destructive intrigues of men who

are continually scouring the country and stirring up the jealousies of the natives.

It is true the gospel is the only hope for Africa ; it is the only remedy for her multiform and multiplied maladies. And there must be men to preach the gospel—"for how shall they hear without a preacher?" But they must be protected from the hostile machinations of the slave dealers and slave holders, or the redemption of Africa can never be effected. The missionary enterprise, on the *colonial* plan, is the only hope for planting the gospel and the institutions of civilization in the centre of Africa. When we consider the almost unbounded extent of the country, the disorganized and savage state of its society, the universal prevalence of the slave trade, it will not be thought wonderful that the middle regions of 150,000,000 of people should be shut out from the knowledge of the rest of mankind, and be capable of being penetrated only in the most gradual way, and by means of colonies planted along the coast when and from whence the "leaven of Christianity shall leaven the lump," as it works onward. A colony of civilized men, controlled by law, and influenced by a sense of divine obligation on the shore of a barbarous continent, forms a bright and powerful centre of civilization and religion, whose elevating influence and redeeming power will be mighty and far extending amid the surrounding dark-

ness! It will present a heaven-bound bulwark against the men of blood who forge and bind the chains of death. Coming in contact with the strongest powers of earth, and the fiercest machinations of hell, it will vanquish them both! and carry the flag of liberty and the banner of the Cross and plant them in vallies and on promontories which all other arts and devices of men would forever fail to reach! Whoever would operate successfully *on Africa*, must thus *enter into Africa*. *Colonies* of civilized and Christianized colored men must be formed on the coast first, and then in every accessible and eligible point in the interior, by which both the arts and sciences, and the religion of civilized men, shall be brought to bear effectually upon the natives. Thus, and thus alone, can we abolish the accursed slave trade, wake up new life in the suffering sons and daughters of Africa, and introduce the gospel, and the universal dominion of liberty and law, purity and happiness, into that vast continent which deep darkness has covered for uncounted ages.

Who, therefore, can doubt that *colonization promises* more for the millions in Africa than any and all other schemes which have been devised for her good? By its very nature it is adapted to the performance of a work which nothing else can do. Facts have not yet shown the possibility of putting down the slave trade in any other way.

Facts have not yet shown that any missionary station can exist, or be sustained in Africa, unconnected with colonial influence, or without colonial protection.

But facts *have* shown that *colonization* can put an end to the slave trade! Facts *have* shown that under colonial protection missionaries are perfectly safe. Facts have shown that for more than 150 miles around Liberia, the influence of the colony is so great and beneficial that missions can be established with the consent, or rather at the request, of the chiefs, head men and the common people, and with every prospect of safety and success!

**COLONIZATION**, therefore, is the only scheme which gives any fair promise and prospect of reaching, to bless and save, the millions of Africa.

We may therefore proceed to remark:

*4thly. That these fair promises of colonization have been fulfilled, as far as the nature of the case would admit.*

Thus far the enterprise has been successful. The expectations of its early and enthusiastic friends have been more than realized. It has been compelled to endure troubles and disasters, to meet persecution and unrelenting hostility, to encounter opposition and conflict, from the north and the south; but it has triumphed over them all, and gone steadily onward in the achievement of the magnificent results which it originally contemplated. Already

we can announce an advanced stage in its progress, and point to labors actually done, and ends securely gained, on which the world may look with admiring approbation !

There is *that* in the very plan proposed by the American Colonization Society, which we believe ensures its success, and did from the very beginning. It was something altogether new in the history of human society and human operations. It was indeed a bold and daring experiment. We may search the history of all the colonies which have been planted since the infancy of the world, but we shall search in vain for any thing similar to the means employed to plant Liberia, and the machinery relied upon to conduct it to maturity. It was undertaken in a spirit of dependence on God, of faith and prayer, with reference to the extension of His kingdom and the salvation of men. The good of the persons planting the colony was not *alone* concerned. The enterprise respected also the country in which the colony was planted—the preservation, civilization, and the redemption of its inhabitants, numbering at least 150,000,000 then alive, and increasing with great rapidity. There was nothing grand or imposing, such as ordinarily attends upon a nation's movements. It was a *benevolent society*, numbering as its members a few unpretending individuals, who, looking abroad upon the face of our country, beheld upwards of 2,000,000 of persons laboring under hopeless

bondage, and sunk in the lowest degradation, against whose improvement law, and prejudice, and circumstances, had erected an insuperable barrier, and rendered *removal* absolutely necessary to their elevation. And when they cast their eyes abroad over the face of the earth, Africa was at once fixed upon as the place of their future homes, having been the land of their fathers, and being apparently incapable of redemption from its deep debasement by any instrumentality other than its own children. One of the first colonists remarked, in relation to the early history of the colony and the feelings with which the first colonists entered into the measure, “under a conviction that no possible change could make their condition worse, they eagerly embraced *Africa*, with all its proverbial horrors, as an anchor of hope. That the whole scheme was at first contrived by Providence, and that it has been thus far conducted by the same unfaltering hand, there will not remain the shadow of a doubt on the mind of any who will be at the pains to examine it.”

In the year 1822, the first emigrants arrived at Cape Mesurado. There was but one *white* man among them. He acted as agent of the Society. Small companies were sent out annually, and some supplies. But the growth of the colony was necessarily slow. There were but few persons among the colored people of this country who had the

energy and determination to be pioneers in such a work as this. And the funds had all to be raised by voluntary contributions, given by persons whose minds had first to be convinced of the propriety of aiding this new and unexampled enterprise. Yet the work went gradually forward. A sympathy was soon created for the colored man, and his elevation made an object of desire and effort. The minds of slave holders were turned to the improvement of their slaves ; and hundreds of masters have their slaves now in a course of preparation for freedom, as the direct consequence. Hundreds of slaves have already been set free in order that they might be removed to Liberia. Hundreds more are now offered to the Society, if it will assume the expense of sending them out. Among the colored people themselves a new impression has been produced. They now begin to inquire into the merits of colonization on their own account, not only, but also with reference to their race. An impression somewhat extensively prevails that "the night of their sorrows" is nearing its end, and that soon they are to be placed in better circumstances : that the slave trade is to be eradicated from the face of the earth, and their own land thereby made an asylum for the free and a home for the blessed. There are multitudes now awaiting an opportunity of being sent to Liberia. They are too poor usually to defray their own expenses and hence

are obliged to depend upon the Society, whose resources are entirely inadequate to meet the demands made upon it. The publications of the Society are taken and read by many others of them. They are anxious to know the facts relating to the commonwealth of Liberia. They cannot long fail to see that it offers them the best and only chance of rising to importance and equality in the social state, and of acquiring personal wealth and national distinction.

Here it may be proper to meet an objection sometimes urged against *colonization* in consequence of the very slow progress which is made in removing the colored people from this country. We readily grant that *nothing* has been done towards this, as far as *numbers* alone are concerned. But still we assert that every thing has been performed which was promised. We never expected to remove the whole colored population by *voluntary contributions* ! The plan was to remove those who were willing to go and could be taken by the means the Society could command, and to locate them in Liberia with reference to further results and ulterior ends. An experiment was to be made. It was to be shown that Liberia holds out brighter prospects to the colored man than are visible in any other quarter of the globe. It was to be shown that he was capable of self-government, and could rise to independent sovereignty and high rank among the nations of

the earth. And when this shall have been accomplished, we shall not have to urge the colored people to go to Liberia; so surely as men are governed by motives, and will go to the place where they can improve their condition, so surely will the Africans in this country go to Liberia at their own expense and for their own ends. "The same reasons which bring the depressed and oppressed Europeans to America; the same reasons which brought our fathers here, and made this country what it is; the same reasons which roll on our population towards the Rocky Mountains and the shores of the Pacific, creating and adding new states to our union, extending our empire and augmenting our wealth and importance as a nation, *will* attract and impel the colored population of this country to Africa and lead to similar results."

It therefore is important for us to inquire what *colonization* has done in Africa? Whether it is thus opening the country, developing its resources, showing what can be done by the colored race, and preparing an asylum to which whosoever will, may flee and be safe from all the ills that here begirt his path! On this subject we can speak with confidence and with pleasure, for we can point to the *facts*, which all may see if they will, and whose bearing and importance none can fail to understand. *There stands the commonwealth of Liberia*, just of age, and capable of speaking for itself. *There*

*it is*, on the western coast of Africa, in the very central regions of barbarism and the slave trade. There are laid the foundations of a free and happy government, with all the appliances of education and religion. There is the germ of a rising, a prosperous and a mighty empire. *There* are some 3,000 persons removed from this country, organized into a regular republican government, on a model like our own, where all the offices are filled and all the power is held by colored men. *There* are laws and courts of justice, and civil institutions, and all the accompaniments of advanced civilization. *There* are churches, and schools, and Sabbaths remembered and hallowed, and sanctuaries well filled with devout worshipers. *There* is a public press and two newspapers regularly issued. *There* are towns and villages, agriculture and commerce, comfortable houses and all the accompaniments of industry and wealth! *There* the slave trade has been abolished. Wherever they could obtain the right to the soil, they beat down the barracoons, dispersed the wretches that kept them, knocked the chains from the slaves and set the captives free. The natives around, beginning to understand the nature of the colonial institutions, and regarding the colony as an asylum, have sought refuge within its borders by thousands. The colonists gladly hail them as an accession to their strength, and encourage them in all the pursuits of

an honorable life! In this way the minds of the natives have been changed in regard to the slave trade, and more has been done to remove this scourge of Africa by the little colony of Liberia than by the British nation, with her Spanish treaty, and all the world put together!

The colony has acquired a substantial character, and contains within itself the elements of a permanent existence. They were early warned against the delusive expectation of *being supported*; they were constantly reminded that they must rely on their own resources, and subsist by their own unaided energies. The plan of the government was committed, in all its details, almost entirely to them. They were thus thrown upon their own resources, and made to feel the responsibility of working out the redemption of their race, or of giving to the world confirmation of what had often been said of them and their race, that "they were incapable of any thing great, and designed only to be hewers of wood and drawers of water" to others all their days. They saw at once they must be the arbiters of their fortunes—that their destiny was in their own hand. They saw that every thing was staked on the success of their experiment. And it made them **MEN**! It inspired them with ardor, and called into active operation all their ingenuity and judgment. And their laws, and courts of justice, and legislative council, and their social, civil and

political order, and their domestic comforts and happiness, and all the result of early efforts at self-government, made by men whose last hope was involved in the experiment.

All this is an achievement which has no parallel in history. Not one of the early settlements made in our country, under auspices far more grand and favorable, and with many more facilities and means of success, ever accomplished so much in so short a period of time!

In brief, then, COLONIZATION has taken some of the free people of color from their depressed condition, and placed in a country and in circumstances where they have arisen to a high state of respectability and national importance. COLONIZATION has been instrumental in causing many masters to liberate their slaves and has set them up in an independent government. It has presented to the free colored man, the strongest motives for rising in the world; has shown him where it can be done; and how he may reach the highest conditions of society. It has embraced Africa with her millions in its comprehensive benevolence, and has erected the standard of liberty, kindled the lights of civilization, and flung to the breeze the banner of the Cross, on her shores and back towards her mountains!

Surely an enterprise that *promises* so much as this, and that has actually *accomplished* so much, is worthy of all honor, and has a claim upon the sympathies and prayers,

the labors and the contributions of every friend of his country and lover of the Redeemer's Kingdom.

Whatever is great and noble in the various other benevolent enterprises of the age sheds a beauty and a lustre on *this*. In whatever they endeavor for the spread of liberal principles and the extension of the Redeemer's Kingdom, this is indissolubly conjoined.

Does the *philanthropist* look abroad over the scathed and torn face of society, and feel a tender sympathy for the woes of his fellow men, and desire to extend them relief? *Here* is an opportunity for him to bless the neediest and most wretched portion of the human family!

Does the *patriot*, while reflecting on the rise and fall of empires, and surveying the elements of evil inwrought into the texture of our own country, feel a trembling of solicitude for the destiny of our republican institutions, and the hopes of the world, as hanging upon them? *Here*, he may give to his patriotism fullest scope. *Here*, he may lay his hand upon one of the most portentious evils which threaten our peace. *Here*, he may touch with his finger the gathering cloud and dissipate its darkness before its "seven thunders have uttered their voices," and before its lurid lightnings have darted upon their work of death!

Does the *friend of home missions* seek how he can most effectually bestow his charities, and best preach the gospel to the destitute in our own country? *Here* is a field which de-

mands his consideration. Who, in our highly favored land, more needs the spiritual teaching, the divine illumination, and the heavenly consolation of the gospel than the colored population. None surely have been less thought of and cared for! None have been more needy and helpless! And how can they be most successfully brought under the means of grace, and the redeeming influences of religion? Not surely by the ordinary process of missionary operations. Their condition is peculiar, and the manner of approaching them must be adapted to it. Present relief may doubtless be rendered them in their present circumstances. But when the next generation comes on the stage, they will be but little, if any, in advance of what the present is now. Unlike the settlement of whites in some part of the west, who need some assistance this year and the next; and very soon will be able to take care of themselves and extend assistance to others situated as they lately were, the colored people while in their present circumstances will need *perpetual* care and attention.

He, therefore, who would most effectually aid them, must first assist in placing them in circumstances where they will be relieved from the civil and social disadvantages under which they labor in this country. To all the friends of home missions we would most respectfully present COLONIZATION as deserving a share of their contributions for the advancement of their favorite object.

Does the advocate and patron of

*foreign missions* seek a field broad as his benevolence and ripe for the harvest? *Here* it is! Africa with her teeming millions! Every company of emigrants sent out by this Society may be regarded as a band of missionaries. They go to that country with some knowledge of the gospel; they are accompanied by intelligent ministers of Christ; they form there a Christian society where all the advantages of civilized and Christianized institutions are exemplified, and which becomes a bright and powerful centre of civilization and of religion. How mighty must be the influence of such a minister and such a congregation upon the surrounding nations and tribes of heathens! and how rapid will be the triumphs of the gospel in such circumstances!

Does the friend of *Sabbath schools* feel his benevolence stirred within him? *Here* are children to be educated: children whose parents never have known the way of life: children anxious to be taught, and in situations where the first teachings will be like laying the foundations of a new world.

Do the friends of *education*, of the Sabbath, the bible, the tracts and the temperance societies, seek to enlarge the influence and extend the usefulness of these noble and glorious institutions? With what feelings of gratification would their hearts swell to look through the vista of time and see this germ which benevolence has planted on the African shore grown into an extensive and powerful repub-

lic, imbued with the principles of liberty, sustaining American institutions, adorned with temples for the worship of Jehovah, keeping holy the Sabbath, gathering thousands of children into the fold, bringing millions of outcast heathens to a knowledge of the Saviour, and giving prosperity, happiness and salvation to hosts of human beings hitherto degraded in the scale of human existence! This may be seen! Such will be the result of untiring and liberal efforts in this enterprise of African Colonization! Nothing is wanting but fervent prayer, enlarged means, increased exertions and unflinching perseverance, to secure this "devoutly to be wished for consummation?"

Shall these be enjoyed? Ministers of Christ, and heralds of salvation to a perishing world, shall this great cause be longer suffered to languish for want of adequate support? have you given to it the thought, and the consideration which its merits demand? have you suitably commended it to the affections, the prayers, and the liberality of your respective churches? Has bleeding Africa had that large place in your efforts which its enormous size and urgent wants demand?

On the coast of that ill-fated continent from which their fathers were torn, has been planted an infant republic, composed of their free and civilized descendants; they have been restored to their own land, and they will be a blessing to that land; from their happy abodes, the light

will shine into its dreary wastes, and "its solitary places shall be glad;" and its "deserts shall rejoice and blossom as the rose!" A country scourged and depopulated by the slave trade, will be brought to new life and fruitfulness, and filled with her long-lost children restored through the efforts of Christian benevolence.

But this work cannot go forward without *means!* and the means cannot in any way be so easily and properly obtained as by the clergy, of the various denominations, laying the subject before their people and interesting themselves to have a handsome contribution made to the Society, on or about the 4th of July. Oh what a joyful hour it would be for Africa, if every pulpit in this land were to speak out her wants, and every minister exert himself to arouse in the breasts of his people those feelings of benevolence that have too long lain dormant! Oh, then,

"Do something! Do it soon—with all thy might,"

for the hour of Heaven's mercy is rapidly drawing to a close; and we are all hastening to the land of silence and of death, and the retributions of eternity. What we do, therefore, for the perishing, "must be done quickly."

Could we approach every minister in the land, we would affectionately say to him,

"Go Shepherd, tend thy flock; it is the flock  
For which thy Master shed his precious blood,  
Chiefly to it thy time and care devote;"

remembering all the while that "the field is the world," and that it is in the power of every minister to send forth from his own church an influence which shall extend all around the globe; to put into action a train of moral causes which shall operate to the end of time; to touch the springs of life in other men, and give direction to their opinions and conduct, and control, in a great measure, their *charities*. And we would then earnestly entreat him to think of this great cause; to bring it before his people; to plead for it eloquently; the more eloquently, if possible, to make some amends for having in past years perhaps forgotten it; and thus send forth streams of mercy and salvation which should make glad the whole garden of the Lord.

"Rouse to this work of high and holy love,  
And thou an Angel's happiness shalt know,—  
Shalt bless the earth while in the world above,  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours,  
Thy hands unsparing and unwearied sow  
Shall deck thy grave with Amaranthine flowers,  
And yield thee fruits divine in Heaven's immortal  
[bowers.]

### Items of Intelligence.

FIFTEEN THOUSAND DOLLARS FOR THE PURCHASE OF TERRITORY.—We have the pleasure of stating that since our last number was issued several additional subscribers of \$1,000 each, have been added

to the number previously obtained. We are convinced that it now only requires a little perseverance among our friends, and continued liberality among our patrons, to secure this most desirable object. It is

very important that the subscription should be filled up as soon as possible, that we may be able to complete our arrangements and make remittances to the colony by the next vessel.

WE learn from the New Orleans *Picayune* of the 13th ult., that the Rev. J. B. Pinney, our indefatigable agent, has returned to that city after a very successful tour through a portion of Mississippi. When in New

Orleans some weeks before, he had held some public meetings and excited much interest in the cause. Now he is making arrangements to deliver a course of lectures on Colonial Missions in Africa, and the state and wants of the colonies in that country.

WE learn that the Rev. John Seyes, Methodist Episcopal Missionary in Liberia has returned to the United States.

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**Receipts of the American Colonization Society,  
From the 24th March, to the 23rd April, 1845.**

**VERMONT.**

*Brattleborough*—Anthony Van Doren.....

**MASSACHUSETTS.**

*Hampshire Co.*—Oliver Smith, Esq., being his subscription towards the purchase of territory, thro' the Massachusetts Colonization Society.....

**NEW YORK.**

*Trumansburg*—Herman Camp, Esq.....

*Clifton Park, Saratoga Co.*—From the Estate of the late Nathan Garnsey, deceased, per Levi Garnsey, Esq.....

**VIRGINIA.**

*Norfolk*—James D. Johnson, Esq., annual donation.....

**SOUTH CAROLINA.**

*Lewisville*—Wm. Moffatt, Esq....

**KENTUCKY.**

By the Rev. Alex. M. Cowan:  
*Scott Co.*—Mrs. Mary Offiet, \$20, Dr. D. G. Hatch, \$10, Rev. J. H. Logan, Jos. Coulter, Prof. J. E. Farnam, Charles Eckles, each \$5, Mrs. Mary V. Logan, \$2, Thos. Clements, \$1.....

*Harrison Co.*—Daniel Tibbs, \$5, William Lowery, \$2, W. H. McClintock, \$1.....

*Fayette Co.*—Abraham Vanmeter, Col. R. Quarles, Cassius M. Clay, M. T. Scott, David A. Sayre, B. W. Dudley, D. M., each \$30, to constitute themselves life-members, Robert P. Kenney, \$10, Mrs. Eliz. Marshall, Isaac C. Vanmeter, Pres. H. B. Bascom, Isaac Sparke, John

|                                                                     |        |
|---------------------------------------------------------------------|--------|
| Kerr, F. Montmollin, Mrs. Sarah Atchison, ea. \$5, A. Inskeep, \$1. | 226 00 |
| Campbell Co.—Rev. J. C. Bayles,                                     | 2 00   |
| \$2 .....                                                           | 289 00 |

**OHIO.**

|                                                                                                                                                                                                                                                      |        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| <i>Logan Co.</i> —J. M. Glover, \$5, Rev. John L. Belville, John Enoch, each \$3, J. J. Gardner, \$2, O. S. Knapp, Rev. T. B. Clark, James Walker, N. Z. McCulloch, Rev. J. Stevenson, sen., Richard S. Canby, Thos. Marquis, each \$1, Individuals, | 28 00  |
| \$8 .....                                                                                                                                                                                                                                            | 317 00 |

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|--------|--------------------------|------------|
| 600 00 | Total Contributions..... | \$1,454 00 |
|--------|--------------------------|------------|

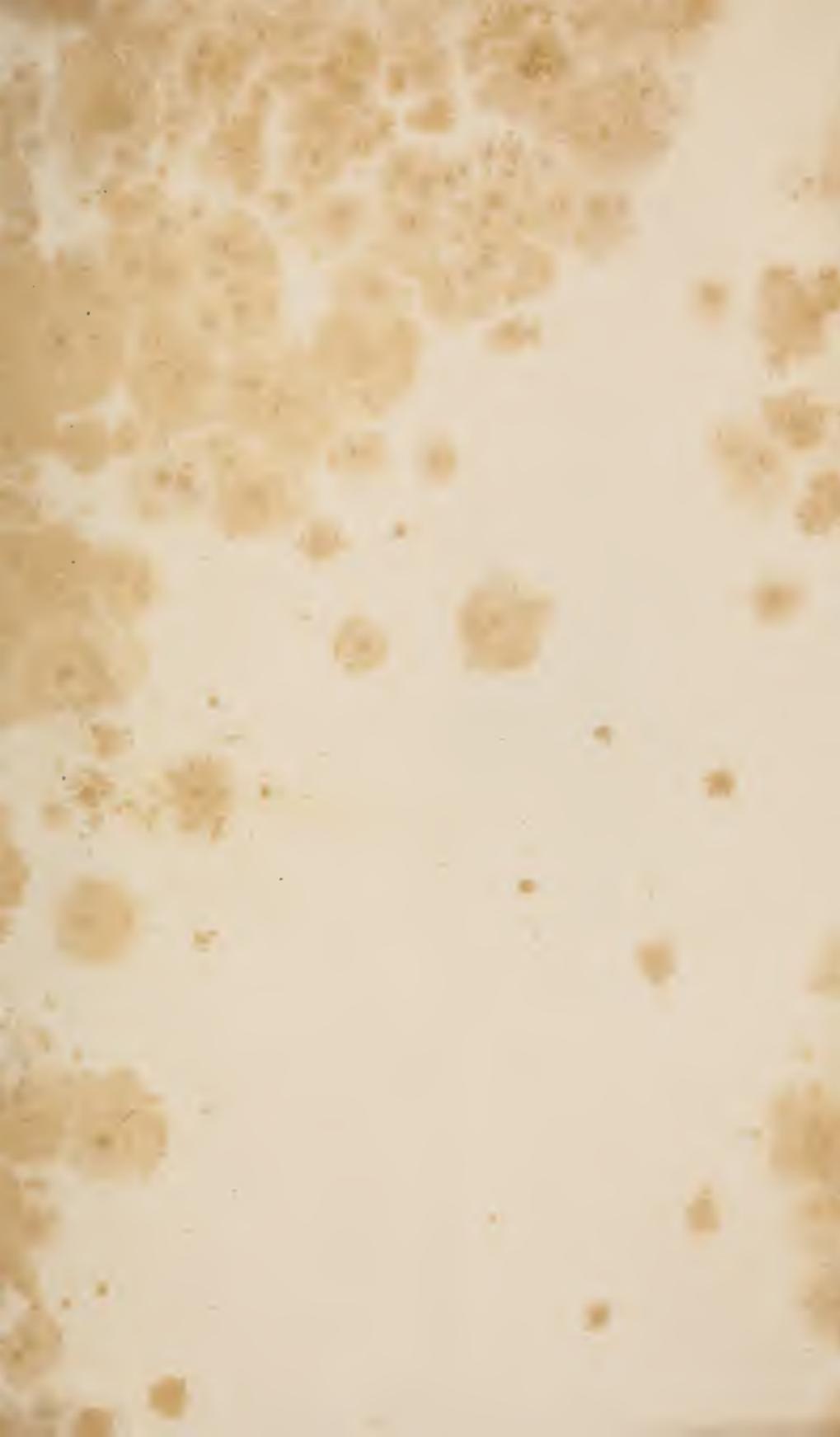
**FOR REPOSITORY.**

|       |                                                                                                                        |       |
|-------|------------------------------------------------------------------------------------------------------------------------|-------|
| 12 00 | <i>VERMONT.</i> — <i>Brattleborough</i> —Anthony Van Doren, to Jan., '46.                                              | 5 00  |
| 20 00 | <i>NEW YORK.</i> — <i>Syracuse</i> —Thomas Bennet, Esq., to 1 May, '46...                                              | 1 00  |
| -     | <i>VIRGINIA.</i> — <i>Gerardstown</i> —Mrs. Nancy Sanks, for 1845.....                                                 | 1 50  |
| 53 00 | <i>SOUTH CAROLINA.</i> — <i>Lewisville</i> —Wm. Moffatt, to Jan., 1847....                                             | 5 00  |
| 8 00  | <i>KENTUCKY.</i> — <i>Oak Grove</i> —Garret Meriweather, \$5. <i>Augusta</i> —Col. James Fee, to 1 May, '46, \$2 ..... | 7 00  |
|       | <i>OHIO.</i> — <i>Amherst</i> —E. Redington, to 1 Sept., 1846.....                                                     | 2 00  |
|       | <i>MISSOURI.</i> — <i>St. Louis</i> —Wm. G. Peters, in full, \$3. <i>Palmyra</i> —W. Carson, to Jan., 1844, \$8..      | 11 00 |

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|--------------------------|------------|
| Total Repository.....    | 32 50      |
| Total Contributions..... | 1,454 00   |
| Aggregate Amount.....    | \$1,486 50 |







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African Repository and Colonial Journal  
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