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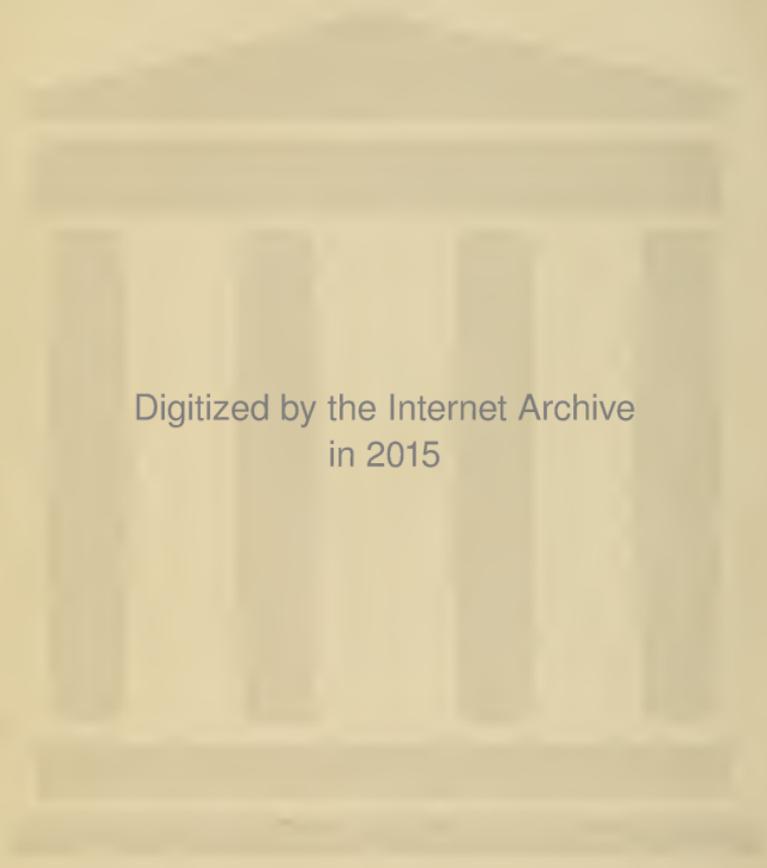
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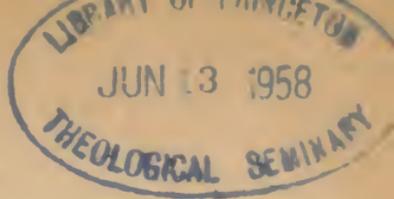








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THE

AFRICAN REPOSITORY.

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VOLUME XLVII.—1871.

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PUBLISHED MONTHLY

BY THE

AMERICAN COLONIZATION SOCIETY,

AT ONE DOLLAR PER ANNUM.

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WASHINGTON CITY:

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

1871.

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Published at the expense of the AMERICAN COLONIZATION SOCIETY,  
and profits devoted to the promotion of the Colonization cause.

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T H E

# African Repository.

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Vol. XLVII.]      WASHINGTON, JANUARY, 1871.

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[No. 1.

## WORDS OF CHEER.

I. We have been agreeably surprised at the interest manifested in the cause of African Colonization during the year about to close. Numerous meetings of a deeply interesting and instructive character have been held in different parts of the country, at which able and eloquent addresses were delivered by gentlemen well known and deservedly held in high esteem.

II. There is encouragement also in the fact that State Colonization Societies, auxiliary in all respects to the National Society at Washington city, have been organized at Columbus, Ohio, and Providence, R. I. There is a latent feeling in favor of the great enterprise, which needs only to be developed to make this one of the most popular, as it certainly is one of the leading benevolent and Christian movements of the age.

III. About two hundred emigrants have gone forward to occupy and possess the land of their fathers; nearly forty more than went out in the year 1869. All these sought the Society for passage and settlement; and the adult portion, as a general thing, were communicants of some Christian Church, desirous to carry to benighted Africa the blessings of civilization and of the Gospel they have received.

IV. Intelligence from Liberia indicates progress in all that tends to true greatness. New settlements are springing up, and a spirit of exploration and occupation of the "regions beyond," is extending. The most extensive and powerful revival of religion known in the Republic had brought a goodly number of the natives and emigrant settlers into the churches of the several denominations. A system of common-school education had been inaugurated; thirty-six schools and a College,

with about twelve hundred pupils, are reported in Mesurado county. Many of the citizens have achieved success, and even wealth, and now invite their brethren abroad to come and share with them in their prosperous American-Negro Nation, where they are free from the prejudices of a dominant race.

V. The Society continues to be pressed with applications to be sent to Liberia by some of the best of the people of color. Shall it have the means of complying with the requests of those bent on going, and the only ones who can go with any considerable prospect of life and usefulness? Out of the evil of slavery, and the good of emancipation, God is bringing the redemption of Africa. We are confident there will be a still more generous interest and response in the new and unceasingly interesting aspects of African Colonization.

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#### MEETING OF THE NEW YORK COLONIZATION SOCIETY.

NEW YORK, *December 19, 1870.*

A public meeting was held last evening in St. Paul's Methodist Episcopal Church, in behalf of the cause of African Colonization.

The pastor of the church, Rev. Dr. RIDGAWAY, presided. Rev. Dr. HOLDICH, Secretary of the American Bible Society, opened the exercises with prayer and the reading of the second Psalm.

The Rev. Dr. ORCUTT, Secretary of the American Colonization Society, was introduced as the first speaker, and said:

In November, 1817, fifty-three years ago last month, the American Colonization Society, then in the first year of its existence, sent Samuel J. Mills, of Connecticut, and Ebenezer Burgess, of Massachusetts, to Africa, to explore the country, with a view to obtain a suitable site for the establishment of a Christian colony of colored people from the United States. Mr. Mills, as they were about embarking, said to his friend Burgess, 'We go to lay the foundation of a Christian empire on the coast of poor, degraded Africa.' To defray the expenses of this expedition, General Mercer, Bishop Meade, and Francis S. Key, Esq., furnished the means. Only one of these commissioners was permitted to return to the United States. Samuel J. Mills, soon after they sailed from the English colony of Sierra Leone, was attacked by a disease from which he died on the homeward voyage, and his body was committed to the mighty deep. Mr. Burgess, afterward the Rev. Dr. Burgess, of Dedham, Massachusetts, and pastor of a church in that town for fifty years, returned with a favorable report; and he was carried to his grave last Friday week.

In January, 1820, the American Colonization Society sent out its first

emigrants, from this city of New York, in the ship *Elizabeth*, owned by Mr. Mosewood, a distinguished Christian merchant, whom some of you must have known; and every year since 1820 the Society has carried to Africa more or less emigrants from this country. Since the close of the war it has carried out over twenty-five hundred, who earnestly begged to go. The last company sailed on the fifth day of last month, from Norfolk. The company numbered about two hundred, sixty-three of whom were members of Christian churches; and more than one-fourth of the twenty-five hundred that have gone out since the close of the war, were professed Christians. Hundreds are now anxiously awaiting an opportunity to go; and among the number are these. Some of you remember that in 1859 the yacht *Wanderer* landed a company of slaves at Savannah, Georgia. A few months ago, the Rev. Mr. Phillips, who has been a Missionary in Central Africa twelve years, while on a visit to his friends in Mobile, preached in a church in that city. Mr. Phillips repeated the Lord's prayer in the dialect of a certain African tribe, which caused great excitement in the congregation, from the fact that some of the Africans, released from the *Wanderer*, chanced to be there, and were in ecstasy at hearing the Lord's prayer in their own native tongue. After the service they came to Mr. Phillips and said, 'We have been praying for years to go home.' Numbers of them had become Christians; and they had stood aloof, in a great measure, from the other negroes of the South. They have been praying that they may be restored again to their native land, and to their homes and friends. May they go? They want to go. Africa is begging for them; and the Government of Liberia, through its Legislature, has promised to every family that comes twenty-five acres of land, so anxious is the Government to encourage emigration from this country to that. If the necessary means are provided, another expedition will be sent next spring; and the number that will go will depend very much upon the amount of means raised. Concerning the importance of this Colonization movement and its success, during the fifty years of its existence, you will hear from the able and distinguished gentlemen who will address you. I wish to say a word in regard to the finances of the Society. We have very little agency work in operation; I speak of the American Colonization Society at Washington, and I speak of it because I wish to be distinctly understood. We have three Secretaries—an Office Secretary—who is the Corresponding Secretary and Editor; the Financial Secretary and Treasurer; and a Traveling Secretary, whose field is the whole country—an office now filled by my humble self. During the last three and a half years, by invitation, I have labored chiefly in the States of New York and New Jersey. New York has given into our treasury, during that time, about twenty-eight thousand dollars. All that the Society has paid to its collecting agents throughout the country for the last ten months will not amount to twenty-five hundred dollars. It is not an expensive institution. It has established a Government in Africa, which has cost only about what it cost to take the census in the United States in the year 1870—about two and a quarter millions of dollars. It has

done, with God's blessing, all that it sought to do in planting a Christian Republic on the shores of benighted Africa.

The Rev. Dr. POTTER, Rector of Grace Church, said that the simple statement of facts presented by Dr. Orcutt was to him as strong an appeal for sympathy in behalf of the Society as any that néed be made. The fact that there was existing in this country a race of people who did not in a sense belong to it, many of whom did not want to stay here, and who had been brought here by violence, was a strong argument to every Christian mind for sending them back again. The American Colonization Society to-day suffered under peculiar difficulties. There was a time when it had the popular sympathy, for it then stood over against a gigantic institution, which almost every thoughtful man, certainly every Christian, recognized as an evil. It was a striking fact that this Society grew up, in no small degree, in the South, and under the fostering care of men who were, some of them at least, slave owners, and who were ready enough to bear testimony to the kindly and Christian handling with which the South dealt with the black man. Yet these men recognized the fact that in the institution of slavery there was a certain element of injustice; and Christian men all over the land recognized the fact that just so long as any race was held unwillingly in bondage in our midst, it was the very minimum of Christian compensation to give to those who so desired an opportunity to go back to the land from which they had been stolen. Thus it was that this Society, in its earlier days, had a general and an enthusiastic support. It was a sort of safety-valve for the great and, as many believed, most grievous evil. It then appealed to all, in strong and unequivocal terms, for sympathy and support. But, thank God, there came a time when slavery ceased to exist, and when the black man could stand up and call himself a *free* man.

It was then urged that the black man no longer needed the aid of societies like this to protect him; that he was here in this land, with as good a chance as any man; that he was a free man, in a free country, with all the opportunities afforded to any citizen; that he could have a free education if he desired it; that he could be the owner of land if he desired, and was competent; that he could become a voter; in other words, that he was an enfranchised freeman. It was claimed, therefore, that the Colonization Society had no longer any vocation; that it was superannuated, and had no need of further life. But that objection was fully answered by the fact that there was still owing to the black man a great and obvious duty; and that in setting him free in this country duty had been only partially discharged. The black race had a right to be returned to the land from which they were stolen; to be transferred from this uncongenial soil, to which, by birth and nature and training, they were unfitted, to their native land. We dare not ignore the everlasting law of clime and ancestry, which fits one race to live and work and achieve results under one sky, and upon one soil, rather than upon another. The black race was here, under what was to him an unfriendly sky

and an unkindly soil; and for that reason he had not a fair chance here, and had a right to demand to be returned to a more congenial clime.

But there was another aspect in which the support of this Society was all-important. It had planted a Christian colony on the coast of Africa, which, in God's providence, was destined to do a great work in civilizing and Christianizing that now benighted land, and thus aid in making the future of that land as glorious as its past had been illustrious. The fact of the planting of the colony involved the obligation to stand by it. What would you think of a general who should send forth his pickets to the borders of the enemy and withhold the needed reinforcements? The work of the Colonization Society had been no visionary undertaking. It had done substantial work, and could point to substantial results. The great names associated with the Society in the past and in the present were a pledge of its character and of the importance of its claims. The opportunities for doing good which were afforded to the American people were great and glorious; God forbid that they should be despised or neglected.

The Rev. Dr. SCHAFF, of the Union Theological Seminary, after referring to the office of emigration in the extension of Christianity, as evidenced in the history of the great nations of the earth, said that God had permitted the introduction of slavery on this continent for great and holy purposes. He had overruled the wrath of man for His own glory. What was intended by the slave-traders only for their own selfish benefit, had been overruled by God for the benefit of the race which had been so shamefully abused and trodden down. We had lived to see the final and providential solution of the question of American slavery. But the abolition of slavery, instead of superseding the work of the Colonization Society, should give new impetus to its efforts. Its great object was to give independent, genuine nationality to that down-trodden, long-abused race; to give Christian civilization to a whole continent buried in heathen darkness—a consummation worthy the most earnest efforts of the highest philanthropy and Christianity. Upon this country chiefly rested the duty of carrying out this noble work. Liberia was no longer an experiment, but an established success. The best American ideas and institutions had taken root in that fertile soil. A government had been there established like our own. Full civil and religious liberty was there enjoyed. A system of public instruction had been inaugurated. Academies and churches had been established. Nearly all of the leading religious denominations were there represented by flourishing church organizations. The Liberian Republic was already recognized as an independent Government by nearly all the Governments of the Christian world. The Society, which had done so much in the establishment of that Christian Government in a heathen land, deserved and should receive the hearty sympathy and the active cooperation of all Christian people in the work which it yet aimed to do.

The Rev. Dr. PRIME made a brief address. There was one rule, he said, which universally commended itself to the human race—that we should do to others as we would have others do to us. The Colonization Society only

asks that the American people shall do by the unfortunate Africans in our land what, under similar circumstances, they would desire to have done unto them. The fundamental principle of our Government was an argument in favor of sustaining this cause—the principle that every man on the face of the globe should elect for himself his own government, and should have the privilege of going where he wishes to go, of living where he wishes to live, and of working out his destiny in this world, and for the world to come, according to the dictates of his own reason and conscience. This Society proposed to offer to the negro this boon, which we all demanded for ourselves. Our republican principles and our Christian religion thus united in presenting an impregnable argument in favor of the philosophy and the philanthropy of the cause advocated by the American Colonization Society.

The Rev. Dr. RIDGAWAY made the closing address. He stated that at one time he had been fully imbued with the spirit and objects of the Colonization Society, for it afforded to him the only solution of the great question of American slavery. At school he had imbibed anti-slavery opinions, and as his early ministry was in a slave State, he was glad to preach with fervor and force the duty of African Colonization. The question of the status of the colored race in America had not yet been fully solved. A mighty political reaction, and a consequent change in the policy of the Government, might bring great disaster to the colored people in the South, and because of a renewal of some form of oppression, lead them to demand a return to their native land. In view of this possibility we see the utility of keeping alive this organization, that it may extend a helping hand in time of need. The speaker did not believe, however, that the movement of the colored race would be backwards. He believed that the day of oppression had passed. He hoped to see a spontaneous movement from the fulness of the hearts of the colored people, which shall lead them to seek a return to the land of their race for the sake of bearing with them the blessings of a Christian civilization.

E. T. D.

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### RAILROADS IN LIBERIA.

Nothing in the future appears more certain, than that there will be railroads in Liberia. It is time to be thinking about them, and President Roye has not been premature in calling attention to the subject here and in England. That country and its adjacent interior, when only moderately developed, will furnish an amount of exports and demand an amount of imports which no other mode of transportation can suitably accommodate. And the geographical features of the country are favorable to their construction. According to Anderson's observations, Musardu, about one hundred and ninety miles inland from Monrovia on a straight line, is only two thousand two hundred and fifty-seven feet above tide-water—less than twelve feet to the mile on an average. By the longer route actually traveled, the average ascent is less than ten feet in a mile; and in no case do his

observations show an ascent from one station to the next of twenty feet in a mile. There are doubtless sharper ascents for short distances; but these may be easily avoided or overcome, and making all reasonable allowance for these, it is evident that the route must be an easy one. And it is not improbable that still easier routes may be found. It would be a singular instance of good fortune if the first explorer should happen upon the most desirable route. What information we have, strongly indicates that the route would be equally favorable over the water-shed into the great valley of the Niger, or to the gold fields southeast from Musardu. Generally, on the whole route, timber is plenty and labor is cheap.

On this route therefore, unless a better is found, a railroad will sooner or later be made. At first it may reach only to Boporo, ninety miles, with an average ascent of only six feet and three inches to the mile.

But several things must be done previously. One is, to find or make some desirable inland termination; some mart to which goods can be sent from the sea-board, and from which they can be sold and distributed for consumption, and at which the produce of the interior may be collected for transportation to the sea-board. No railroad in the world, it is said, can be supported by its "way" business—by the business which it can collect on the way, from the country through which it runs. In order to pay expenses, a road must connect important marts, so that its cars may be able to start from each end of its route respectably loaded. At present we have no knowledge of any such mart for an eastern termination of the road. Probably none can be found. The markets in the larger towns contain only such goods, in kind and quantity, as the sellers think will be wanted for local consumption. At present it is not probable that any market in that region has surplus goods, suitable for exportation, enough to load one freight train a week.

But can such a mart be made? Probably it can; not at once, but in a moderate time. Let it be understood throughout that region, that at Boporo, or Musardu, or wherever the best place may be, foreign goods may always be had at reasonable prices, and that the productions of the country needed for consumption on the coast, or suitable for exportation, will always be received in payment at fair prices, and native producers and traders will be attracted to that point; and, as the knowledge of such a mart spreads among the natives, the trade of a large region may be concentrated there. With the desire for foreign goods and the facilities for procuring them, industry will be stimulated and production will increase. And when the business has become so large and is so rapidly increasing, that the additional stimulus of a railroad will probably make it large enough to support the road, a road will be made. How much time this would require, cannot be foreseen. It depends on the rapidity with which the native habits of production and trade can be changed.

But now comes the really difficult question: How shall the foreign goods be placed at the inland mart and the African productions brought to Monrovia without a railroad? It must be done at some disadvantage, certainly,

but must be done as it can. As far as Boporo, and perhaps farther, a small experimental beginning may be made by the present mode of transportation, on the shoulders of men. But as the business increases, beasts of burden—horses, asses, bullocks—must be introduced. They can be procured and trained to the service. Anderson saw goods brought to Musardu on the backs of asses, and it is said that Mandingo travelers bring goods even to Vousua, fifteen miles from Monrovia, on bullocks and horses, so that this change is already in progress. If the animals which bring down goods from the interior are not all wanted for the return freight, they can be sold in the settlements, bullocks especially. Beef will always be in demand there, and the hides, if the Liberians do not choose to tan them and make their own shoes, will always be in demand for exportation, if there are only enough of them to be worth buying.

Regular caravans of beasts of burden would lead to the careful selection of the best routes, and to some improvement of the roads; and, if they should prove insufficient before the business is large enough to demand a railroad, wagon roads would take their place. And these lead very directly to wooden railroads with cars drawn by horses, of which many are in profitable use in the United States and Canada. Iron rails with steam would follow as soon as business would justify them.

Perhaps, however, a better route may be found through the Barline country. Palaka may be a better first terminus than Boporo. There, perhaps, palm-oil and cam-wood enough may be concentrated in a short time to demand iron rails and steam for transportation. The distance to Musardu, if nearly a straight line can be followed, would be much less than by way of Boporo, and the expense of bridging the St. Paul's would be saved.

But whatever route may be taken, the eastern terminus of the road, when completed, must be on the great river Niger, or some of its navigable branches, where the commerce of the upper part of that immense and fertile valley may be concentrated. Two hundred years ago there was commerce between that region and Europe through what is now Liberia. It was carried on by half-blood descendants of the Portuguese who had once occupied the coast. They professed to trade on that river as far as Benin, that is, through its whole course. Probably the ravages of the slave trade for the next hundred and fifty years made the continuance of this commerce impracticable; but it can be, and doubtless will be, revived, and will demand a railroad.

Nor is this such an extravagant enterprise as some may think. According to the statements made by Lusannu to Professor Blyden, Tenkereh, his native town, is not more than sixty miles east from Musardu, and its trade goes eastward to the "big water," the Niger, and traders from Timbuctu visit it, doubtless coming and returning mostly by water. Tenkereh is evidently east of the water-shed, and in the valley of the Niger, and there is no reason to suppose that the country between that place and Musardu is at all difficult to pass.

The water-shed between the Atlantic and the valley of the Niger, therefore,

cannot be much more than two hundred miles in a direct line from Monrovia; certainly not more than two hundred and fifty. George L. Seymour evidently reached it, and slightly passed it, on his last exploration, at the point, probably southward from Musardu, where the hostility of the natives compelled him to return. The country which he there describes has all the physical characteristics of a water-shed, and he saw a stream flowing eastward, doubtless into the Niger or some of its branches. When a terminus is reached on some of the boatable waters of that river, it will connect Liberia with a commerce already existing, and extending nearly a thousand miles to Timbuctu, the commerce of which extends, by water and caravans, more than a thousand miles in various directions beyond. This magnificent field for commercial enterprise must, not many years hence, be reached by railroad, and best, probably, by its old and most natural outlet, through Liberia.

J. T.

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From the Spirit of Missions.

#### RESULTS OF MISSIONS IN WEST AFRICA.

We give the following facts in refutation of the statements of those who are unfriendly to missions in Africa, and with the hope of removing the doubts of others, while praying—Thy kingdom come; Thy will be done in earth as it is in heaven—have misgivings as to their duty in sustaining them.

SIERRA LEONE MISSION.—The mission of the Church of England to Sierra Leone was conceived in the year 1800; but the procuring of missionaries being difficult, it was not fully inaugurated till 1804. Europeans in the latter year entered the field, and have continued their labors to the present, aided, in due time, by native converts trained in their schools. We need not mention here their trials and losses, which were many and great, beyond those which any subsequent mission has been called to endure. Numerous and disheartening as they were, the work was nobly sustained, crowned with rich blessings from the Lord. The gracious fruits promised to faith and labors of love, are now being gathered amid the rejoicings of the reapers. So palpable and solid had been the success of this mission, that, in 1862, the Society at home felt justified in organizing a native Pastorate, on the condition of self-support.

The Church Missionary Society thus, in the fifty-eighth year from the inception of this mission, transferred its stations and churches (except two in Freetown, the capital, and two in the country) to the Bishop and native pastorate, on whom devolved thenceforward all care and responsibility. The chief educational institutions were retained under the fostering care of the Parent Society.

The result of this transfer, during the lapse of eight years,

has surpassed the most sanguine expectations of all at home. The report of the Parent Society for 1863 says:

"Nine native ministers, hitherto directed and supported in their labors by the Church Missionary Society, on the 1st of November of last year, were declared to be pastors of nine parishes of the *Native Church of Sierra Leone*, to be henceforth supported by the funds of the Native Church, and to be under the direct superintendence of the Bishop of the diocese and the Church council. The native pastors have accepted their new position in a spirit of manly independence, united with a filial and affectionate recognition of their past obligations to the Society."

The formal acceptance of the native pastorate was couched in very appropriate terms, and closes thus:

"The separation, we hope, is merely outward; inwardly we shall still be united in the indissoluble bonds of the gospel; on our part by respect, affection, and gratitude; on your part, we trust, by prayerful sympathy, counsel, and guidance. May the congregations now under our pastoral care, not take any hurt or hindrance by our negligence; but continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It is with feelings of thankfulness that we record the willingness of our people to come forward for the support of the native ministry. About \$3,000 are being raised among them for this purpose."

In the Abstract of the Report for 1869, the seventieth year of the Society, and sixty-sixth of the mission, it is thus stated:

"The retrospect in West Africa becomes increasingly every year the history of a *Church* rather than the account of a mission. Churches occupied by native pastors are now the prominent objects in the scene; and, as if to mark especially this period of transition, a Memorial Church, intended to commemorate the Episcopate of Bishop Bowen, was consecrated at the close of the year. This church has cost \$7,000, and stands within the native pastorate of Wellington."

The spirit and liberality of this *Native African Church* compares nobly with Churches in enlightened lands, and is held up to others older by scores of years as worthy of imitation. During 1869, seven years after the date of the independence, their contributions to the Church Missionary Association for African work amounted to \$2,320. In the Shebro District, beyond the Colonial limits, they were for the same object \$276, an increase beyond the preceding year of *one hundred and twenty dollars*.

A highly encouraging feature in this Native Church is the interest felt in the benighted condition of others. True to their own training, they are doing and giving for the regeneration of Africa. To facilitate the work in "regions beyond,"

and save missionaries the known difficulties and exposure of traveling in open boats, a *steam yacht* has been procured, at a cost of \$3,000—\$2,400 of which were raised in *Sierra Leone*, the remainder (\$600) in England.

The following facts recently given invest the subject, in this connection, with increased interest :

“Through the influence of Sir Arthur Kennedy, Governor of *Sierra Leone*, Wm. Grant, one of the most intelligent *natives*, has been appointed to a seat in the Legislative Council. Another *native* has been appointed Colonial Surgeon for the *Gambia* settlement, and a *native* minister to the post of chaplain for the same settlement.”

Such is the progress of this colony of native blacks in education and development of character, that the day is not distant when they will be qualified to assume also the direction of the Government of the Colonial possessions.

From the Seventy-first Report (1870) of the Church Missionary Society, we extract the following items :

“*Sierra Leone* is not now so much a missionary station as the headquarters of *African Missionary Extension*. The Native Church seems firmly established. The voluntary contributions of Native Christians towards its support are steadily increasing, having risen from \$2,925 in 1862 to \$3,990 in 1868. Connected with the Pastorate, there are now ten principal stations and eighteen out-stations. Each station has a substantial stone church, with a congregation varying from 200 to 700 persons. In the out-stations, the services are conducted by native catechists and schoolmasters. The self-supporting grammar school, with its 100 pupils and zealous African principal, continues to prosper. The Fourah Bay College still sends out promising recruits for evangelistic and pastoral work. The Female Institution, which furnishes education for the higher classes, is still efficiently maintained. Branching out from *Sierra Leone*, missionary effort has been pushed northward, eastward, and southward. It is an interesting fact, that these fields of missionary labor are watched over with parental solicitude by the Native Church, and are largely supplied by them with men and means.”

**YORUBA MISSION.**—This interesting mission is on the *Slave Coast*, and is an off-shoot of the *Sierra Leone* mission. Its first station, *Badagry*, was opened in 1843 with a corps of missionaries, European and native. It now has stations at *Badagry* and *Lagos* on the coast, *Abeokuta* and *Ibadan* in the interior, with several out-stations extending into “regions beyond.” Stations 7; native clergymen, 5; native lay teachers, 30; native communicants, 993; native Christians, (baptized,) 1,917; schools, 8;

scholars, 990; Training College for native ministers and teachers, 1; Grammar School, 1; Female Institution for educating the upper classes, 1. 10 European agents, (9 ordained, 1 lay.)

**NIGER MISSION.**—This Mission was opened in 1857, and is the fruit of the Sierra Leone and Yoruba missions conjointly. It is conducted *wholly by native agents*, with a *native Bishop*, Samuel Ajai Crowther. Bishop Crowther, while at the age of fourteen, was sold as a slave by his own countrymen to the Portuguese at Badagry. He was recaptured by a British cruiser, and landed at Sierra Leone, in 1824. Here, placed in a school of the mission of the Church Missionary Society, he was educated, and became a useful teacher and missionary. He was one of the original band sent to Yoruba, his native country. He was ordered thence to the mission on the banks of the Niger, which he founded with only *native* helpers, 1857. He was consecrated *Bishop* in June, 1864. Statistics, 1870: 1 Bishop; 5 ordained native missionaries; 11 lay teachers; 95 native communicants; 277 Christians, (baptized;) schools, 5; scholars, 133.

The Niger Mission has been prosecuted under many reverses, established as it is among a people wholly heathen, beyond all local influence of Christianity and civilization. It has been sustained, however, in faith, and been greatly blessed, as the statistics show.

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#### ENGLISH BAPTIST MISSION TO EQUATORIAL AFRICA.

If our readers will take their map of Africa, they will find, near the equator, lying in the bosom of the Bight of Benin, the island of Fernando Po. Very nearly opposite the island is the Cameroons River, which gives access to the interior of the continent. After passing the mangrove swamps which line the mouth of the river, its banks are found to be thinly inhabited by tribes of negroes, for the most part living in the lowest depths of barbarism, ignorance, and degradation. During the time when the slave trade was rife, the population was greatly diminished, and entire districts of the country were devastated, the towns and villages demolished, to supply the accursed traffic. With the abolition of the trade, the tribes are again increasing in numbers, and villages are being planted on the desolated spots.

About twenty miles from the mouth of the river we come to the mission settlements. The first, on the right-hand side, as we ascend the river, is Bell Town, where the Rev. Q. W. Thomson labors. His house, an iron one, stands on the high bank above the river, while the town extends some distance behind, the houses or cottages being embosomed in gardens of plantain-

trees, and sometimes overshadowed by the noble mango-tree, which the missionaries have introduced. Half a mile further up, on the same side of the river, we come to the mission-house, in which Mr. Saker carries on his useful and efficient labors. This also stands on the high bank above the river. It is built of red bricks, which Mr. Saker taught the natives to make, and by whom it was erected under Mr. Saker's superintendence. King A'Kwa's Town is larger than Bell Town, and has been the seat of the mission from the first. It is, like that, hidden by the plantain-trees, which are thickly cultivated. Numerous palm-trees, a few cocoa-nut trees, and here and there a mango-tree, make up the chief vegetation of the place. Every house, with the houses of the numerous wives of the people, forms a street by itself, and you pass from one to the other by narrow paths through the groves of plantain.

A mile beyond King A'Kwa's Town is Dido Town, under the charge of the Rev. Robert Smith, and beyond this again is John A'Kwa's Town. If we now cross the river, which is about a mile broad here, we come to Preso Bell's Town, where our colored brother, the Rev. J. J. Fuller, labors. He has only recently occupied this station as a residence; but, like all the rest, the humble cottage in which he lives is situated on the high bank of the river. In every case this situation has been chosen in order to be open to the sea breeze, which comes up the river about the middle of every day, and tempers the heat of the climate.

If now we wish to visit the only other station, named Victoria, in Amboises Bay, we must return to the mouth of the river. Thence we can go either all the way by sea, across the Bimbia Shoals, the mouth of Man of War's Bay, and so into Amboises Bay; or we can voyage through a number of creeks among the mangrove swamps, and so into the Bimbia River, passing the late Mr. Merrick's old station at Bimbia Point, crossing Man of War's Bay, and entering the little cove where Victoria stands, between the island of Mandoleh, in Amboises Bay, and the mainland. Victoria stands on the sea-coast, at the foot of the Cameroons Mountains, a lofty volcanic pile of forest, rock, and lava, some thirteen thousand feet high. Of course it is surrounded by inferior mountains, separated by ravines and beautiful dells, crowded with tropical vegetation, which make this the most beautiful and healthy part of the West Coast of Africa for some three thousand miles. The little colony of about two hundred persons has cleared a space along the shore; but close behind is an almost impenetrable forest. Men roam through the forest, speaking a language different from that spoken on the River Cameroons. They live by hunting and cultivating the plantain and yam. Every third day they come

down by hundreds and hold a market on the sea beach of Victoria, exchanging the produce they raise for dried fish, caught by the fishermen who live on the islands of the bay. They also barter food for the various things brought to the market by the Bimbia people in their canoes. Some of the fishermen have lately left their islands and settled on the mainland, forming a village called Fish Town, about a mile from Victoria. The Rev. E. Palmer visits them, but his time is chiefly devoted to the education and Christian instruction of the colony, where English is the language of the people.

The houses in which the people live are raised some two or three feet from the ground, on mounds of earth, and consist of a species of split bamboo, neatly tied together, with the roof thatched with plaited palm leaves. No light is admitted except by the doorway. Light is scarcely needed, as the people seem for the most part to live out of doors, and to eat their meals on the ground, from bowls or leaves, and to spend many of their nights in amusement, or in the observance of their religious rites.—*Baptist Missionary Herald*.

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#### FEMALE EDUCATION IN LIBERIA.

Attention is being more and more directed to the importance of educating girls and women in Liberia. To be fit to mingle well in society, to take their places as the heads of families, to do their duty in the church, and, as much as may be proper and necessary, in public life, they must be trained and developed. This subject appeals very strongly to the friends of Africa, and whatever will help to do this is an unspeakable beneficence.

The following communication, which we find in the *Christian Recorder*, the organ of the African Methodist E. Church, possesses interest:

#### LETTER FROM REV. ALEXANDER CRUMMELL.

REV. AND DEAR SIR: How thankful am I that there are some few men of the African race who think about the needs of this benighted continent! I am glad that you are one of the foremost of them. How can you do otherwise, as a Christian man and minister? for the Christian principle, planted in a man's soul, fills him with pitifulness and sympathy, and humane and brotherly regards. It is the lack of this Christian sentiment which makes the colored man of 1870 so different, with regard to this question of Africa, from the colored man of 1840.

Then, you were largely under the influence of Christian ministers and Christian churches and Christian sentiment. Have there not been the sad inroads of a withering rationalism among colored men and communities of late years? And if so, how can your leaders keep up a warm and glowing love for souls, a zealous evangelizing spirit for Africa?

Will you all do anything for Missions? Let it be thorough work, on a broad basis, and with the largest intents. Especially mingle with such a movement, and that very largely, *female agency*. You can do no large great work for God in Africa unless you make *female* influence a prominent influence. Woman keeps Africa low and degraded; and hence only woman, under God, can raise Africa up. Native African girls, *first of all*, must be educated and evangelized; and so will break off polygamy. You may educate a thousand boys; but if woman is not enlightened, your mission will prove a failure. Men, ministers, *must* lead in missions; but I should say, send two female missionaries to one man. Let the women teach the native schools, visit native women, and force respect for woman upon these native chiefs and kings; and train the boys to respect womanhood; and then, by and by, having learned respect for female teachers, they will respect their sisters, mothers, and lastly their wives; and thus home and society will gradually shed the scales of their deadly, polygamous, leprous life.

It is difficult, in my remote position, to form just conclusions; but I apprehend that, amid many discouragements, you are cherishing high aspirations and putting forth noble efforts. You have my best wishes and my earnest prayers for the largest success. I am, dear sir, very truly, your brother and servant.

ALEX. CRUMMELL.

MONROVIA, LIBERIA, April 30, 1870.

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From the Liberia Register.

#### THE NEGROES IN THE UNITED STATES.

From *Harper's Weekly* for September 3, we copy the following: "The steamship *Palmyra*, from Liverpool, *via* Queenstown, brought to this port, among other passengers, President ROYE, of the Liberian Republic, in Africa, and his private secretary. They applied for admission at several well-known hotels, but were not permitted to enter on account of their color."

Without stopping to make any comment on the barbarism of a custom which ignores a man on account of the adventitious circumstance of color, or the indecency on the part of any hotel proprietor in the United States in refusing hospitality to the head of a nation with which his country is in treaty relation,

and with which it maintains a reciprocal interchange of diplomatic representation, we proceed to deduce certain lessons from the incident as to the present and probable future of the descendants of Africa in the United States.

We have heard a great deal lately about the blessings which the Fifteenth Amendment has brought to the Negro in the United States. But from our stand point we have always regarded these privileges of equality with the whites as purely artificial, illogical, and illusory. Artificial, because they must soon be effaced by the decreasing numerical proportion of the blacks to the whites; illogical, because they were not the regular and normal result of the antecedents of the Negroes, but came upon them by a sudden transition; and illusory, because they seem to imply advantages which, when grasped by the Negro, turn out like the "apples of Sodom."

The franchise given to men with a separate social destiny as permanent and fixed as their complexion and hair, is an absurdity. Some sanguine theorists supposed at first that the conferring of the franchise would involve, sooner or later, the removal of all social and political distinctions; but experience is rapidly convincing them that distinctions founded on race are not to be effaced by legal enactments. "Public sentiment" is "more powerful than law." And this race antagonism is not confined to the lower classes of Irishmen, as is sometimes stated, though it may occasionally find its most offensive manifestations among them. It pervades all classes. Superior culture enables many who sympathize with it to conceal their sympathies; but it is there; and at times finds utterance in higher quarters than *Tammany Hall* and the *New York Herald*.

After all the acts and labor of reconstruction, the greatest problem of all is left unsolved—the social problem—and the barriers in the way of its satisfactory solution are insuperable. It cannot be solved by political wisdom, by official knowledge, by energetic dogmatism, or even by cultivated philanthropy. He only can solve it who appointed to men "the bounds of their habitation;" and the solution will be contemporary with those events which shall so modify the operation of natural causes that the "wolf shall lie down with the lamb." In the meanwhile things will be as they are. It is utterly impossible for the position of the Negro to be equal with that of the white man in the United States. If two men will ride on one horse, one must ride behind, and the more favored of the two will have the front seat.

It is, perhaps, difficult for our brethren in the United States to see this as we on this side of the Atlantic see it. But the careful thinkers among them must admit that the prospect before them is not a promising one. Their friends among the

white people—from the President down—are calling out for enlarged education for them. But the education they are receiving—with the social ostracism upon them—is precisely of that kind which sharpens the curiosity, expands the intelligence, and intensifies vain cravings without affording the means of their gratification. The effect of such an education, however, will be to make emigrants for Liberia, and multiply intelligent and enterprising residents for our vast interior. As the Negro rises by education and culture to the threshold of a higher life, he will feel the pressure of influences which he now regards natural and normal. The avenues he now traverses with ease will become too narrow for him. He will thoroughly awake to his condition, and will find himself to have been in the state of Lancelot when he had his dreamy sight of the Beatific Cup—

“Slumbering, he saw the vision high  
He might not view with waking eye.”

And the love of a higher, wider, and purer liberty will bring him hither.

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From the Liberia Register.

#### LIBERIAN INTELLIGENCE.

MUSARDU.—Information has reached us that the difficulties between the cities of Madina and Musardu have been settled, and that the markets at Musardu and Mohannadu being now opened an active trade is going on, pouring in from the north and east. Our vast interior, with its varied and unlimited resources, presents a wide and extensive field for the restless energy of our enterprising politicians, who are cogitating schemes for the pecuniary relief and political aggrandizement of the country. Eastward Ho!

MRS. CHARLOTTE EVANS died in this city (Monrovia) on Sunday evening, September, 4. On the following day her funeral took place from Trinity Episcopal church, of which she was a member. Her funeral was, without exception, the largest assembly that ever came together in Liberia to pay their last respects to a female. Numbers from the river settlements came to mingle their sorrows with those of her relatives. Mrs. Evans was a native of the city of Charleston, South Carolina, and emigrated to this country about forty years ago. She was the original founder of female temperance organizations in Liberia, and her life has been one of incessant activity for the improvement and elevation of her sex. Her place will long be vacant. But she has left an example of industry, energy, enterprise, and preservation, of which the memory will long be cherished in this community, while the recollection of her happy death will in-

crease the faith and brighten the hopes of her many friends and acquaintances."

EDUCATIONAL.—We learn that the Baptists have in contemplation the establishment of a Training Institute for preachers and teachers in the settlement of Virginia, St. Paul's river, to be under the supervision of Rev. J. T. Richardson.

HON. JOHN H. CHAVERS died at his residence, in this city, (Monrovia,) on Thursday, the 27th October, after a brief illness, in the fifty-third year of his age. Mr. Chavers emigrated to this country, with his father from Newport, Rhode Island, in the brig *Vine*, which sailed from Boston, January 4th, 1826, and arrived here February 7th. The education of Mr. Chavers, altogether acquired in Liberia, fitted him for a sphere of usefulness in which he was constantly kept before the public. He served as Secretary of the Treasury under three Administrations, and, when he died, was acting with the fourth, as Treasurer of the Republic and private secretary to the President. He was also occupying the position, of Deacon in the Providence Baptist church, and Financial Agent of the American Baptist Missionary Union. His life was greatly active and eminently useful. The Pastor of the Baptist church, Rev. J. T. Richardson, his colleague in the mission work, paid an eloquent and appropriate tribute to his memory at the funeral services, which took place on the 28th ult. Mr. Chavers was a distinguished member of the Masonic Fraternity, and was buried with Masonic honors.

ARTHRINGTON.—We learn that the new settlement of Arthington, near Millsburg, gives every indication of growth and permanence. The settlers are industrious and energetic cultivators of the soil. Mr. Hoggard reports the natives in the vicinity as exceedingly anxious for schools and teachers.

OFFICIAL.—The acting President has been pleased to appoint Hon. James B. Yates, Treasurer, *vice* Hon. John H. Chavers, deceased.

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#### GEOGRAPHICAL TREATISE BY A NATIVE AFRICAN.

TO EDITOR OF AFRICAN REPOSITORY.

DEAR SIR: I take the liberty of mailing you to-day, for publication, a West-African printed pamphlet on "Geological Constitution of Abanta," by Dr. Horton. It is a valuable treatise by a native African who escaped a life of slavery in the West Indies or South America to become one of her Majesty's army surgeons at Sierra Leone and on the Gold Coast. He,

as I saw him in 1864, was a smart-looking little negro, apparently about twenty-five years of age, very highly thought of by his friends and many intelligent persons. He married the daughter of a Mr. Pratt, of Freetown, a recaptive, and who, previous to his death, which occurred about five years ago, attained the position of a wealthy merchant at Freetown. In his day there were two Pratts in the place, familiarly known as Ebo Pratt and Arko Pratt. Both were recaptives, and both became respectable as merchants, and members, I believe, of the Methodist Church. Both bore on their faces the tattoo marks peculiar to the tribes to which they originally belonged. \* \* \* \* \*

But I do not intend giving you the history of the Pratt families; though, to say the truth, there is much that is very interesting in tracing the lives of those so changed from a state of actual barbarism to one so nearly civilized. I really respect some of the "old families" of Sierra Leone.

Very respectfully, your obedient servant.

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BALTIMORE, *December 20, 1870.*

#### GEOGRAPHICAL CONSTITUTION OF AHANTA, GOLD COAST.\*

Prior to the Adamic epoch, when by Divine fiat this world was reconstituted and adapted for the existence of man and recent creation, important geological upheavals took place, which led to the submergence of a large tract of land on the seacoast of Ahanta and Axim. It is difficult, and I almost say impossible, for me to attempt to date the preadamic period when these changes took place, since there are no sufficient data for doing so in its lithological accumulations.

It is a well-known fact that the cosmical condition of the globe is continually undergoing changes; reefs are being formed by the incessant working of the Medrepore corals; the sea recedes from certain parts and accumulates in others; islands formed in the midst of the sea, and compact Breccia and shell beds formed by cockle, muscle, oyster, and other gregarious molluses, are being accumulated under our eyes in different parts of the sea, leading to the formation of stratified rocks of great beauty.

\*Geological Constitution of Ahanta, Gold Coast, by Africanus Horton, M. D., Edin: Staff Assistant Surgeon of Her Majesty's Forces on the Gold Coast, Member of the Royal College of Surgeons, Foreign Fellow of the Botanical Society of Edinburgh, Associate of King's College, London, &c., &c., &c.

It will be necessary for me to give a short account of the geographical relation of Ahanta before we can fully discuss on the geological disturbances which took place prior to the human epoch. Ahanta is bounded on the north and northeast by Wassaw and Imphahaw; on the east by Fantee; south and southeast by the Atlantic, and on the west by Axim. The capital and once royal residence is Boushua, which is now converted by the Dutch government, through the treachery of the late king, into a chiefdom. It belongs to both the English and Dutch governments, being primarily conquered by the Dutch, who now hold in possession the greatest portion of it. It extends from Aboadi, between Chema and Secundee, to Poquasi river, known to navigators as Princes river. The principal English town is Dix Cove, and is the most important in Ahanta in a commercial point of view; the principal Dutch towns are Secundee, Boutry, and Adjuab, which last is the most important palm-oil town in all Ahanta.

There are three large rivers in Ahanta, viz: Boutry, Boushua, and Aquidah rivers.

Passing through Chema, as one approaches the Ahanta coast, several objects of scenographical importance arrest his attention: a land jutting far into the sea; a seacoast covered with blocks of huge basaltic rocks; breakers extending to a considerable distance into the sea, forming, as in Secundee, natural break-water; here and there hillocks of no mean size and so abrupt as to give sufficient evidence of the manner of their origin; and a country well watered by beautiful streams and rivulets; these are but few of the natural objects that first greet the eyes of the traveler. The breakers are principally produced by rocks under the sea, encrusted with several varieties of Medrepore corals stretching in the form of capes a great distance into the sea. In some places out-crops of these rocks, in very low tide, are to be traced about one and a half miles from land. The most extensive breakers rise in Cape Three Points, which extend almost two and a half miles; the next rise at Adjuab, the third at Achowa Point, and the fourth at Mumford.

The principal varieties of rocks found in Ahanta are decidedly of igneous origin, being chiefly made up of Trappean and Metamorphic rocks of the hypozoic period; interspersed amongst these are rocks of the Silurian and Devonian systems.

The trappean rocks occur in connection with the stratified formation in disruptive masses; they are principally compact, hard basalt, augitic in composition, and impregnated with a small quantity of iron; amongst them are also a good number of rocks which are felspatic in character, viz: the *diorites*. These, from their composition, viz., of augite and felspar, present a brighter appearance than the black basalt.

The Metamorphic rocks, which have undergone a very striking metamorphosis in the original sedimentary character of their strata, are chiefly Quartzose rocks and gneiss. The latter is very common in Ahanta and Fantee. I have many a time seen out-crops of them in different parts, but it is almost impossible to tell their proper *declination*, from the fact that those I have seen had their edges broken by the natives. They are tough, hard and crystalline, and mineralogically composed of quartz, mica, felspar and hornblende, having curved and flexured lines of stratification. The Quartzose rocks are granular, and present a more determined stratification than the gneiss; they sometimes have bands of conglomerate structure and beds of mica flakes. The gneiss and quartzose rocks are hypothetically believed to be the product of the disintegration of granitic rocks. The Silurian and Devonian rocks are limestones of these systems, found as we travel more into the interior, but, as far as I know, not very common along the seaside.

All along the Gold Coast, gold dust is found in the alluvial deposit of the post-tertiary system. The earth on which we walk, the dust which is attached to the sole of our shoes and accumulates in our rooms, and the black sand left on the beach after a heavy sea, contains not an inappreciable amount of gold. What, may be asked, could be the origin of this metalline compound? My views on the subject will be given in another place. Gold is also found in scattered grains, in the composition of the quartzose rocks; sometimes a thick layer exists in the line of stratification, whilst in others they are in small lumps in the interstices.

The principal hills extend from Boutry to Aquidah bush; some of them are of exquisite beauty, being covered with vegetations of variegated colors; others are extremely conical, as the hill on which the fort at Boutry is built; others again are very abrupt, all leading to prove that their productions were from volcanic actions.

At some period prior to the post-tertiary formation during the Cainozoic epoch, Ahanta extended more than three miles into the sea, *i. e.*, the dry land extended that distance into parts now occupied by the sea; and by a severe volcanic action, a part of the land underwent a complete disruption; the rocks broken into innumerable blocks, various in sizes and placed irregularly one upon the other; some are broken up in perfect mathematical form, others into small pebbles, and others again into huge blocks. These rocks consist principally of basalt, but a few quartz exist among them.

But these convulsive actions were not universally disruptive in all Ahanta; in some parts they produce more upheaval of the land, leading to the formation of conical and abrupt hills,

whilst depressions are observed in other parts. During these igneous disturbances it appears that Axim suffered some disruptive convulsions, while Fantee enjoyed quiescence and repose. The gold found in the alluvium must have been produced by the crushing up of the Quartzose rocks by igneous agency, and also by the changes produced in rocks of the Silurian and Devonian system by the same agency.

Before taking leave of this subject, I shall briefly consider what is likely to be the origin of these pyrogenous actions which are developed in earthquakes, volcanoes, and subterraneous movements. On this point philosophers differ; some maintain that it is by a chemical action, whilst others that it is mechanical.

The chemical hypothesis explains igneous actions from mere chemical actions and reactions of the materials composing the globe—that within the globe exists the metallic basis of the alkalis and earths, such as potassium, sodium, &c., and water coming in contact with them, through fissures and chinks from the surface, produces decomposition with evolution of intense heat. Those who support this opinion maintain that this heat is sufficient to fuse rocks, convert water into steam, and give rise to the escape of several gases, as carbonic acid and sulphuretted hydrogen. This hypothesis, however, does not embrace all known facts on the subject—it does not explain the igneous origin of the globe, nor its gradual cooling from a supposed molten fluidity.

The mechanical hypothesis, and by far the more philosophical, pre-supposes that the interior of the globe is in a state of high incondescence, from the fact that there is an increase of temperature as we descend into the crust. The solidified exterior varies in thickness and extensively cavernous and fissured by unequal contraction from cooling and subsequent volcanic action. The consolidation of the crust is still going on, and its contraction is sufficient to force out molten substances from the interior through craters. Water coming in contact with the molten fluidity through fissures in the crust, leads to the production of steam and various gases, which exploding and endeavoring to make their way out, produce undulation of the rocky crust or earthquakes and convulsive movements; these occasionally escape, carrying with them many subterranean matter and molten rocks; sometimes is so powerful as to rend the earth and discharge lava, red-hot stones, ashes, dust, and steam, but following the law of hydrostatic pressure, the molten mass is generally propelled through existing crater and fissures. Repeatedly produce volcanic cones; and the center of volcanic actions in course of time produces mountain groups and ranges.

From the Newport Mercury.

COLONIZATION MEETING AT NEWPORT, R. I.

Sunday evening, December 11, a meeting under the auspices of the Rhode Island and American Colonization Societies occurred at the Second Baptist Church. Rev. Dr. THAYER conducted the devotional services. Rev. C. H. MALCOM, Secretary of the Rhode Island Colonization Society, read extracts of its Constitution, the second article of which defines the work thus: "The object of this Society shall be to aid suitable persons of color in this country, who may desire it, to emigrate to Liberia, and to help them to become good and useful citizens of that Republic, so that it may be a great center of Christian civilization on the Continent of Africa." Mr. MALCOM also read the list of well-known names, the officers of the Rhode Island Society.

Rev. D. C. HAYNES, the District Secretary of the American Colonization Society, was then introduced, and spoke at length of the work of the Parent Society. He said it was to a great extent a Missionary Society for Africa; that large numbers of the Christian freedmen of the South were extremely anxious to go to Liberia, the Society being unable to send a tithe part of the applicants; that it is less anxious to send large numbers than the right kind: those sure to succeed themselves and to be useful to Africa. It is not the colored people North who wish to go, though in each expedition some from the North are sent. If any colored man says I don't want to go to Africa, the reply was, we don't want you to go, and could not be induced to send you, as it is only those who desire to go for the good of their fatherland that we are sending. Mr. HAYNES also spoke of the success which has attended Liberia and the settlers, many of whom have become rich.

Rev. L. D. DAVIS followed, and objected to the work, on the ground that the colored people were citizens of this country as much as we are, and should not be forced from the country.

Mr. HAYNES explained that he had shown that the Society only sent those who desired to go, and could not be induced to send others, and had not the means of sending a tithe of those who were self-moved, applying for a passage.

Capt. Howland made a few remarks, recounting somewhat of his experience on the African coast, and indorsing the movement to help the African "back" to their native land.

The choir then sung Bishop Heber's missionary hymn, when the benediction was pronounced by Rev. S. Adlam.

Amongst the subscriptions to the cause was EDWARD KING, Esq., \$100.

## RHODE ISLAND COLONIZATION SOCIETY.

A meeting to confer as to the formation of an auxiliary branch of the American Colonization Society, assembled at 3 o'clock on Wednesday afternoon, November 23, in the vestry of the First Baptist Church, Providence, Rhode Island, when the Right Rev. Thomas M. Clark, D. D., was chosen chairman.

The Rev. D. C. Haynes, District Secretary of the American Colonization Society, explained that one reason the meeting had been called was, that it was thought desirable to consider the formation of a Rhode Island auxiliary of the American Colonization Society. Another object was to state to friends of the Society and everybody, that most marvellous success had attended the efforts made, since the emancipation of the colored race, both as regarded emigrants going to Liberia, and as regarded the result of their efforts there. Situated as he was, he was liable to exaggerate; but he could not see how there could be any exaggeration in naming the marvellous success which had attended the Society's endeavors to evangelize Africa and civilize the colored people there. Notwithstanding the doubts expressed by some in the boldest manner, they could hardly realize the grand success which in these latter days was crowning the labors of the Society.

Most of the emigrants were from the South, but some also from the North. If the Society had the means to announce the date of sailing six months or a year beforehand, they could go with a crowded ship every time. But the means of the Society were such they could not say, in advance, to insure a large number every time. Their chief desire, however, was not so much to send large numbers as to send emigrants sure to be useful and sure to succeed, as sure as they could be in this world. Then, on the other hand, the most marvellous revivals of religion were taking place in Liberia, and large success was bound to attend the labors of these Christian freedmen who were going to Africa. It seemed to the speaker that the prosperity attending the efforts of the Society was only attributable to a marvellous interposition of Divine Providence. He wished, therefore, to suggest the formation of a Rhode Island Society, as a means of making known throughout the State the true aim and object of the Society.

Rev. Dr. Caswell said, that in the winter of 1822, he believed, he attended a meeting at Washington, when Henry Clay spoke on the subject of Colonization. What was there said interested him strongly, and on the basis of that, and facts subsequently ascertained, he had been induced to take a lively interest in the subject. The question of sending colored people to Africa, was not whether there was or was not room for them here, or

whether a distinction was being made between one portion of the people and another, nor was it a question of affording the means of emigrating to down-trodden people at home. It was the question of establishing a Christian community in Africa competent to exercise proper self-government, and to wield a controlling influence over the surrounding tribes. Some 13,000 or 14,000 had been sent over altogether, and now the Republic of Liberia comprised a population of some 600,000, showing that the native tribes readily amalgamated and worked together with the settlers. The most friendly intercourse existed, and frequent journeys were made into the interior by the missionaries of the Republic, who thereby became acquainted with the new tribes, some of which were quite advanced in civilization and arts, and desired to be educated, and asked for teachers and books. These facts indicated that this colony planted and Republic formed held large intercourse with the great African continent, and, taking this view, he thought Liberia called for their support, as a Christian community formed on the borders of a great continent, to carry the light of religion to tribes that knew nothing of Christ.

Mr. Haynes read an extract from a communication by a learned Liberian professor, showing the wonderful progress of Liberia in commerce and civilized arts, and stated that a railroad to the interior had already been projected.

Rev. Dr. Caswell remarked on the intelligent character of the Liberians, judging from the State papers and the writings of their leading legal men, and looked on them as having begun on a very solid foundation, and that they would go on to develop.

Rev. Dr. Blodgett said he had been a regular reader of the Society's organ since he began to take an interest in these matters. After finishing his college course, he resided for seven years in the South, and had been a very strong advocate of the scheme of African Colonization, to the gratification of some and the annoyance of others. He believed it God's method and the only method clearly developed by which they could work well for Africa; not the only method, but experience led him to consider it God's method for carrying into Africa rays from regions of Christianity and civilization.

Amos Perry, Esq., and the Rev. Mr. Henshaw expressed their high approval of the aims of the Colonization Society.

The following committee was formed to frame a Constitution and By-Laws for the proposed Auxiliary Society, and appoint a day for another meeting: Rev. Dr. Caswell, Rev. D. Henshaw, Amos Perry, Esq., Rev. Dr. Parker, and Bishop Clark.

A second meeting was held in the Central Baptist Church, Providence, on Sunday evening, November 27. The Rev. Dr.

Caswell, President of Brown University, presided, and the Rev. Dr. Blodgett, Rev. Dr. Caswell, and Rev. D. C. Haynes made addresses. The meeting was entirely harmonious, and the large audience interested throughout. A Constitution was then adopted and officers appointed for the year, as follows:

#### CONSTITUTION OF THE RHODE ISLAND COLONIZATION SOCIETY.

ARTICLE I. This Society shall be called the Rhode Island Colonization Society.

ART. II. The object of this Society shall be to aid suitable persons of color in this country, who may desire it, to emigrate to Liberia, and to help them to become good and useful citizens of that Republic, so that it may be a great centre of Christian civilization on the continent of Africa.

ART. III. This Society shall be auxiliary to the American Colonization Society, established in Washington, D. C., in 1816, and shall co-operate with the Board of Directors and Executive Committee of the same, in carrying out its objects; and all moneys received into its treasury not otherwise appropriated by the donors, or by the Society itself, shall be remitted to the treasurer of the Parent Society.

ART. IV. Any person residing in the State of Rhode Island, who shall express a desire to become a member of this Society, and a willingness and intention to aid in carrying out its objects, may become a member by a vote of the Society, or of the Managers thereof.

ART. V. The officers of this Society shall be a President, three or more Vice Presidents, a Secretary, and Treasurer, who with six other persons shall constitute a Board of Managers, of whom five shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting. The Board of Managers may make by-laws for their own government. The Treasurer shall hold all moneys and securities subject to the order of the Board of Managers. Vacancies occurring in any of these offices, during the year, may be filled by the Managers. All the officers shall hold their places until successors shall be duly appointed.

ART. VI. There shall be an annual meeting of the Society on the third Tuesday in November in each year. Special meetings may be called by the President, or by one of the Vice Presidents on application of the Board of Managers. The Board of Managers shall meet on the first Tuesday in November, in each year, and at such other times as they may designate.

ART. VII. This Constitution shall not be altered except at the annual meeting of the Society, by a vote of a majority of the members present.

#### OFFICERS OF THE RHODE ISLAND COLONIZATION SOCIETY.

*President.*—Rev. Alexis Caswell, D. D.

*Vice Presidents.*—Rowse Babcock, Esq., Westerly; Rev. Constantine Blodgett, D. D., Pawtucket; Edward King, Esq., Newport; Gilbert Congdon, Esq., Providence; Rev. Thomas Shepard, D. D., Bristol.

*Managers.*—Bishop Thomas M. Clark, Providence; Rev. Thatcher Thayer, D. D., Newport; Rev. V. A. Cooper, Providence; Rev. Dr. Caldwell, Providence; Amos Perry, Esq., Providence.

*Secretary.*—Rev. Charles H. Malcom, Newport.

*Treasurer.*—Benjamin White, Esq., Providence.

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#### NEW JERSEY COLONIZATION SOCIETY.

The annual meeting of this Society was held in the First Presbyterian Church of Princeton, on Wednesday, December 7. The Rev. Dr. Maclean, President of the Society, presided, and the meeting was opened with prayer by the Rev. Dr. Macdonald, pastor of the church. The Rev. Dr. Orcutt, one of the Secretaries of the American Colonization Society, made a brief statement respecting the operations of that Society, and of the funds collected in New Jersey thus far during the current year. He mentioned the pleasing fact that of the 196 emigrants now on their way to Liberia in the Society's ship *Golconda*, about one-third were communicants in evangelical churches. The meeting was then addressed by the Rev. Dr. Benjamin I. Haight, of New York, and the Rev. Dr. J. Townley Crane, of Newark. With marked ability and earnestness did both of these reverend gentlemen set forth the reasons which make it our duty to do what we can to render Liberia a still greater power for good to the numerous tribes of Western Africa. The missionary aspect of this enterprise was the one which chiefly interested the speakers, and which gained for their remarks the earnest attention of their audience, an audience composed largely of the intelligence and learning of the place.—*Newark Daily Advertiser.*

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#### REV. EBENEZER BURGESS, D. D.

The death of the Rev. Ebenezer Burgess, D. D., at Dedham, Massachusetts, December 5, 1870, aged eighty years, removes

from the ranks of the American Colonization Society one of its early servants and faithful friends.

The first step in the work of the American Colonization Society, which perfected its organization January 1, 1817, was to procure a location in West Africa to plant a colony. For this responsible service, the eminent Rev. Samuel John Mills promptly volunteered, and selected his friend, Ebenezer Burgess, as his companion. They were commissioned by the Society November 5, 1817, sailed November 16, and arrived at Sierra Leone March 22, 1818, having visited London in the prosecution of their mission.

The commissioners lost no time in making an exploration of the West Coast of Africa for a distance of about one hundred and twenty miles; and obtaining the promise of suitable land for a settlement, they left Sierra Leone May 22, 1818, for England, on their return to the United States. Mr. Mills died soon after embarking, from the effects of pulmonary disease. His report and that of Dr. Burgess were duly presented, and were deemed so satisfactory, that the Society resolved to plant a colony.

In February, 1820, the ship *Elizabeth* sailed from New York with the first emigrants, in number eighty-six, for Sherbro, a point near the present northwestern boundary of the Republic of Liberia—the locality selected by the explorers.

The important service thus rendered the cause of African Colonization was not regretted by Dr. Burgess, but during all his subsequent years he expressed his growing interest in the progress of Liberia, and his firm faith in the ultimate triumph of the Society. A contribution of one thousand dollars to its treasury, in 1840, attests his love for the great work which led him many years before to visit Africa.

We have not space to speak further of the "grand old man" for fifty years the esteemed pastor of the Congregational Church at Dedham, Massachusetts, and so full of courtesy, charity, and affection for his friends; but shall hope to present a more extended notice hereafter. The memorial of the Rev. Ebenezer Burgess, D. D., in this country and Africa, will remain to be read by a great cloud of witnesses on earth and in heaven.

**RESIGNATION OF CONSUL-GENERAL RALSTON.**

We learn that the resignation of Gerard Ralston, Esq., Consul-General of Liberia at London, was accepted by President Roye on the 19th of October last, and that D. Chinery, Esq., has been appointed to the position thus rendered vacant.

Mr. Ralston was one of the founders, and during his residence in Philadelphia, a zealous officer and liberal contributor to the treasury of the Pennsylvania Colonization Society, and has ever been untiring in his efforts, in this country and in Europe, to advance the best interests of the colored race. All the treaties made by Liberia with other Powers were, perhaps with but one or two exceptions, obtained by him. His services, always freely rendered, his frequent contributions in money, and his long-continued, ardent desire for the success of African Colonization and the welfare of Liberia, entitle him to the highest rank among the friends of our great enterprise and of the African Republic.

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**FIFTY-FOURTH ANNIVERSARY.**

The exercises attending the Fifty-Fourth Annual Meeting of the American Colonization Society will take place in Washington city, on Tuesday evening, January 17, 1871. Timely publication will be made of the place of meeting, with the names of the eminent gentlemen who are expected to deliver addresses on the occasion.

The Board of Directors of the American Colonization Society will meet on the same day, at 12 o'clock M., in the Society Building, 450 Pennsylvania avenue, Washington city.

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**BISHOP JANES AND COLONIZATION.**

At the suggestion of several active friends of the cause, and in accordance with their own feelings, the members of the Committee to make arrangements for the approaching Anniversary of the American Colonization Society extended an invitation to Bishop Janes to attend and deliver an address on the occasion. The following letter in reply is valuable, not only as an expression of hearty interest in the work of the Society, but as evincing the distinguished writer's appreciation of its present and increasing usefulness:

"NEW YORK, *December 9, 1870.*

"GENTLEMEN: Your favor of the 6th instant, inviting me to speak at the Fifty-Fourth Anniversary of the American Colonization Society, is received.

I regret to be obliged to say that very imperative and urgent official duties required of me at the time of the meeting will prevent me from doing so.

"I have felt a profound interest in the Society for forty years. I never appreciated its interests and objects more highly than I do now. It seems to me that the time of its greatest need and greatest usefulness has just dawned. The circumstances are now propitious on both continents. I trust there is enough of love to man and of love to God among the philanthropists and Christians of this nation to furnish your Society promptly with the means of enlarging your sphere of action, and of pushing forward your work with increasing force and effectiveness.

Very respectfully, yours,

"E. S. JANES."

### SUCCESS OF RECENT EMIGRANTS.

LETTER FROM H. W. DENNIS, ESQ.

MONROVIA, *November 7, 1870.*

MY DEAR SIR: I returned last night from a visit to Arthington. I found the settlers all well and doing well. They have a good supply of breadstuffs, such as rice, cassadas, potatoes, and eddoes, on hand and matured from their own raising, besides beans, peas, greens, and other garden vegetables. It is very gratifying to me and highly creditable to them that they have been so industrious and economical. I feel satisfied that they will continue to do well.

I have engaged them to get out lumber for building houses for those emigrants who are expected here in December to settle at Arthington; and as soon as I can get a straight route or line run by the surveyor from Millsburg to Arthington, I want to get them to make a good wagon road between the two places, when I will be able to use our wagon and thereby make the expense of transportation less. My impression is, that a straight road from Millsburg to Arthington will lessen the distance about one-third. And as there is an abundance of good timber about the settlement, the road with a wagon or carts upon it will be facilities to them to get it to market.

Mr. Alonzo Hoggard is anxious to get a cotton-gin for Arthington. They have some cotton planted from seed brought with them. I inclose a rude sample of what they have raised. He tells me that large quantities of native cotton can be bought there in the seed, and he wishes to encourage the growth of it among the natives in the surrounding country. Can you not aid him with a gin for their settlement?

Mr. Hoggard requests me to write you about a church building that Mr. Arthington or somebody promised to provide them with means for erecting. They have no church, and the settlement is in need of one. I shall spare no pains to do all I can, by advice and otherwise, to make Arthington a fine farming place. I regard it as behind no part of Liberia for health. It has excellent water, and the soil is prolific.

I have not visited Brewerville for some time, but I see persons from there nearly every week. The health of the settlers continues to be good. They also have considerable breadstuffs and garden vegetables from their own raising.

Yours, very truly,

H. W. DENNIS.

## ITEMS OF INTELLIGENCE.

**LIBERIA BAPTIST MISSION.**—Rev. J. T. Richardson reports from Monrovia, July 3, the baptism of two converts. He preaches to large congregations and reports the work at all the stations as “progressing finely.” Rev. W. C. Burke, pastor of the Baptist church in Clay-Ashland, died September 18, a loss to the church and vicinity.

**REV. JAMES THOMPSON**, Presiding Elder in the Tennessee Conference of the Methodist Episcopal Church, and formerly an active and popular pastor in Liberia, died at Memphis, November 4. Rev. J. Braden, in a note dated November 14th, says: “He was in feeble health during the session of our Conference, and by his manifold labors and exposures used up the little strength that he had. He was a good man, a faithful worker, a gentleman, and a wise officer of the Church. A safe leader, his brethren had learned to look to him for counsel.”

**NOT SURPRISING.**—A correspondent of the *African Times* accuses Liberia of not interfering with native cruelties, and of not educating natives. If we are not mistaken, the writer is a native, educated by the Episcopal Mission, formerly employed as teacher, and dismissed for gross immorality. The man knows very well, that unless the Liberian Government is ready to engage in tedious and expensive wars, it cannot interfere with all the petty quarrels of the many tribes in and around the Liberian settlements. He also knows that the Government cannot make Christians. He has been a preacher: how many of his countrymen has he converted? Just men like him have brought shame on the Gospel of Christ, and held back heathen from embracing it.—*The West African Record*.

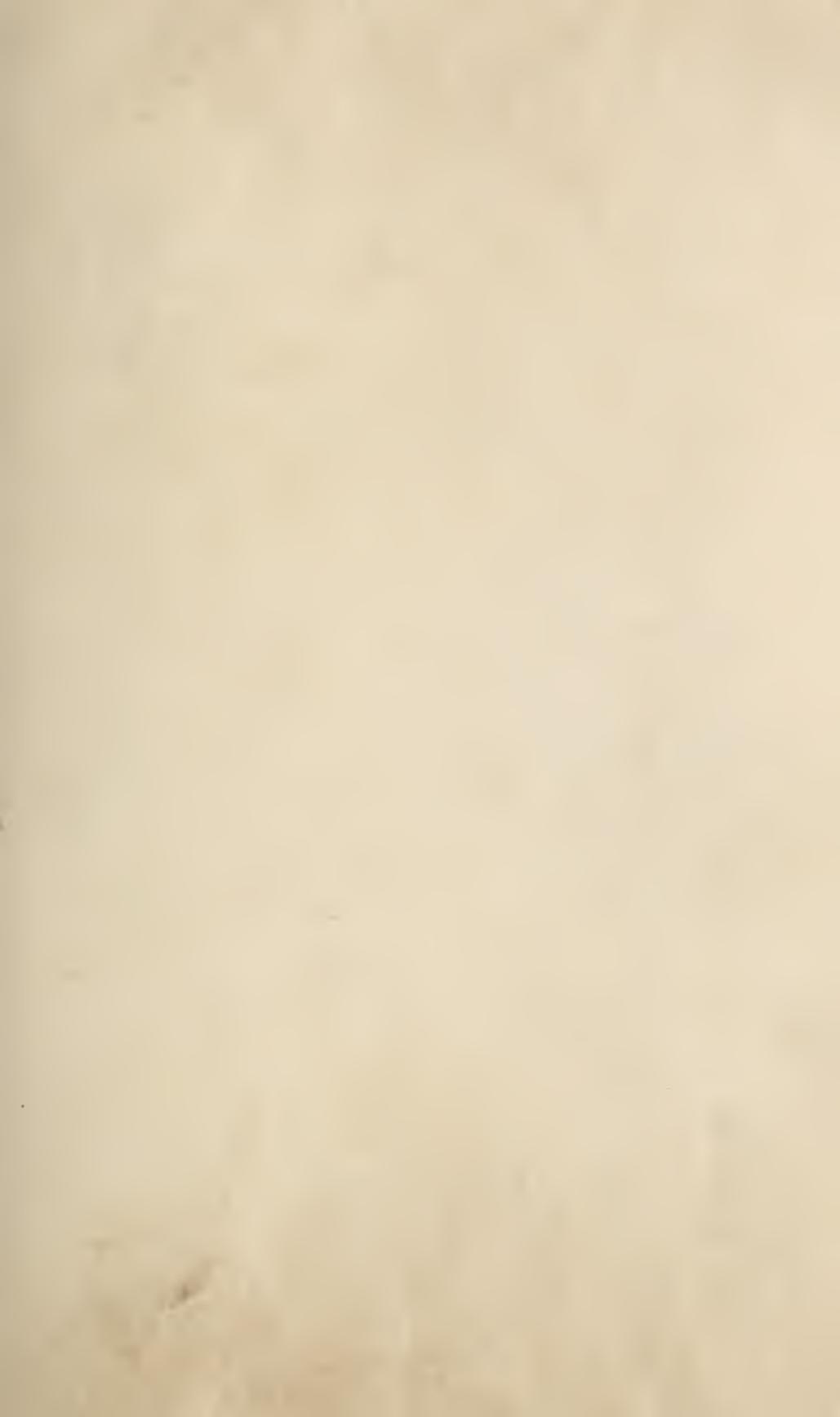
**WEST AFRICAN COTTON.**—It is estimated that the West African raised cotton sent by steamers from Lagos to England amounts to 1,400,000 pounds per annum. The soil and climate favor its growth, and the natives are willing to cultivate it for foreign markets. In quality it is not much inferior to “New Orleans” cotton.

**DR. LIVINGSTONE.**—At the last meeting of the Geographical Society at London, the latest reports concerning Dr. Livingstone were mentioned. These were communicated in a letter from Dr. Kirk, dated the 29th of August last. Many traders had arrived at Zanzibar from the interior, and none of them, in answer to questions, gave any other account than that Livingstone was still somewhere in the interior, either at Karagwe or Ujiji. Abundant supplies had long ago been forwarded to the traveler, and the President dwelt especially on the fact that before the grant of £1,000 made by the British Government had reached Zanzibar, all present wants had been met by the liberality of Mr. James Young, an attached friend of Dr. Livingstone, who had placed considerable sums of money at the disposal of Dr. Kirk for that purpose.

Receipts of the American Colonization Society,

From the 20th of November to the 25th of December, 1870.

<b>MAINE.</b>		
<i>Bangor</i> —Dr. T. U. Coe.....	5 00	
<i>Bath</i> —Mrs. H. M. Elingwood, by Rev. John O. Fiske, D. D. ....	5 00	
By Rev. J. K. Converse, (\$5.00.)		
<i>Kennebunkport</i> —Rev. Thomas C. Upham, D. D.....	5 00	
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	15 00	
<b>NEW HAMPSHIRE.</b>		
<i>Concord</i> —Legacy of Mrs. Ann G. Merrill less U. S. tax, by L. D. Stevens and Calvin Howe, executors.....	2,496 62	
By Rev. J. K. Converse, (\$55.50.)		
<i>Meriden</i> —B. Farnum, Rev. Dr. Richards, Mrs. John Bryant, each \$2; Henry Wells, Prof. Cummings, Prof. Baldwin, Rev. Mr. Abbott, each \$1. ....	10 00	
<i>West Lebanon</i> —Rev. J. H. Edwards, \$10; Miss A. E. Ela, Dea. Bergbee, Cash, each \$5; Martin Baker, W. B. Weeks, Dr. Smalley, each \$1; H. B. Barton, 50 cents.....	28 50	
<i>Great Falls</i> —D. H. Buffum, \$5; M. C. Burleigh, \$3; E. A. Tibbetts, Rev. Clark Carter, each \$2; Dr. L. E. Hamblet, Mr. Symes, A. S. Hill, Cash, Cash, each \$1.....	17 00	
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	2,552 12	
<b>VERMONT.</b>		
By Rev. J. K. Converse, (\$84.03.)		
<i>St. Albans</i> —Gyles Merrill, \$15; John Whittemore, \$10; Mrs. Williams, \$5; R. Whittemore, John Farrar, E. H. Huntington, each \$2; Rev. A. J. Samson, Miss Mary Whittemore, each \$1; Col. in Cong. Ch., \$30.03; Col. in Baptist Ch., \$6. ....	74 03	
<i>St. Johnsbury</i> —Elisha Peck.....	10 00	
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	84 03	
<b>MASSACHUSETTS.</b>		
<i>Amherst</i> —L. Sweetser.....	10 00	
<i>North Brookfield</i> —Rev. Thomas Snell, D. D.....	10 00	
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	20 00	
<b>RHODE ISLAND.</b>		
By Rev. D. C. Haynes, (\$492.14.)		
<i>Providence</i> —Legacy of Ezra W. Howard, by John Kingsbury, Ex., \$200; Robert H. Ives, \$50; Mrs. Ann E. Miller, Miss Avis L. Harris, James Y. Smith and Nichols, each \$10; Alexis Caswell, D. D., Miss Julia Bullock, H. N. Slater, Jr., F. Davis, each \$5; Benj. White, \$3; Mrs. S. Hutchins, Dea. W. C. Snow, each \$2; William Sheldon, \$1....	308 00	
<i>Pawtucket</i> —James Davis, W. F. Sayles, each \$5.....	10 00	
<i>Bristol</i> —Mrs. Ruth De Wolf, to const. REV. GEORGE L. LOCKE a Life Member, \$30; Mrs. Rogers and Miss De Wolf, to const. REV. JAMES P. LANE a Life		
Member, \$30; Mrs. Lydia French, \$3; Rev. Dr. Shepard, \$1.....	64 00	
<i>Newport</i> —Edward King, \$100; Rev. W. Guild, \$5; others, \$5.14.....	110 14	
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	492 14	
<b>CONNECTICUT.</b>		
By Rev. Dr. Orcutt, (\$238.80.)		
<i>Hartford</i> —James R. Hosmer, S. S. Ward, each \$50, for the support of a native youth in Liberia College.....	100 00	
<i>Bridgeport</i> —Legacy of Eben Fairchild, balance, by George Sterling, Ex'r.....	202 80	
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	302 80	
<b>NEW YORK.</b>		
By Rev. Dr. Orcutt, (\$238.93.)		
<i>New York City</i> —Stewart Brown, \$100; J. H. BROWNING, to const. himself a Life Member, \$30; Joseph Masten, \$25; Rev. Thomas De Witt, D. D., \$10; First Union Presb. Ch., \$23.50; Cash, \$18.43; Mrs. Washington, \$2.....	208 93	
<i>Saratoga Springs</i> —Mrs. Anna E. F. Smith.....	30 00	
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	238 93	
<b>NEW JERSEY.</b>		
<i>Newark</i> —New Jersey Colonization Society, by C. S. Graham, Treas., \$150; State Appropriation, \$1,000.....	1,150 00	
By Rev. Dr. Orcutt, (\$109.71.)		
<i>Morristown</i> —Edgar F. Randolph. ....	50 00	
<i>Communipaw</i> —Rev. Wm. R. Dur-yea, D. D.....	10 00	
<i>Passaic</i> —Individuals, to const. their pastor, REV. FRANKLIN JOHNSON, D. D., a Life Member.....	30 00	
<i>Rockaway</i> —Col. in Meth. E. Ch... ..	4 37	
<i>Bayonne</i> —Rev. T. W. Wells, \$5; Col. in First Ref. Ch. \$10.34.....	15 34	
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	1,259 71	
<b>DISTRICT OF COLUMBIA.</b>		
<i>Washington</i> —Miscellaneous.....	233 80	
<b>MISSOURI.</b>		
<i>St. Louis</i> —Mrs. S. E. Peabody, by Rev. Charles Peabody.....	10 00	
<b>FOR REPOSITORY.</b>		
<b>MAINE</b> — <i>Bangor</i> —Dr. T. U. Coe, to January 1, 1872.....	1 00	
<b>VERMONT</b> — <i>St. Albans</i> —Rev. A. J. Samson, to October 1, 1872, by Rev. J. K. Converse.....	1 00	
<b>MASSACHUSETTS</b> — <i>New Bedford</i> —James L. Humphrey, to December 1, 1871.....	1 00	
<b>PENNSYLVANIA</b> — <i>Philadelphia</i> —H. Weir Workman.....	28 00	
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Repository.....	31 00	
Donations.....	2,075 31	
Legacies.....	2,699 42	
Miscellaneous.....	233 80	
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Total.....	\$5,299 3	





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