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T H E

African Repository.

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[No. 1.

CHRISTIAN CIVILIZATION IN WESTERN AFRICA.

BY ALEXIS CASWELL, D. D. PROVIDENCE, R. I.

Is there hope of a Christian civilization in Western Africa? This is a question which has occupied the earnest attention of philanthropists, both American and European, for a long period.

The condition and hope of Africa has been the dark problem for many centuries. With the exception of the valley of the Nile, and a narrow belt bordering on the Mediterranean, Africa, as regards literature, civilization, and the arts, has remained substantially stationary for two thousand years. With a hundred different dialects, and as many independent tribes, they have, I think, had no single written language, and of course no literature; and, with few exceptions, no knowledge of the useful arts beyond those immediately necessary to the support of life. What spell of adverse nature, or what fiat of the Almighty, has hitherto bound them down to this stagnant condition we know not. So far as history knows anything about them, from the time of the Greeks to our own, it only knows them as broken up into many petty tribes, warring mercilessly upon each other, where slavery or death was for the most part the fate of the conquered.

At long intervals adventurous and intrepid travelers have attempted to penetrate Central Africa. In the eleventh or twelfth century the Arabs from the shores of the Mediterranean penetrated the country as far south as Timbuctu and the banks of the Niger, and planted colonies. They carried with them the Arabic language and Arabic civilization. At that time the city of Fez, now in the northern part of the kingdom of Morocco, was a renowned seat of learning. Its schools

of science, literature, and philosophy attracted the attention of all Europe and the East. From these Arabic colonies the Arabic language, no doubt, obtained a permanent foothold among the native tribes. Recent explorations have shown that the Arabic language is spoken by some of the more civilized and powerful tribes around the head waters of the Niger. Particularly is this true of the Mandingoes and the Foolaahs. Children are taught Arabic in the native schools. They are of course Moslem in faith. The great aim of instruction is to teach children to read the Koran and having them under the influence of the Mohammedan religion. This is almost the solitary instance, till our own times, where any permanent good has resulted from the attempts of foreigners to settle in Africa.

It is a painful reflection, from which we would gladly turn away, if it were possible, that human slavery has been almost coeval with the race. Neither patriarch, nor prophet, nor lawgiver, in former times, has seemed to comprehend its enormous wickedness. On no portion of the world has its blighting influence fallen so heavily as on benighted Africa. Her doomed children have been sold in the slave markets of every nation for two thousand years. And what is worst and most humiliating is, that for two centuries and a half the influence of Christian nations in aiding and abetting the slave trade has stimulated the avarice and cruelty of the native chiefs to increase the number of their captives as much as possible, and sell them to the fiendish traffickers in human flesh. Under this state of things there was no solitary place of rest. Every strong tribe was engaged in predatory warfare, every weak one in devising ways and means for protection.

With these facts before us, we need not ask why Africa has not long ago taken her stand among the civilized nations of the earth; why agriculture has not gathered rich harvests from her thousand fields of exuberant fertility; why commerce has not sought out her wealth, and borne it to the shores of happier nations; why the light of science and literature has not long since dispelled the thick darkness which broods over the land. But let us still find consolation in th

that the conditions of her degradation are not inevitable and unalterable. They may be changed and improved. War may give place to peace; despotism to equitable law; ignorance and superstition to good learning and a pure religion. Let us not commit so great a wrong against social philosophy, not to say religion, as to assume that Africa cannot be regenerated.

After these preliminary remarks, perhaps too extended, we propose to consider briefly the question with which we commence, viz, *whether there is hope of a dominant Christian civilization in Western Africa.*

In order to answer this question intelligently, we must first inquire what has already been done in this direction; and, secondly, inquire what grounds there are to encourage the expectation of ultimate success.

The English settlements on the West Coast, the most important of which is at Sierra Leone, and the Republic of Liberia, founded by the American Colonization Society, are the principal agents in carrying civilization and the Gospel to Western Africa.

I shall confine myself mainly to the labors of the Colonization Society.

In speaking of what has already been accomplished, we may advantageously group the results under several heads.

(1) The slave trade has been effectually suppressed, and, we trust, forever stricken from the dark catalogue of human wrongs. This alone must exert an immense influence for good, not only on the Coast tribes, but far into Central Africa. The ready sales of slaves was one great motive, perhaps the the strongest one, to instigate the stronger tribes to make war upon the weaker. It was not unusual for captives to be driven several hundred miles from the interior to be sold to the slave ships on the Coast. This traffic, thanks to Wilberforce and Clarkson and other Christian philanthropists, is at an end.

It is true that captives of war may be retained in slavery by the captors, but they are no longer a means of ready wealth. The African chief, barbarian though he may be, has a keen eye to the profits of trade. It is not probable that even he

makes war for the mere love of it, without regard to the advantages which he may gain from it. It is not the mere love of cruelty that prompts his action. On the general principles of our common human nature, we may be assured that when those tribal depredations, one upon the other, cease to be profitable, they will cease to be the habit of the country. We confidently expect that this single circumstance, the suppression of the slave trade, will at no distant period work great changes and immense benefit to the social condition of Africa.

(2) A stable Republican Government, wholly in the hands of colored men, has been established, which is already exerting a powerful influence on the surrounding tribes. The Colonization Society, during the first half century of its labors, has sent out some fifteen thousand persons as emigrants to Liberia. Others have joined them. It is now estimated that twenty thousand colored persons from America, or their descendants, are citizens of the Republic. Added to this, it is estimated that half a million of natives are living within the territorial limits of the Republic, and enjoying to a considerable extent the protection of its laws. Here, then, is a great spectacle, a Republican Government, on the Western shores of Africa, modeled after our own, with legislative, executive, and judicial departments, established and carried on wholly by colored men of African descent. It is a Government acknowledged by the leading powers of Europe and America, and holding honorable diplomatic relations with several of them. Every man in the Republic has guaranteed to him the sacred rights of citizenship. He holds his property, pursues his vocation, retires to his rest under the protection of the strong arm of law. If he suffers wrong, he seeks redress before an enlightened, competent, legal tribunal. These are benefits which even the native African will not be slow to perceive and appreciate.

(3) Churches and schools have been established, and encouraging provision has been made for the education of the children of the Republic.

I have not before me the statistics necessary to a full discussion of this subject. Suffice it, however, to say that the leading denominations of evangelical Christians in this coun-

try have established churches and schools in Liberia—the Episcopal, Methodist, Presbyterian, Baptist, and perhaps others. The following statistics I take from the discourse of Rev. Dr. Humphrey, of Louisville, Ky., delivered at the anniversary of the Society in January last. They do not give the number of churches and church members, but what they do give is an important index to the religious condition of the country. He says:

“An instructive series of facts appear in the Report of this Society just adopted. Fifty-two ordained ministers of the Gospel are now laboring in Liberia. All but one are colored men. Of these only two were sent out from this country as missionaries. Liberia itself furnished the fifty out of its own population. Six of these are converts from the heathen tribes; forty-four were found among the Liberian colonists. In addition to these the Christian missions there employ ninety men and women, not ordained, nearly all of whom are Liberians, emigrants from this country or their children.”

These facts are most important. They show the character and resources of the home population. I doubt not that these fifty-two ministers are, for the most part, earnest, devout self-denying Christian teachers, able to instruct others in the way of salvation by repentance towards God, and faith in our Lord Jesus Christ.

In respect to schools, it is gratifying and encouraging to know that the citizens generally, and even the natives resident among them, are anxious to have their children educated. A late number of the *REPOSITORY* gives an enumeration of over fifty schools. The total number of children in attendance, from imperfection of returns, is not given with precision, but is put in round numbers at 1,500. Then, to crown their educational system, they have the Liberia College, under the able management of President Roberts, (who is also President of the Republic,) aided by competent professors in the different departments of learning. This institution has been founded chiefly by citizens of Boston. One gentleman, the Hon. Albert Fearing, with noble generosity and wise forecast of its importance, has lately given to it *twenty thousand dollars* as the commencement of an endowment. The college has already com-

menced sending out educated youths, who will find useful employment as teachers in the higher schools of the country. With an intelligent inquirer into the condition of the Republic, all this cannot but inspire confidence of progress and success. But we may add still more, newspapers and the printing press, which are eminent aids to civilization.

(4) Agriculture and commerce are successfully prosecuted. For a long period agriculture must be the basis of a national prosperity in Liberia. Climate and soil are the primary, indispensable conditions of its success. The climate, though fatal to the white man, is known to be congenial and salubrious to the colored man. As it regards the soil and agricultural products, I take the following from a late edition of *Lippincott's Gazetteer*, which may be considered as a competent, impartial authority :

"It [the territory] is well watered, being traversed by several considerable streams, and its natural resources are immense. Cotton is indigenous, and yields two crops a year. Coffee thrives well; a single tree at Monrovia yielding thirty lbs. at one gathering. Sugar-cane grows in unrivalled luxuriance, and cam-wood in unlimited quantities: red-wood, bar-wood, and other dyes are likewise plentiful; the palm-oil is abundant; and indigo, caoutchouc, ginger, arrow-root, cocoa, coconuts, pine-apples, castor-nuts, yams, plantains, bananas, figs, olives, tamarinds, limes, oranges, lemons, &c., may be added to the list of vegetable products, many of which are exported to a greater or less extent. Ivory is easily obtainable, and rich metallic veins also exist. An important export and import trade is now carried on, and a large number of the inhabitants of the interior depend upon Liberia for their supplies of imported goods."

These statements are corroborated by the best sources of information. Already coffee and sugar have become staple and profitable crops. Steam sugar mills of from twenty to forty horse-power are not uncommon.

As an instance of individual success, I may quote from "Travels in Africa," by Prof. Edward W. Blyden, written no longer ago than August last. Mr. Jefferson Bracewell and eight others whose names are given arrived in the "Edith Rose" in

December, 1871, and located themselves at the new settlement of Arthington, up the St. Paul's river:

"All the emigrants by the Edith Rose," says Mr. Blyden, "are comfortably situated, and display exemplary energy and industry. All have coffee trees, ranging in number from 5,000 to 100, and are planting more. Mr. Jefferson Bracewell has thirty-eight acres under cultivation; eight acres in rice, the remainder in coffee, cotton, sugar-cane, potatoes, &c. He has a mill for grinding cane, and a loom for working up the cotton. He makes cornmeal, and, indeed, looks for nothing from the Coast, I was informed, but salt."

To these resources may be added vast forests of heavy timber at no great distance from the Coast.

From any reports before me I do not find all the details in regard to commerce, which I could desire. It is well known that the exports in coffee, sugar, palm-oil, &c., are largely increasing. The following extract from the Annual Message of President Roberts will afford gratifying evidence of this fact. He says "the trade and mercantile marine of the Republic have increased, and are still increasing in a ratio scarcely credible; enterprising merchants are opening new avenues of trade, and are extending their operations both coastwise and interior, with encouraging prospects of continued success."

So much, then, in these several respects has been accomplished, in the first half century of the settlement of the country. Who shall say that there is not a great and glorious future for Western Africa? Some of us have watched the progress of this great enterprise from its very beginning.

We have known some of the dauntless Christian men who put their hands to the work, when they seemed to be but leading the forlorn hope. Those men have mostly finished their work and have gone to their rest. But their works follow them. We who remain see the dark cloud lifting. A new sun, the sun of righteousness, is beaming upon Africa with healing in his beams. Let Christians of every name thank God and take courage.

In view of what has been done, I come now, as before proposed, to consider what grounds there are to encourage the

hope of ultimate success in this enterprise of carrying civilization and the Gospel to Africa. This can be done in few words.

In the first place, we may justly say that what has been done forms the surest pledge of final success. I need not recapitulate the points of the argument. A broad and solid foundation has been laid. It will be comparatively easy to complete the superstructure.

Secondly, the African race has shown itself capable of self-government. It is too late to repeat the old calumny, so often upon the lips of men in former days, that God designed the negro for slavery, that his utmost capacity fitted him only to be a hewer of wood and a drawer of water. He must be a bold theologian, or an infatuated one, who can feel himself secure in building such a theory upon the supposed will of God. We know, on the authority of the Apostle to the Gentiles, that God "hath made of one blood all nations of men for to dwell on all the face of the earth." And all are made in the image of God. It is quite irrelevant in this connection to discuss the question whether the African race, in moral and intellectual endowments, is on a level with the Anglo-Saxon. It is sufficient to say that in hundreds of cases, which might be adduced, colored men have shown themselves capable of broad culture and intellectual achievement of no mean order.

This is a point on which so many doubt that I am disposed to adduce the testimony of a most competent witness. The Hon. John Pope Hennessy, formerly a distinguished member of the British Parliament, and more recently (1871-'73) Governor-in-chief of the British possessions on the West Coast of Africa, entered with signal ability upon the duties of his office, and made himself extensively acquainted with the condition of the country, both maritime and interior.

He advised the Home Government to dispense with the service of Europeans on that Coast. He says, "fortunately this can be done, and to a much greater extent than is generally imagined. Some of the ablest members of the Legislative Council of Sierra Leone are pure negroes. The best scholar on the coast, a man who knows Hebrew, Greek, Latin, French, German, Italian, and Arabic, and is well read in the

literature of these languages, is Mr. Blyden, a pure negro. The most intelligent clergy of the Church of England in the various settlements are the native pastors. Among the most trustworthy men in the public service are the native officials." This certainly is a most honorable testimony to the capacity of the race.

Thirdly, the native tribes adjacent to the Republic are, many of them, at least, anxious to receive instruction in literature and religion, while others are in such an advanced state as to make missionary labor among them most encouraging. In reference to this point, President Roberts, in the message before referred to, says "it is a gratifying fact that in general our native population is making encouraging advances under the fostering operations of our civil and religious institutions. Many of the chief and head men of tribes within our limits are now earnestly importuning the Government to establish schools in their districts for the instruction of their children in the principles of Christianity, in the ordinary branches of literature, and in the arts of civilized life." Does not this look like a verification of the words of the psalmist, "Ethiopia shall soon stretch out her hands unto God?"

At the risk of occupying more of your space than I intended, I must refer again to the condition of some of the great Mohammed tribes in the interior, the Mandingoes, the Foolaahs, and the Futih Jalloos.

In eJanuary of the present year Governor Hennessey made an excursion to Kambia, situated some eighty miles from Sierra Leone, at the head of navigation on the Great Scarcies river. He found native schools where boys and girls were taught to read and write Arabic by negro teachers, who had never had any intercourse with Europeans. "In the town of Billeh," he says, "not far from Kambia, one of those teachers showed me his private library, containing more works on philosophy, jurisprudence, and history than I fear would be found in the private libraries of all the schoolmasters in Sierra Leone put together."

Professor Blyden has made two visits of exploration into the interior; one in January, 1872, as far as Falaba, the capital of the Soolima country, 215 miles northeast of Sierra Leone, and

another in January last to Timbo, the capital of the Futih Jallo country, nearly 100 miles farther in the interior.

In both these excursions he saw evidences of intelligence, of industry, of thrift, and good order quite superior to the maritime tribes. He regards Timbo as the centre of Mohammedan faith and learning in Western Africa. Children of both sexes are taught in the schools. Nearly every man and woman can read Arabic; some can write and speak it fluently. Their vernacular tongue is Futih, a purely negro dialect; but the language of their religion is Arabic, and by this they are instructed in the doctrines of the Koran, which raises them far above the degraded heathenism and fetichism so common in many of the tribes. They are evidently prepared to listen intelligently to the instructions and appreciate the evidences of a purer faith than that of Islam. This cannot but be a circumstance of profound interest to the Christian missionary.

Fourthly, there is ground to expect that when this whole subject comes to be more fully understood, the benevolent and Christian public will respond far more liberally than they have hitherto done to the appeals of the Colonization Society for aid. To the enlightened Christian judgment it looks as if this was the one great agency brought into action by Divine Providence for carrying the Gospel with its boundless blessings to a hundred millions of the African race. It seems scarcely possible for any one who studies the subject in the light of history and of divine revelation, to come to any other conclusion. This being so, will not a great and free Christian people furnish the means of sending to Africa the hundreds and hundreds of respectable colored men and women who are anxious to go there? Hitherto the Society, for the want of means, have been able to send out but a portion of those who have made application to go.

Lastly, Liberia has the prospect of soon being put in telegraphic communication with the commercial nations. This will be another important point gained. The European and African Telegraph Company have asked permission to make Cape Palmas a telegraphic station, connected with the Brazilian Submarine Cable at St. Vincent, one of the Cape Verde Islands.

This connects with Lisbon, and of course with the whole telegraphic system of Europe and America. It is also to be hoped that before long a regular line of steamers will connect Monrovia with New York. In view of the rapid development of the agricultural resources of the country, and the growing demand for the products of our various mechanical industries, an enlightened commercial policy will lend every encouragement to such a line of steamers. The trade seems naturally to belong to this country; and we shall be blind to our own interests if we do not inaugurate timely measures to secure it.

From all these considerations I am pressed to the conviction that there is great and cheering hope of a dominant Christian civilization in Western Africa. The long abused race will be reconstructed upon the basis of a Republican Government and a pure Christianity. Let us not be weary in well doing. Whoever lives to see the close of another half century of philanthropic and Christian labor for Africa, will see a nation aroused from the torpid ignorance and superstition of ages, and, under the formative power of the Gospel, advancing in knowledge and virtue, in literature and the arts; in a word, will see a nation regenerated to such an extent as to silence the cavils of skepticism and inspire new confidence in the triumphs of the Gospel.

AFRICAN COLONIZATION—PROVIDENTIAL ASPECTS.

BY THOMAS H. PEARNE, D. D.

The lives of some men contain remarkable passages—passages so strongly marked as to become a part of their traditional or recorded history. These passages usually display some striking deliverance from danger, some special force, guiding into new and unexpected courses, or some signal interposition to give unlooked for success or greatness. In historic men, such instances form a large and deeply interesting element. We call these passages Providential, because they are so clearly out of the range of ordinary human prevision, so far above human skill and power, frequently so plainly in opposition to the popular current of desire and effort, that we ascribe them to a higher wisdom and to a superior power. We call them Providential.

The lives of Luther and Knox, of Whitfield and Wesley, compel the conclusion that God specially interposed to protect, deliver, and guide them; that their greatness was rather conferred by God than created by themselves. Luther is preserved, almost as by a miracle, when powerful unscrupulous enemies are plotting his destruction. By a leadership more than human, and through events not of his own creation, nor seeking—indeed, clearly against his choice—he becomes the head of a mighty, religious reformation. His voice, like the blast of a trumpet, rings out over the world, and becomes the rallying cry of millions. John Wesley is rescued from the flames in childhood, for an after career, marked almost equally by dangers, escaped, and by grand successes, as an evangelist, and as a religious organizer.

* The same is true of nations. The history of the Netherlands is full of suggestive examples. The Prince of Orange was often specially preserved and guided in his masterly defense against those who for so many years, and so fiercely sought, the overthrow of his country and the destruction of her liberties. Who can read English history during the reigns of Henry the Eighth, Mary, and Elizabeth, and not see the succession of crises in which God's providences are plainly apparent.

From the beginning, our own country has been repeatedly distinguished by special Providential care and deliverance. This was so frequently and so obviously the case in our war for Independence, in that of 1812, and during the late war, as to be generally recognized.

So, also, the history of African Colonization, from its inception, has been little else than a series of Providential interpositions, so clearly such, that only the most obtuse or perverse could fail to recognize them. Let us observe some of these suggestive facts.

Paul Cuffee, born in New Bedford, Massachusetts, 1759, is the first American who carried African emigrants to the Western Coast of Africa. The son of a Negro father and an Indian mother, he had risen from poverty and obscurity to wealth and respectability. His strong desire to raise his colored brethren in America to civil and religious liberty in the land of their ancestors, induced him to offer a free passage to

some of them to the Western Coast of Africa. He conveyed forty of them from Boston to Sierra Leone, only eight of whom were able to pay their passage. The whole expense of the remainder, some \$4,000, was defrayed by Cuffee. To this noble deed, unmoved by suggestions from any human source, uninfluenced by the pressure of public opinion, and doubtless in opposition to popular prejudice, Cuffee must have been moved by inspiration from God.

In 1787, some gentlemen in London organized a society and subscribed a few thousand pounds to assist destitute blacks in London in settling in Sierra Leone. Sharp, Wilberforce, Thornton, Harcastle, and Clarkson, were at the head of the movement. They were impelled by pure philanthropy. The origin and growth of the Colony give ample evidence of a Divine hand guiding and guarding the movement, and, amid great trials and difficulty, crowning it with success.

While Sharp and his associates in England were directed to their noble efforts for the welfare of colored people there, Dr. Hopkins, of Newport, Rhode Island, himself a slaveholder and the pastor of a church of slaveholders, was strongly drawn in the same direction. He wrote and preached on the subject. His church organized the first anti-slavery society in the United States, if not in the world. His church passed a resolution, "That the slave-trade and the slavery of the African, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the Gospel; and, therefore, we will not tolerate it in this church."

Dr. Hopkins adopted the idea of educating Africans, and sending them to Africa to assist in lifting up that people from barbarism. Sharing his feelings and co-operating with him, was Dr. Ezra Stiles, then of Newport and afterwards President of Yale College. Both published an address on the subject in 1773. This address resulted in procuring £100, thirty pounds of which came from philanthropists in Scotland, in aid of the humane project. The war of Independence, soon after, delayed the achievement of their purpose; but there can be no doubt that, from the impulses thus created, the American Colonization Society sprang.

The simultaneous impulses towards African Colonization,

prior to the American revolution, and during that memorable struggle, in the minds of Hopkins and Stiles, in America, Sharp and others, in England, and the philanthropists of Scotland, without pre-concert, contiguity, or organic association, finds reasonable solution only upon the theory that God was moving upon the minds of these persons.

Early in the present century, Thomas Jefferson was casting about for a shelter and a home, in this country or elsewhere, for the emancipated slaves. Anna Miffin, a quakeress, was moved to correspond with him on the same subject. At the same time the Virginia Legislature was passing secret resolutions, and corresponding with the President of the United States, with reference to this great object. Can we not see in these concurring facts evidences of a Providential power? Attempts were made, which proved vain, to utilize the Colony of Sierra Leone, the Republic of Hayti, the then unoccupied northwest territory of our own country, as a home for the free people of color. As the result of these efforts, Liberia was secured, by negotiation and purchase; the work of transporting colored persons there was begun; the germ of an African Christian nationality was planted in Africa, which has grown beyond all expectation. It has been wonderfully preserved and prospered. In its infancy, the colony was signally protected. When dangers gathered darkly around it, and hostile tribes combined in immense numbers to destroy the colonists and sweep the young nation from the face of the earth, God crowned with victory the skill and valor of a handful of untrained men. The history of the siege of Monrovia and the defeat of the besiegers are like the renowned victories of Israel over Moabites and Amalekites. So, in maturer periods, the unity and constancy of purpose which have resulted in planting, deep and broad, the foundations of a Christian civilization in the midst of a wilderness of ruin and darkness, could have been created, sustained, and directed only by a divine hand—a supreme, all-guiding power.

Another fact is in point. For more than half a century this Colonization Society has annually sent reinforcements of emigrants to Liberia, until, including twelve hundred and twenty-seven sent by the Maryland State Colonization Society, the

aggregate reaches fifteen thousand and forty-eight, and yet, never, in a single instance; has there been a loss of life by shipwreck. Does any one suppose, for a moment, that this is a mere accident? Nay! Can any one reasonably doubt that this remarkable fact is Providential? Do not these Providential aspects of African Colonization commend the cause to our co-operation? Do they not indicate that God has a wise and holy purpose towards Africa; that that purpose includes the redemption of Africa, by means of Africans, and through the co-operation of those who, during centuries of wrong, had been despoiling Africa?

From the Southern Workman.

THE REPUBLIC OF LIBERIA.

Just two hundred years after the *Mayflower* had brought the Pilgrim Fathers of America to Plymouth Rock, another pilgrim band, with hearts as brave and love of liberty as strong, left these shores to seek in distant Africa a land of freedom. In due time, we are told, the good ship *Elizabeth* landed her eighty-eight emigrants, colored persons, from the States of Pennsylvania, Virginia, Maryland, and New York on the Western Coast.

These were the Pilgrim Fathers of Liberia. The story of their adventures reads like the pages of our own early history, and is as thrilling as any romance. We hear of hardships and perils nobly met, wastings by disease and death, fierce encounters with savage foes—albeit their brethren—incited to ignorant malice by the slave traders, who saw their traffic doomed; of sturdy struggles with the wilderness, and unconquerable trust in God.

The means for the enterprise were supplied by the American Colonization Society, just then organized, as its Constitution explains, "for the purpose of colonizing, with their own consent, in Africa, people of color residing in the United States;" and by the United States Government, which, under the administration of President Monroe, had just decreed the return of Africans rescued from the ships of slave traders to their own country. The Society had sent out two devoted missionaries beforehand to explore the land, one of whom, Samuel J. Mills, one of the founders of American missions, laid down his life on his return voyage.

In January, 1822, after several unsuccessful attempts to find a safe and healthful point for their settlement, the colonists, reinforced by a second band in the March previous, landed

and occupied a little island near the the mouth of the Mesurado river. It still bears the significant name of Providence Island. The natives, excited by the misrepresentations of slave dealers, attacked them here, and cut off their communication with the main land, from which they got all their fresh water. But He who brought streams from the rock of the desert for the thirsty Israelites, sent a friendly chief who brought them water stealthily by night for several weeks. At this critical time their public warehouse, with nearly all their stores of provision and merchandise, burned down, and utter ruin seemed at last upon them. Again God stretched forth His arm to save them. A Spanish slave schooner, in charge of an English prize crew, which had captured it, was unaccountably stranded in the harbor but a short distance from the island, and the English commander readily supplied the colonists from the ship stores with enough for their pressing needs.

At last the natives seemed to be reconciled, and the pilgrims were able, on the 25th of April, 1822, to land on Cape Mesurado, (now Montserado,) and commence their settlement, called Monrovia, after President Monroe, on land that had already been purchased for them. The natives again threatened them, however, and at last the agents of the Society and Government, who had accompanied them, thoroughly discouraged, proposed to return to America. "No," answered sturdily the heroic leader of the little band, Elijah Johnson, "I have been two years searching for a home in Africa; and I have found it. I shall stay here."

And stay they did, in charge of their brave leader, until in August their hearts were cheered by the arrival of another small company, with the intrepid and self-sacrificing Jehudi Ashmun, who entered immediately on his duties as agent of the Society, increasing the defenses of the settlement, and making every possible effort to reconcile the natives. The slave traders, however, would not let go their hopes of gain so easily; and assembling the native chiefs, told them so many falsehoods about the colonists, that King George, of the Dey tribe, resolved to sack the little settlement. Warned in time by a friendly native, who risked his life to bring them the news, the pioneers made ready for the defense of their homes, and twice withstood the terrible onset. On the 2d of December, the thirty-five colonists who could bear arms, nerved to superhuman courage and strength, put to flight fifteen hundred savage foes. A day of thanksgiving to God was proclaimed, and strictly observed.

Soon after the most powerful of all the native chiefs, King Boatswain, interfered for their protection, and compelled King George to give up his persecutions. Thus, with

prayer and thanksgiving Liberia was founded, and from this time began to advance: emigration increased, intercourse and trade with the nations was established. The slave traders' forebodings were realized by the suppression of the slave trade, new settlements were formed, and the progress of the colony was established.

Twenty-five years passed, during which the colony had greatly increased in extent, prosperity, and in influence, and had assumed most of the details of its own government, though still under the fatherly watch and ward of the Society. Then, political difficulties arising with Great Britain, which only sovereign State power could meet—regarding the habit of certain trading vessels of landing goods in Liberia without paying the duties—the Society in America, faithful to the best interest of the colony, gave up all its temporary guardianship, and advised the young nation to assume the responsibility of self-government, and declare itself a free and independent State. After deliberation this great step was taken, a Declaration of Independence was put forth, whose noble sentiments command the respect of all nations, and a Constitution framed upon the model of the free institutions which the fathers of the Revolution gave to America, only limiting its citizenship to people of color, for obvious reasons of self-protection, and to secure the purposes of the experiment to demonstrate the capability of the race for self-government. The new nation thus stood forth to the world as the the Republic of Liberia.

It is now a little more than fifty years since the pilgrim fathers of Liberia landed on Cape Montserado; and turning our eyes to the young Republic, what do we see?

Seventy-eight years after the settlement of Connecticut, the population amounted to only 17,000. A hundred and twenty years after Maine was colonized, her population was 10,000.

In Liberia, after fifty years, we see a Republic modeled after our own, and recognized by all the great Powers, with a population of 20,000, nominally Christian, and 600,000 natives who are being peaceably civilized and Christianized. The whole number colonized has been 14,975, exclusive of 5,722 Africans rescued from slave ships. The number of emigrants since the war has been 2,987, and 3,000 are at present applying to go from the United States. The Republic has 600 miles of sea coast—equal to that of New England—an area three times as large as Massachusetts, which can easily be indefinitely and peaceably extended into the interior; a productive soil, capable of supporting 15,000,000 people; and a climate suited to the colored race. It has a congress, courts, some fifty churches with 5,000 communicants; schools increasing in number, though not yet what they need to be; a college, a free press,

an extending commerce, whose exports for 1872 amounted to \$139,000, and imports to \$118,000. It did more in its infancy to extinguish the slave trade on the Western Coast of Africa than the diplomacy and force of two great continents had been able to do, and that work is now completed. Its people are prosperous and contented in their various pursuits and professions.

All these striking contrasts and wonderful facts that meet our eyes when we look at Liberia, not only prove the advantage of standing on the principle of former generations, and receiving the grander impulses of the nineteenth century—they also prove that here is a race which has been equal to these advantages as soon as it has received them, and has improved them to the utmost of human ability.

CIVILIZATION IN WESTERN AFRICA.

From time to time, during the last few years, the world has been startled with rumors of the existence of large cities and Mohammedan realms in Western Africa, not far removed from the Coast; and that indefatigable scholar and rare man, Professor Blyden, of Liberia, has become satisfied, by his occasional interviews with Mohammedans of the interior, that we have now no conception of the amount of civilization which lies, as it were, buried in inner Africa, under the influence of the Koran.

The Methodist Quarterly has been occasionally enriched by his pen, and those of others, in the endeavor to call the attention of the world to the significant fact of a sort of smothered civilization there existing, and of which the key is the Arabic tongue and the Koran. The devoted men who are giving their lives to the development of civilization and Christianity in Western Africa are continually finding new proofs to strengthen their convictions that a knowledge of the classic Arabic of the Koran will enable the missionary to find easy access to countries and hearts that we have hitherto considered inaccessible to every refining influence.

It is highly gratifying, therefore, to find them sustained in their suggestion by the reports of travelers from the interior; and the recent account of the famous German explorer, now returned to his native land, from a visit of years to inner Soudan, fully corroborates all that has been said, as it justifies the strongest hopes of a very fertile field for future Christian labors.

Rohlf, whose name has become the most recent and reliable authority for all that concerns inner Africa of the Western Coast, after having explored all Northern Africa, made his

way across the desert, from Tripoli to Soudan, with a view of visiting the Sultan Omar, in his capital city of Kouka. This negro monarch had previously received, in a kind and generous manner, the noted travelers, Barth and Vogel; and Rohlfs felt sure of a frank and warm reception, in which he was not mistaken. He was permitted to make explorations of neighboring provinces, under the protection of the Sultan, and was aided by the latter in developing and carrying out his great plan of reaching the sea by the unexplored valley of the Niger. This great feat he performed with much profit and success, and his account of his adventures is full of thrilling interest to the philanthropist and Christian.

On his departure from Kouka, he was honored with a public farewell by the Sultan, who gave his blessing to Rohlfs' enterprise, and bid him say to all Christians that they would be welcome in his realm; and the traveler declares that no European prince could have shown more attention than did the negro Sultan to the white Christian.

Journeying westward, Rohlfs first entered the mighty kingdom of Sokoto, inhabited by a race of negroes quite different from those of Soudan, and not so black, bearing the name of Fellatahs, and previously described by Barth. And the reception here granted to Rohlfs teaches us that we must learn not to measure all Africa by the same standard; for his story of his entrance to the realm does not sound like that of one among barbarians.

On entering the first village, he found the gates too narrow to admit his heavily burdened beasts; but a deputation of the inhabitants came out to invite him to enter and sleep in their cabins, saying that he might safely leave his train of animals outside, as nothing would be stolen from him. He confided in them, and was not deceived; and observes that, though these people are only half Mohammedans and partly Pagans, they seem to have taken to themselves, as a basis of all social order, the Golden Rule of the Christians.

Further west he found a populous city of one hundred and fifty thousand inhabitants, called Jakoba, beautifully situated among mountains, vying in beauty with those of Switzerland and the Tyrol. The ruler here also received him well, and showed a cabinet of rare curiosities, gathered from various regions. The explorer now struck into the unknown South, for the valley of the Niger, which he proposed to trace to the sea. He had Mohammedan guides, and everywhere learned of Mohammedan settlements, while the people themselves would frequently speak of the Pagans in terms of contempt. He entered Yoruba, and found two flourishing cities—one with seventy thousand and the other with one hundred and fifty thousand inhabitants.

The whole account of Rohlf's is of great interest to the Christian world, in thus developing an easy access to inner Africa, and a gracious reception from the rulers. Many of these are quite intelligent men, and very far removed from the state of barbarism to which we have been accustomed to consign them. They are Mohammedans, readers of the Koran, and profound students, in many cases, of the Arabic tongue. But they seem very willing to listen to other teachings, and are, doubtless, prepared to give a respectful hearing to the truths of the Gospel. The trouble has hitherto been to find a medium. Blyden has for years taught that this is the Arabic, and the undesigned testimony of Rohlf's corroborates his position.—*Christian Advocate*.

AFRICAN COLONIZATION.

BY THOMAS H. PEARNE, D. D.

The *Jasper* sailed from New York for Liberia on the 28th of Nov., with seventy-three emigrants of all ages, namely: Six from Jacksonville, Florida; thirty-three from Strawberry Plains, Tennessee; and thirty-four from Hawkinsville, Georgia. These are reinforcements to the Republic of Liberia. From each of those places emigrations went to Liberia last year; and it is doubtless from favorable reports of that goodly land sent by their friends who went last year that these last emigrants were induced to go. Referring to this emigration, the *Cincinnati Gazette* of the 3d instant has this language: "With the abolition of slavery, the old issues respecting colonization have passed away. No sensible people would like to see the South deprived of its laboring classes; much less would they vote to pay millions of dollars to effect such an object. If, however, any colored persons prefer a tropical climate, and wish to go to a Republic where their color is not an obstacle to social consideration, but actually indispensable to citizenship, and if well-to-do persons are ready to aid them, there can be no objection to their migration. If Africa is ever to be civilized, it must be through the instrumentality of the African races, for its climate is deadly to whites. Liberia is making fair progress in social, business, and political respects, and deserves a kindly patronage from the country which was the birthplace of many of its inhabitants. As a center from which enlightenment is to spread, it should have the good-will and help of all whose philanthropy is not bounded by the limits of their own nation. We do not suppose that enough emigrants will ever go from this country to make their loss felt, but those only should be aided who have the capacity to make themselves useful, if not influential, in their new abode. If a man is lazy and shiftless in America, he is not likely to grow energetic

under the sun of Africa, or work for his bread where the means of subsistence grow spontaneously." These statements commend themselves by their sober truthfulness, and by their evident candor. They are introduced here for the purpose of urging the claims of this great philanthropy upon the people of this Western country. If the cause of African Colonization can not show good reasons for the sympathy and support of Christians and philanthropists, it should go down, and it will go down. Among a people as shrewd and clever as the Americans are, it is not possible to maintain so long a cause which has no real merit. Nor do we believe that one which has merit will be suffered to languish and die, provided its just claims are fairly presented. It is this thought which induces the present article. The American Colonization Society is not exactly a new applicant for public support. In some parts of the country it has been receiving, for fifty years, the contributions and co-operation of the public. In the West and North-west it was formerly extensively sustained. In 1860, some of the people of Cincinnati, at one time, contributed three hundred and fifty-two dollars, and among the contributors are found the well known names of Burnet, Groesbeck, King, Anderson, DeCamp, Wright, and others. A citizen of Ohio, a few years since, made a bequest of several thousand dollars to the Colonization Society. But for the last ten years this liberality has been at low ebb. The West and North-west have done comparatively nothing in aid of African Colonization. But why should it ebb? The cause is no less deserving now than then. Indeed, in some respects it is more deserving. Its work is now more promising than it has been at any former period. Liberia is more peaceful, prosperous, well-ordered, and progressive than ever. More applicants for passage to that country are made than in former periods, and more by ten-fold than the Society has the means of sending. Those who go are doing well for themselves, for their country, for the race, and for Africa. Certainly, then, if the cause was heretofore deserving, it is still deserving; if it ever has had just claims to public confidence and support, it has them still. A claim is justly based upon what the Colonization Society is, and upon what it has done. It is a voluntary association, formed for benevolent purposes. Its benevolent character cannot be questioned. Its purpose is, to send to Africa, such colored men as wish to go there, in the hope of bettering their condition. It pays their passage, and gives them twenty-five acres of fertile land, and six months' subsistence. This amount of land there will support a family as amply as one hundred acres will in this country. In thus colonizing them on the Western Coast of Africa, the Society seeks to improve the condition of the de-

graded native Africans, and so lift up that dark continent to the light and plane of a Christian civilization. Surely, no one will deny this is a benevolent design. For fifty years the American Colonization Society has not deviated a jot from this purpose. For fifty years it has steadily, noiselessly, and persistently, with even tenor, pursued this object, alike through evil report and through good report. From its origin it has not only constantly disclaimed all interference with the rights of the colored man, all infringements upon his interests, but it has asserted the contrary.—*Western Christian Advocate.*

A COFFEE HULLER FOR LIBERIA.

No country produces better coffee than Liberia, and the introduction of the valuable machinery thus described in the *Norristown, Pa., Herald*, must have a powerful influence in stimulating its culture in that Republic. The huller and engine referred to were shipped on the "Jasper," which sailed from New York, Nov. 28, with the usual fall expedition of the American Colonization Society. Mr. Good and family embarked on the same vessel, rejoiced in the opportunity of returning to the land of their adoption.

In the large workshops of the Norris Iron Co. there stands, at this present writing, a very curious machine. It is very handsomely finished, and beautifully painted in green and gold, with the rising sun on the sides above. The motto *Pro Bono Publico* is painted in a prominent position.

Close beside it is a very strong, compact, and highly finished engine and boiler, of fifteen horse power; engine, boiler, and machine weighing in all about five thousand pounds. On the top of the machine are two beautiful little silk flags, viz.: the stars and stripes, that need no description, while its companion is blazoned with six stripes and a single white star on a blue ground. It is the flag of Liberia, and the machine it flutters over has a history. Ten years ago Edward S. Morris, a member of the Society of Friends of Philadelphia, went to Liberia for the express purpose of making inquiry as to the condition of the people, to ascertain their wants and wishes, and to report upon their productions and industries, with the object in view of doing good to the Republic by developing its resources.

Mr. Morris observed that the coffee berry is indigenous to the country, and grows in a wild state in immense quantities; but the total absence of machinery with which to separate the hull from the berry has hitherto prevented its being made

available as an article of commerce. Upon his return to this country Mr. Morris set his mind to work upon preparing a machine that would obviate this difficulty, and after repeated trials and failures with different mechanics, he at length applied to Mr. T. T. Woodruff, proprietor of the Norris Iron Works, who is both a practical and scientific machinist, and this is the result of his labors. Beside the machine is an intelligent colored man, who goes with it to Liberia, who has thoroughly mastered its details and understands its uses. His name is John W. Good, who has resided in Liberia for fifteen years, and who has been selected for this special purpose. The machine will be shipped early next week to its destination near Monrovia, on the St. Paul's river.

It is impossible to tell the value of this single machine, made in one of our local workshops, or what part it may play in civilizing Africa. It is the first of its kind, and will do more work in ten hours than ten natives would perform in a year, for it hulls the coffee at the rate of a bushel per minute, and could be pushed on occasion to ten times the amount.

Mr. Woodruff and his men deserve credit for the manner in which this machine has been built and finished; and it is but fair to state that the former gentleman employed fifteen months' labor and study to perfect this machine, more from a principle of philanthropy than from any desire of pecuniary remuneration.

From the New Era.

A VOICE FROM JUNK.

OWEN'S GROVE, *July 14, 1873.*

MR. EDITOR: *Dear Sir:* As your paper proposes the encouragement of agriculture, I beg space in its columns for the insertion of these few lines. The settlements of Mount Olive and Owen's Grove, on opposite banks of the Farmington river, the former in Montserrado and the latter in Grand Bassa county, are not particularly known or noted, perhaps, except it be the one for its operations as a mission station, where sermons are preached and spiritual songs are sung each Sabbath in the language of the native Bassa tribe; and the other for its gigantic rocks and incipient farming efforts.

The lands on both sides of this river, as usual in Liberia, are exceedingly rich and fertile, being adapted especially to the growth of sugar-cane and coffee. They are not generally taken up, though owned, to some extent, immediately by citizens, and some above this place by Messrs. Jesse Sharp, of the St. Paul's river, and H. Neyle, of Edina. Above this place, which is twelve miles from the seaport town of Marshall, this river is obstructed by the Gallilee Falls, in the vicinity of which there is Harris Island, a mile and a half in circumference. Mount

Galilee, upon the summit of which is J. Harris' farm, from which place ships at sea can be distinctly seen, and the great rock, three hundred feet long, and sixty feet high, is a truly sublime object. There is a plenty of unoccupied lands on this river and its tributary, the Warr Wengh, that invite the young and unsettled man to a home. Sugar-cane farming was first commenced on this river by the Rev. J. D. Holly, at which time many acres of cane were planted, came to a thrifty perfection, but soon after his mill was set up and put in working order, that great friend to industry died, his neighbors were discouraged, and after the first crop the cane was left to grow up with weeds and grass; the result is easily told. Within the last three years, another effort has been made here in farming, but coffee now is the great object. Several fine coffee farms are gracing the banks of this river. S. S. Page has a large plantation below us; also his son, R. W. Page, is now making a praiseworthy effort, and I might name Messrs. King, Goolsby, Dillon, Deputie, Stephenson, and others, who are all planting coffee largely, and in a few years, bid fair to reap a part of the laurels now awarded to other respectable farmers elsewhere in this Republic.

I beg space for this in your paper for one fact, that we are fifty-five miles from Edina, and sixty-five from Monrovia, and no one knows what we are doing for the reputation of our common country. Though we are stigmatized by the up-country people as "junkers," meaning it for a burlesque, yet we are a part and parcel of the great fraternity of farmers who hope to bring up this country, by its true and only true source, viz: the earth.

Your obdt. serv't,

J. P. ARTIS.

PENNSYLVANIA COLONIZATION SOCIETY.

The monthly meeting of the Board of Managers of the Pennsylvania Colonization Society was held at 609 Walnut street, Philadelphia, on Tuesday, December 9. Rev. Howard Malcom, D. D., was in the chair, and Rev. Dr. Dulles, Secretary. A memorial to Congress was adopted, written by Rev. Dr. Malcom, requesting an appropriation for a scientific exploration in Western and Central Africa, as far as the river Niger. Rev. Dr. Schenck was appointed a Delegate to the next annual meeting, in Washington, of the American Colonization Society. R. B. Davidson, Esq., was appointed to prepare a suitable minute in regard to the death of Dr. Lewis P. Gebhard, a vice president, and for forty years identified with the Society. Letters were read by Rev. T. S. Malcom from Rev. James H. Deputie and Rev. John M. Deputie, in regard to the progress of the mission work in Liberia.

LORD BE WITH THEM.

WRITTEN AFTER HEARING OF THE PURPOSED EMBARCATION OF BISHOP AUER AND OTHERS, FOR AFRICA.

SPEED Thy servants, SAVIOUR, speed them!
 Thou art LORD of winds and waves:
 They were bound, but Thou hast freed them;
 Now they come to free the slaves:
 Be Thou with them!
 'Tis Thine arm alone that saves.

Friends and home and all forsaking,
 LORD! they come, at Thy command
 As their stay Thy promise taking,
 While they traverse sea and land;
 O be with them!
 Lead them safely by the hand!

Speed them through the mighty ocean,
 In the dark and stormy day,
 When the waves in wild commotion
 Fill all others with dismay:
 Be thou with them!
 Drive their terrors far away.

When they reach the land of strangers,
 And the prospect dark appears,
 Nothing seen but toils and dangers,
 Nothing felt but doubts and fears;
 Be thou with them!
 Hear their sighs, and count their tears.

When they think of home, now dearer
 Than it ever seemed before,
 Bring the promised glory nearer:
 Let them see that peaceful shore,
 Where Thy people
 Rest from toil, and weep no more!

When no fruit appears to cheer them,
 And they seem to toil in vain,
 Then in mercy, LORD, draw near them,
 Then their sinking hopes sustain:
 Thus supported,
 Let their zeal revive again!

In the midst of opposition
 Let them trust, O LORD, in Thee;
 When success attends their Mission,
 Let Thy servants humbler be:
 Never leave them,
 Till Thy face in Heaven they see.

There to reap in joy forever,
 Fruit that grows from seed here sown:
 There to be with Him, who never
 Ceases to preserve His own,
 And with triumph
 Sing a SAVIOUR'S grace alone!

NO LONGER FAR OFF.

Twelve or fifteen years since, the Missionary in Africa was thankful to hear from his native land once in six months. Ten years since, one steamer monthly gave him twelve mails per year instead of two; then after three years a steamer every fortnight was counted a great thing: now five steamers per month bring him close to the outer world.

When the fact that a line of Submarine Telegraph will touch at Cape Palmas came to our ears, we were startled. To be able to speak to the civilized world in so short a space of time, we had never expected.

Then came the thought, surely the responsibility of Christendom has increased a hundred fold in half a generation.

Africa is no longer the far-off land, though it is still benighted, neglected Africa. Darkness covers the land, gross darkness the people.

Those eager for gain have found their way to its shores by thousands, and have died by thousands on its marshy rivers. If the trader can get the greater profit in the most unhealthy localities, he does not hesitate. He endures hardship, lives in a native hut, discomfort all about him, for filthy lucre's sake. Africa has never been too far off, too unhealthy, for fortune-hunters.

Africa's sons are *neglected, uncared for* by those who profess to love the SAVIOUR, and should, therefore, love all for whom He died, while her gold, her ivory, her produce are *sought after* by those who seek to lay up treasure upon earth.

The increased facilities for making the treasures of this vast continent available are grasped and used most energetically by men of the world. That the land is more easily reached, that the mortality among foreigners decreases as the country is opened, and as the comforts of civilized life can more readily be gathered about the Missionary, we look in vain for any to press forward to avail themselves of "*the ways made smooth.*"

"He who hath and will not give
The light of life to all that live,
Himself shall lose the way."

The responsibility of the African is also increased by being brought nearer to Christendom. GOD'S wonderful goodness in linking him more closely with lands where the true light shineth, is a call to come out of the darkness which has for ages enclosed his land.

List! "*He saith, Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light.*"—*The West African Record.*

DR. EDWARD F. RIVINUS.

We had the happiness and honor of an acquaintance with him whose name is here presented, and as this acquaintance was extended in duration, we became more and more pleasantly and profoundly conscious of his manly qualities. We heartily thank the Hon. Eli K. Price, President of the Pennsylvania Colonization Society, for the very beautiful and justly appreciative tribute to the memory of this devoted friend of African Colonization. The following extract deserves a place in these pages:

“DR. EDWARD F. RIVINUS became a member of the Pennsylvania Colonization Society on the 10th day of October, 1853, by his election as a Vice President, in which position he remained until his decease, often meeting the Board of Managers.

“To the purposes of the Colonization Society Dr. Rivinus was a devoted friend; and when the abolition of slavery in the United States made the settlement of Liberia unessential as a place for colonizing emancipated slaves, else not to be liberated; there remained the great purpose of maintaining a foothold on the Coast of Africa, for the Christianizing and civilization of that continent; and he was one of us, who, in that hope, continued to be greatly interested in the growth and prosperity of the Republic of Liberia. The existence of that government is a great fact, accomplished within the last half century, of deep interest to mankind, and we may well believe will be fruitful in very important events. It is, for its sea-coast length of over five hundred miles, a barrier against the slave-trade; it is a school of education in that part of Africa in literature, science, agriculture, commerce, civilized modes of living, and earnest Christianity, which must penetrate deeply and widely a continent that is now entered on all sides for those objects by the Christian nations. Let those who have so well begun the work of regenerating Africa not flag in their efforts, but go on during their generation to do all in their power, trusting that their labors will be prospered, for they are of God, and to achieve His purpose of the redemption of mankind.”

NEW YORK COLONIZATION SOCIETY.

The New York Colonization Society held its Annual meeting yesterday, December 16, in their rooms at the Bible House. Rev. Dr. Samuel D. Alexander presided, and Almon Merwin, Esq., acted as Secretary. After the minutes of the last meeting

were read and approved, Mr. Merwin presented the Treasurer's report. It stated that the sum collected in this State during the year amounted to \$13,544. The greater portion of this sum Rev. Dr. Orcutt, who collected it, said came from legacies.

Rev. Dr. Alexander then submitted the following report from Rev. Dr. Henry C. Potter:

"In presenting this Annual Report, the New York Colonization Society has cause for thankfulness that the work for which it exists has progressed during another year, if not with exceptional enthusiasm, at least with an encouraging measure of efficiency and success. The friends of the Society, if not numerous, are still steadfast in their devotion to its interests, and its friends may confidently hope that when the relations of colonization to the future of Africa, and when the possibilities of that future itself have come to be recognized by the Christian people of America, there will be kindled such an interest in the work as will give it a new impetus in this State, and make the Parent Society more than ever a power in that vast and undeveloped continent, on the shores of which is planted the free Republic of Liberia. In this view it is a matter of congratulation that a visit to this country by those most successful African explorers, Sir Samuel and Lady Baker, is not improbable. Should it occur, it will do much to awaken the interests of the people of New York in Africa, and, sooner or later, in colonization as the Christian solution of the problem of Africa's future.

The Society has cause for congratulation that, as heretofore, it is not obliged to expend any part of its resources in salaries, its interests being cared for, and collections in its behalf being made, by the experienced and efficient Agent of the Parent Society, Rev. Dr. Orcutt. The usual annual expedition to Liberia embarked from New York on Thanksgiving day, November 27, and included seventy-three emigrants from Tennessee, Georgia, and Florida. These were but a part of the large number of applicants for transportation to Liberia, and could the Society command the means, we might more rapidly repay the debt which America so unquestionably owes to Africa. May God hasten the day when the hearts of Christians throughout our great Commonwealth will beat in a common impulse to discharge that debt."

After this report was read and ordered on file, the following officers were elected to serve for the coming year: Rev. Dr. Haight, President; Hon. Thomas W. Olcott, R't Rev. Horatio Potter, D. D., Rev. John N. McLeod, D. D., Rev. G. W. Heacock, D. D., and S. M. Buckingham, Esq., Vice Presidents; and a Board of Managers, consisting of 24 persons. The Delegates

elected to attend the annual meeting of the Parent Society on the 20th of January, at Washington, were as follows: Rev. Drs. Benj. I. Haight, S. Irenæus Prime, Henry C. Potter, George W. Samson, Wm. F. Morgan, Samuel D. Alexander, John N. McLeod; Rev. T. R. Smith, Rev. David Cole, Rev. A. C. Wedekind; Messrs. Smith Sheldon, Theodore L. Mason, Z. Stiles Ely, Henry Day, William Dennistoun, Henry L. Young, A. Merwin, Wm. C. Foote, S. M. Buckingham, A. L. Taylor, and Rev. G. Henry Mandeville.

The meeting then adjourned.—*Times*.

FIFTY-SEVENTH ANNIVERSARY.

THE AMERICAN COLONIZATION SOCIETY will hold its Fifty-Seventh Annual meeting in Washington, D. C., on Tuesday evening, January 20, at 7½ o'clock. Addresses upon the work and plans of the Society may be expected. The friends of the cause are cordially invited to attend.

THE BOARD OF DIRECTORS will meet in the Colonization Building, corner of Pennsylvania Avenue and Four-and-a-half street, Washington, D. C., on Tuesday, January 20, at 12 o'clock M. The Life Directors and Delegates of the Society are requested to be present, to hear and confer upon the results of the year.

[For the Repository.

THE COLONIZATION SOCIETY AT GREENVILLE, ILLINOIS.

On Sabbath evening, November 9, the spacious audience-room of the Presbyterian church was crowded to hear Rev. George S. Inglis in the interest of the American Colonization Society.

The different religious denominations omitted their regular services to participate in this meeting, and all the pastors in the city were on the platform with the speaker and took part in the exercises. For about one hour and a half Mr. Inglis discoursed to a deeply interested audience on the "Missionary aspect of the Society," presenting "things new and old" in a very clear and impressive manner. He showed how admirably the Colonization scheme was adapted to civilize and evangelize Africa. Judging from the past, it was the only instrumentality that promised success. The climate rendered it next to impossible for white men to do the work, many of them dying soon after reaching that country.

This Society sent Christian families of color, and even whole churches with their pastors, who could resist the malaria of the African Coast; and, once established on the ground, could maintain themselves. Through these influences churches, school-houses, and dwellings for homes were rising

in the midst of the benighted heathen tribes, and many of the natives were becoming civilized and Christianized. He showed, by statistics, that this Society had done more to civilize and evangelize Africa than all the denominational or strictly ecclesiastical influences combined: in fact, that denominational agencies were largely dependent upon this Society for missionaries—the Presbyterians, Methodists, and Baptists drawing all their missionary workers from men sent from this country by this agency, or from native converts, converted to Christianity through Liberian influences.

Mr. Inglis has made many friends for Liberia and African Colonization by his lectures and labors. The pastors of Greenville, where Mr. Inglis resides, all acknowledge themselves indebted to him for information on this subject. It is a subject of vital importance to Africa and to men of color in this country; and wherever Mr. Inglis can be heard in its discussion, good will result.

N. S. D.

ITEMS OF INTELLIGENCE.

EX. GOV. PETER D. VROOM, of New Jersey, died at Trenton, on the 18th November, in his 82d year. He was a graduate of Columbia College, New York, in 1808, and was admitted to the bar in 1813. He was elected Governor of New Jersey in 1829, and re-elected in 1830 and 1831. He was again elected in 1834, and re-elected in 1835. He was Minister to Prussia from 1853 to 1857, and was recalled at his own request. He filled many other important official positions in his native State. Gov. Vroom was a very warm supporter of every great philanthropic and benevolent institution; and for upwards of thirty-five years was a Vice President of the American Colonization Society. The death of such a man is a public calamity.

DIAMOND DISCOVERY IN EQUATORIAL AFRICA.—And now comes news of the discovery of diamonds, about ninety-five miles from the Cabendian Coast, near the Congo. They were brought down from the interior by natives, who knew not their value, but have been pronounced, by persons capable of knowing, genuine diamonds. If this proves to be true, there will be no need of appeals to call multitudes hither from Europe and the United States.—*Letter from Rev. Albert. Bushnell, dated Gaboon, Sep. 2, 1873.*

NENGENGENGE, formerly an out-station of the Gaboon Mission, and for a long time discontinued, has been lately reoccupied. It is an island at the junction of the Kama and Bakme, two of the principal sources of the Gaboon river, about seventy miles from its mouth. It is the centre of a large and increasing population.

THE ASHANTEE NATION is a great African power. It numbers about 3,000,000 souls, of whom some 200,000 are warriors, well-made, muscular, war-loving barbarians; their chief and upper classes distinguished by cleanliness, handsome attire, and something like civilization. It was

MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
<i>Boston</i> .—Legacy of Miss Caroline Newman, H. W. Pickering, Ex., by Rev. Dr. Jos. Tracy.....	814 75	<i>Washington</i> .—Miscellaneous.....	467 90
By Rev. Dr. Orcutt. (\$234.04.)		VIRGINIA.	
<i>Boston</i> .—Rev. John DeWitt, Miss A. B. Newman, Wm. R. Lawrence, M. D., Amos A. Lawrence, Edward Wheelwright, ea. \$20; Thos. Wigglesworth, Edward Wigglesworth, ea. \$25; J. C. Brauman, \$15; Josiah W. Blake, \$5.....	170 00	<i>Alexandria</i> .—Mrs. M. B. Blackford	2 00
<i>Beverly</i> .—John Picket, Miss Sarah L. Haven, ea. \$2; Miss Rantoul, \$1; Cash, \$5.04.....	10 04	OHIO.	
<i>Worcester</i> .—Hon. Isaac Davis, Calvin Taft, ea. \$10; H. W. Miller, David Whitcomb, Jerome Marble, Asa Walker, Albert Tolman, ea. \$5; Daniel Ward, \$2.....	47 00	<i>Cincinnati</i> .—Rev. Thos. H. Pearne, D. D., \$250; a friend at Wesley Chapel, \$1.....	251 00
<i>Springfield</i> .—George Merriam, \$5; H. Sanderson, \$2.....	7 00	<i>Cedarville</i> .—Ref. Presb. Ch., Wm. H. Stormont, Treas.....	21 90
	1,048 79	ILLINOIS.	
RHODE ISLAND.		By Rev. Geo. S. Inglis, (\$73.03.)	272 90
By Rev. Dr. Orcutt, (\$132.50.)		<i>Greenville</i> .—Jas. Harris, Robt. Nethercolt, Dr. T. S. Brooks, ea. \$5; Mrs. Lottie Smith, E. L. Dann, Geo. Phelps, John A. A. McNeely, Col. J. B. Reid, ea. \$2; Rev. B. M. Beven, Mrs. J. C. Clark, Miss Ecce Adams, Miss Brumback, Mrs. Prof. White, E. B. White, W. Burchsted, Frank Joy, Curtis Chittendon, Sheriff Gullie, G. M. Fatham, A. Goodding, G. C. Scipio, J. C. Gwinn, Mrs. Emma Baker, Cash, T. S. Vest, Mrs. Martin, Mrs. E. McFerrin, Mrs. Huntsinger, S. A. Phelps, John Seamon, Miss Pierce, S. Stern, H. W. Chittendon, N. J. Pogue, ea. \$1; John S. Denny, M. Berger, ea. 75c.; Mrs. Barr. 50c.; Jno. H. Harris, Mrs. Otis Colcord, James Miller, J. P. McFerrin, Prof. Chittendon, Mrs. Gerrichs, Miss Nellie Bliss, Mrs. Hastings, Cash, W. Wells, ea. 50c.....	58 03
<i>Providence</i> .—Robert H. Ives, \$50; Mrs. Ann E. Miller, Mrs. Phebe Whipple, ea. \$10; Miss A. L. Harris, Mrs. Eliza B. Rogers, Charles E. Carpenter, ea. \$5; Mr. Shepley, N. J. Shepley, ea. \$1; Miss Esther Frances, 50 cts.	87 50	<i>Collinsville</i> .—Mrs. P. C. Morrison, \$10; Mrs. Dr. Wing, \$5.....	15 00
<i>Bristol</i> .—Mrs. Robt. Rogers, Miss Charlotte DeWolf, ea. \$15; Mrs. L. S. French, \$10; Mrs. Ruth DeWolf, \$5.....	45 00		73 03
	132 50	FOR REPOSITORY.	
CONNECTICUT.		<i>MAINE</i> .— <i>Calais</i> .—Samuel Kelley, to Feb. 1, 1874.....	3 00
By Rev. Dr. Orcutt, (\$5)		<i>MASSACHUSETTS</i> .— <i>Pepperell</i> .—Henry J. Oliver, to Jan. 1, 1875, \$12. <i>Boston</i> .—Lee & Shepard, for 1874, \$1.....	13 00
<i>New London</i> .—Asa Otis.....	5 00	<i>CONNECTICUT</i> .— <i>Greenwich</i> .—Mrs. Laura Mead, for 1874, \$1. <i>Middletown</i> .—Mrs. Sarah L. Whitelsey, for 1874, \$1. <i>Wethersfield</i> .—Mrs. P. S. Wells, for 1874, \$1.....	3 00
NEW YORK.		<i>NEW YORK</i> .— <i>Ogdensburg</i> .—Henry Roder, Arthur Davis, ea. \$1, for 1874, by Rev. J. K. Converse.	2 00
<i>New York City</i> .—Estate of Bouquet Richards, by P. Richards, Ex. of Guy Richards.....	2,000 00	<i>NEW JERSEY</i> .— <i>Newark</i> .—Rev. J. C. Groth, for 1874.....	1 00
By Rev. Dr. Orcutt, (\$330.50.)		<i>TENNESSEE</i> .— <i>Knoxville</i> .—Hon. H. Maynard, to Jan. 1, 1875.....	2 00
<i>New York City</i> .—Ambrose K. Ely, Yates & Porterfield, ea. \$100; Wm. Dennistoun, \$25; Mrs. Horace Holden, Watts, Parker & Co., Holt & Co., Gilchrest, White & Co., ea. \$10; Dan Talmager Sons, \$5; Mrs. R. I. Brown, \$30, to const. REV. J. E. BROWN a L. M.....	300 00	<i>INDIANA</i> .— <i>Rising Sun</i> .—Rev. Jas. H. Gill, for 1873.....	1 00
<i>Brooklyn</i> .—A. S. Barnes & Co., \$30; Cash, 50c.....	30 50	<i>MICHIGAN</i> .— <i>Allegan</i> .—Mrs. Sarah Burch, to Jan. 1, 1876.....	2 00
By Rev. J. K. Converse, (\$42.33.)		Repository.....	27 00
<i>Ogdensburg</i> .—W. L. Proctor toward passage of a Baptist Minister or teacher, \$30; Bell Bros., \$5; Diffenbacher & Davidson, R. W. Judson, ea. \$2; Individuals, 3.33.....	42 33	Donations.....	1,413 28
	2,372 83	Legacies.....	2,814 75
NEW JERSEY.		Miscellaneous.....	467 90
By Rev. Dr. Orcutt, (\$121.23.)		Total.....	\$4,722 93
<i>Newark</i> .—H. M. Baldwin, Second Presb. Ch., ea. \$50.....	100 00		
<i>Princeton</i> .—First Presb. Ch.....	21 23		
	121 23		



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