

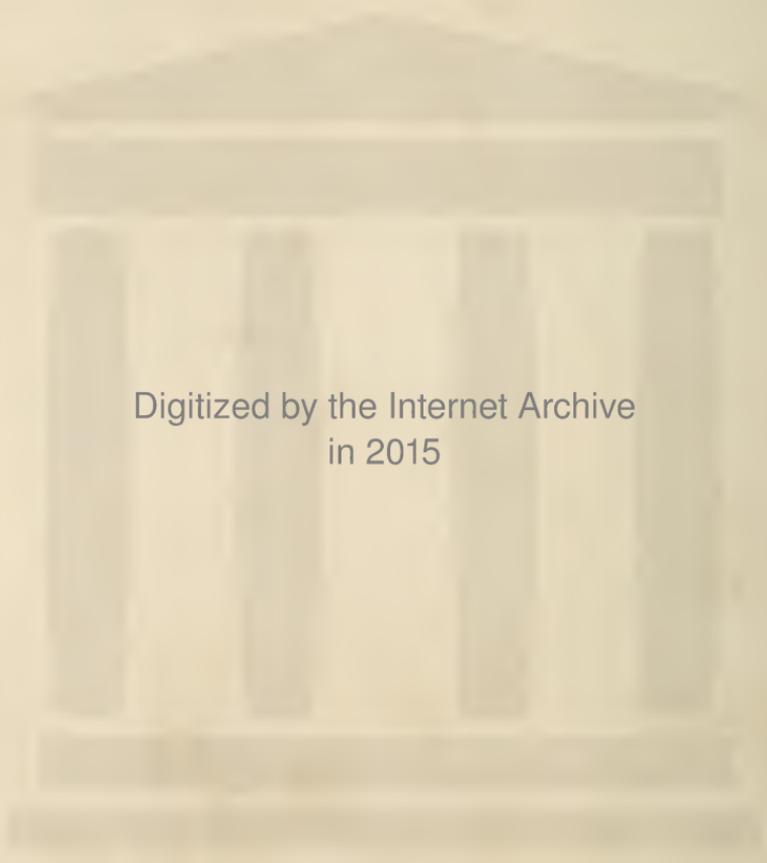


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THE CHRISTIAN CIVILIZATION OF AFRICA.*

MEMBERS OF THE AMERICAN COLONIZATION SOCIETY,

LADIES AND GENTLEMEN:

In the year 1853, Mr. Everett, addressing the Anniversary Meeting of that year, said:

“Sir: I believe that Africa will be civilized, and civilized by the descendants of those torn from the land. I believe it, because I will not think that this great fertile continent is to be forever left waste; I believe it, because I see no other agency competent to the task; I believe it, because I see in this agency a wonderful adaptation.”

It was no new thought that Mr. Everett uttered on this occasion; but, falling from his lips, these words had the weight due to his character as an acute observer, a profound thinker, an experienced statesman, and an accomplished orator.

It was a long, dim vista through which, with prophetic eye, he gazed when he uttered them. Since then, day to day, the prospect has been brightening, until, now, even the most incredulous may see the end that he foretold.

The standpoint which Mr. Everett occupied, however, commanded a far wider view than that which the earlier colonizationists enjoyed thirty-seven years before, in 1816. A thick darkness then rested upon their way, which it needed the eye of a strong and abiding faith to penetrate. Such was the faith of Finley, and Bushrod Washington, and Harper, and Randolph, and Clay, and Key, and Mercer, and many another, whose names have now become historical in connection with our cause.

The address of Mr. Everett in 1853 was made at the time when a new interest seemed about to be taken in Africa and things African. At that date, almost all that was known about the continent beyond

* An address delivered at the Sixtieth Annual Meeting of the AMERICAN COLONIZATION SOCIETY, Washington, D. C., January 16, 1877, by HON. JOHN H. B. LATROBE, President of the Society.

its mere edges had been learned from Bruce and Park, Denham and Clapperton, Caillé, the Landers, and Barth. Bruce had sought the fountains of the Nile, which he fancied he had found in Abyssinia. Park had crossed the mountains from the head waters of the Gambia to the Niger; had visited Timbuctoo, and was murdered at Boussa when descending the river in the hope of unveiling the mystery of its mouth. Caillé had made a detour from the Rio Nunez, struck and crossed the Niger high up, and reached the ocean again in Morocco. Denham and Clapperton had made their way from Tripoli across the desert, discovered the lake Tchad, and aroused attention by the publication of their travels in 1824. Lander, going north from Badagry, on the way to the lake, was taken prisoner when he reached the Niger, and, being carried by his captors down the river to the sea, became in this way the discoverer of its mouth, or many mouths, in the delta between the great Bights of Benin and Biafra. Barth, with Richardson and Overweg, crossed the desert to Timbuctoo, and traveling widely through the Niger countries, published, in 1853, by far the most elaborate and satisfactory, if not the most entertaining account that had yet appeared of Central Africa.

Since 1853 the exploration of the continent has been far more active than it ever was before, and the public interest in Africa seems to have grown in proportion.

In the last century there were but four attempts at exploration, excluding Park, whose second and most fruitful journey was in 1805. In the first quarter of the nineteenth century there were but three, including even Caillé, whose travels did not end until 1828. In the second quarter we have but five; while for the third quarter and down to this time there have been more than twenty, counting those only whose names are well known as contributors to our knowledge of the interior of Africa.

With Mr. Everett's address, or, at all events, cotemporaneous with it, may be said to have revived the spirit of African exploration.

During the period here referred to Liberia had been founded, and was growing slowly but surely, increasing, as she is still increasing, in strength, so as to become fitted some day for the destiny foretold for her—to vindicate her competency for the agency that Mr. Everett assigned to her—to prove, to use his words, "her wonderful adaptation to the work" of civilizing Africa; to do for Africa what the settlements of Plymouth and Jamestown, weaker far in their early history than Liberia has ever been, have in the end done for America; with this mighty difference, that here in America the white race has subjugated, trampled upon, and will, sooner or later, extirpate the red race that it found here, leaving it a tradition only; while the black race of Africa, "civilized," to use again the words of Mr. Everett, "by the descendants of those torn from the land," will have only reason to rejoice in the numbers that leave America to find in Africa their home.

So great a result as the orator foretold is never brought about upon the instant. Long preparation precedes it always. Circumstances often apparently antagonistic are in the end found to have been, in some unexpected way, combined to produce it. In this case, a population, estimated by late writers at 199,000,000, of whom, says the same authority, scarcely one per cent. can be set down as civilized men, and little more than ten per cent. as semi-civilized even, was to be wrought upon. The mere statement of the proportion is appalling. Measure the chances of success by all past experience. Look at the fields where the labors of white missionaries have been the most encouraging. Count the number of their converts and subtract it from 199,000,000. Ask the zealous and devoted men and women who, for forty years and more, have labored on the Gaboon, on the Cavalla, and elsewhere on the continent, to enumerate their communicants, and then let us judge for ourselves what impression they are at all likely to make upon this enormous mass. And yet we all agree that this work, mighty as it is, has to be done. As philanthropists merely we would wish to believe that it will be done. As Christians, blessed with prophecy and revelation, it is our duty to believe it will be done. Then comes the constantly-recurring question, but how is it to be done? And the answer is to be made in the language which has been used as the text of this address: It is to be done by "the descendants of those torn from the land;" not by one or two, or one or two hundred white missionaries scattered here and there over Africa, like the "*rari nantes in gurgite vasto*" of Virgil, but by a missionary nation from across the sea, absorbing into itself, as the ages, if you please, roll on, those whom it came to teach. Towards such a result circumstances apparently antagonistic seem to have been tending.

Who could have imagined that, when Henry de Vasco of Portugal began to creep with his timid expeditions along the Western Coast of Africa, they would ever bear upon subjects like the present? Who could have foreseen that the slave trade, which then originated in the greed of the Portuguese adventurers, was to have an influence upon the civilization of Africa and the spread of the Gospel? Who could have predicted that even the horrors of the middle passage would tend in the same direction by arousing the feeling that put an end to the inhuman traffic, only, however, after there had been placed in America hundreds of thousands of Africans, whose descendants, by long contact and association with the white race, would become so imbued with its characteristics as to be able to do for Africa what that race had done for them; a result which the daily intercourse of generations on generations alone seems competent to effect.

We see all this now; and looking back from the standpoint of to-day, we can follow the sequence of events and see the combination of circumstances as distinctly as we can trace the course of a river and the tributaries from many quarters that go to swell its volume upon the map.

Nor, in connection with the agency which Liberia is to have in the

civilization of Africa, must we overlook a peculiarity of the people upon whom it is to operate and which makes it of so much importance. It is not to be forgotten that while Europe has developed, from within, the highest culture of which man here below seems to be susceptible; while Chinese civilization has existed from remote times; while India under its native princes, long ages before the day of Clive and Hastings, had its science and its art, and exhibited in its architecture such beauty as is illustrated in the Taj Mahal at Agra; while Mexico and Peru had made the advances that Cortes and Pizarro found there; while the same may be said of Japan that has been said of China—yet the native African is, to-day, what the paintings on Egyptian tombs represent him to have been when he figured in the processions that swelled the triumphs of the kings in whose reigns were built the pyramids, the temples, and the palaces whose ruins crowd the borders of the Nile.

Certainly, then, it is only a fair inference that, with but an inferior faculty of self-development, the civilization of Africa must come from without, and not from within, her borders. And where is it to come from, save from America—from the nation of missionaries here prepared for the purpose, “the descendants of those torn from the land?” This is the agency by which the work is to be done. And never were truer words spoken than when Mr. Everett said, “I see no other agency competent to the task; I see in this agency a wonderful adaptation.”

Looking forward to the remoteness of the end, it is as far off to-day as it was when Mr. Everett spoke. The twenty-four years that have elapsed may be counted as an hour only of the time that must intervene before all men shall admit that the great result has been accomplished. But the happening of it is not the less sure; and all that has yet taken place in this connection but strengthens, or ought to strengthen, our faith in it.

It is very true that when, in 1816, the American Colonization Society was formed, the vast majority of the descendants of these “torn from the land” in the United States were slaves, and that now there is not a single slave in all our wide domain; and there may be those who will argue that with all avocations, in all the walks of life, open to all; with the highest political distinction within the reach of all; there is far less motive for emigration than when color was a disqualifying badge in a thousand offensive ways. And the same persons may point to the high positions honorably filled by men who, twenty years ago, were either slaves or the descendants, more or less remotely, of slaves, as creating an inducement to remain in America more potent than any that formerly existed.

The argument on these grounds is a weak one. The closer the assimilation which contact and association for generations on generations have brought about between the two races in those characteristics which fit men to influence men in the interests of civilization, the

more capable is the Africo-American of taking upon himself the work that is yet to be performed in Africa—the wider the field opened to his ambition in a land where, free from the overshadowing competition of a different race, he may do the work which he and his are alone competent to perform. That he will perform it, all things seem to indicate in the preparations that have so long been going forward. Among these not the least important and significant are the explorations that have been extending our knowledge of the continent and its people. They have shown that in no part of the globe are the treasures of the mine, the soil, and the forest more abundant; while nowhere else has nature been more prodigal of beauty; and the journeyings of Speke, and Burton, and Grant, and Livingstone, and Schweinfurth, and Cameron, and Stanley have created an interest in Africa before unfelt: and, to-day, the return of Stanley is anticipated by thousands as letting on still more the light of day, so to speak, upon what has been the dark interior of this quarter of the globe.

It is only within a few months that one of the most intelligent and enlightened monarchs of Europe convened in Brussels a Congress of geographers, men of science, distinguished African travelers, and others, with a view to the concentration of effort in this direction, so that exploration might be carried on, not sporadically, but upon a system having especial regard to this great matter of civilization. It was with profound regret that the speaker found himself unable to accept the invitation that his office of President of the American Colonization Society, no doubt, procured for him, to be present at the meeting at Brussels on the 11th September last, as the guest of King Leopold, if for no other reason than because he lost the opportunity of expressing, and elaborating, and justifying, as he has endeavored to do this evening, the views that have been made the subject of this address.

Should it be said that the scant numbers that of late years the Society has sent to Liberia is not encouraging in this connection; the answer is, that there has been no want of applicants to go there. The Society could have sent six thousand who are on its list, had it possessed the means to send them. And if it is then said, that this very want of means is indicative of an indifference on the part of the public which is inconsistent with that increase of interest in Africa which has now been dwelt upon, it may be answered that African colonization must, as a matter of course, be independent, as regards its great ultimate results, of the means to be furnished by a philanthropic association, no matter how ample its endowment. African colonization differs in nowise from any other colonization—eastern from China to America, or western from Europe to our shores. It depends, as do all others, upon the attractions of the new home, the repulsions of the old one, or upon both combined; and when it does take place it must, like that which now takes place from Europe to America, be voluntary and self-paying, crossing the ocean over the bridge that commerce makes for it. The function of the American Colonization Society

has been to build up in Africa a nation possessing such attractions, capable of self-support, of self-government, civilized and Christian, recognized as a member of the great family of nations through honorable treaties, and having the sympathy of the whole civilized world, as well on account of its origin as for its purpose and its destiny. This the Society believes that it has accomplished; until now, as the fruit of 160 voyages, upon which no vessel has been injured by wind or wave, not one lost by shipwreck, it has received in Liberia 20,820 of the descendants of those torn from the land; an English-speaking people, whose Government is modeled after our own, and whose success has vindicated beyond all question the ability of the Afro-American to maintain in Africa an honorable nationality, capable of the amplest development in all the best qualities of civilization.

That this will have the attraction that will in the end make Liberia the mother of a great missionary nation, all things seem to promise; and the end can no more be stayed by the condition of the Society's treasury, this year or the next, than can the succession of the years themselves be affected by the sunlights or the shadows of their seasons as they roll.

There is a time for all things; a fullness of time, when all things become fit for the event that is to take place. It may be hastened or retarded, but its coming cannot be prevented. All history has shown this, and illustrations from history might be multiplied indefinitely; and were gold to be found now, as explorations already made in Liberia indicate that before long it will be, within as easy reach of Monrovia as the mines of California were within reach of the western States of the Union, or as those of Australia were within reach of the inhabitants of Melbourne, there would be no need of resorting to the treasury of the Society to meet the expenses of emigration.

Nor is Liberia to depend upon the *sacra fames auri* alone for its growth and prosperity. There are causes at work of a very different description, and which will continue to operate until the intercourse between Africa and America shall become as active as that between Europe and America, affording facilities for an emigration eastward as great as any that ever came westward to our shores.

Ingenuity has gone even beyond the demands of an increasing and ever-exacting civilization. The looms and the forges and the workshops of Europe and America produce more than the consumers of Europe and America and the other known markets of the world can pay for. All markets are glutted with their products. New markets must be found, or the whirl of the spindle, the blast of the furnace, and the ring of the anvil must cease, and those dependent upon them must suffer. When starvation marches close behind the competition that produces cheapness, starvation will catch up as soon as cheapness ceases to tempt consumption. In a word, to leave the figurative for the fact, new markets are rapidly becoming a necessity. England feels this, and with the wise forecast of her statesmanship

has for years been laboring to provide for it. Comparatively speaking, the only virgin market of the world, to-day, is Africa. America, too, has been sensible of it; and the emigrants of the Society are taken to Liberia now by the merchant-traders from New York; and the readiest means of communicating with Monrovia or Cape Palmas is by way of England by two lines of steamers which sail from Liverpool, continuing their voyages along the Coast as far east as the Bight of Benin.

When the territory, now Liberia, was purchased from the native kings by Commodore Stockton and Dr. Eli Ayres in 1821, nothing of all this was anticipated. There had been, as we have seen, no exploration of Africa, no spirit of exploration, no King of Belgium to concentrate and systematize such a spirit. The most profitable article of African produce was man. The most active trader along the Coast of Liberia was the slave ship. The mills of England had ample markets to which to send their manufactures. The mills of America had scarcely an existence. A steam-engine had not long ceased to be a curiosity. But look around to-day. How vast, how wondrous, how unexampled the change. Its details it were idle to particularize. Our subject is Africa; and it is in connection with Africa only that these things are referred to. Whatever their influence in other directions, their tendency unquestionably is to bring about the day when America shall in some sort pay the debt she owes to Africa in the fitness which "the descendants of those torn from the land" have acquired during their long and weary servitude—to spread over this vast continent, as a thrice-blessed garment, civilization and the gospel, fulfilling wisely and beneficently all the duties of the agency which, to recur again to the words of Mr. Everett, is alone "competent to the task."

Not single heralds now go forth
 To earn Thy smiles' reward—
 To preach Thy law, proclaim Thy word,
 Redeemer, Saviour, Lord;
 But, bursting through the thrall of years
 Their fathers' home to gain,
 A nation, now, exultant bears
 Thy truth beyond the main.

ARABIC BIBLE ON THE NIGER.—Bishop Crowther says: "King Umoru of Nube received with joy and a thousand thanks the Arabic Bible I presented to him. He is an Arabic scholar, and could not hide his emotion from his courtiers, who joined in his admiration. He willingly granted me a place for a Mission station on the opposite side of the town of Eggan. Thus the Lord influenced the heart of this Mohammedan potentate, even when at a war camp, to grant us the desire of our hearts on behalf of a Christian Mission."

PATRIOTISM, PHILANTHROPY, AND RELIGION.*

MR. PRESIDENT: Truthfulness must be considered the only rock on which any moral reform or social combination will ever abide. After long observation I affirm that the American Colonization Society is the most truthful institution of uninspired wisdom I have known to be set up amid the passions of men and changes of time. No rock in ocean ever stood the conflict of surges at the base and tumult of storms at the summit with more simple and unchanging aspect of stability and usefulness. Truth is not simple as error is. She disdains the poverty of one idea, prefers to be complex, proceeds with a balance, and reposes with confidence only when she is many-sided in her completeness. The wreath which was laid on the cradle of this organization—*patriotism, philanthropy, and religion*—is the same as it was threescore years ago, without the fading of one leaf or flower, whilst every other society with but one of these objects in its aim has withered away. Truth is also positive in her moderation. Error is negative, and therefore easier as well as simpler, coinciding with the passions of men, and achieving success with a quicker speed than is possible for the solid and temperate and well-poised movement of the true.

Societies younger than ours, with the one idea of abolishing slavery at any cost and without delay, have triumphed already and disappeared, because their work is done. But ours may now be seen coming slowly up, with scant resources, to a ravaged field and forlorn occupation, and yet the best opportunity that ever dawned on her benevolence. No changes have changed her in the least. Slavery predominant and slavery destroyed are just the same thing to her interference—the problem of the black man remaining unsolved to her eye. We have always proposed to work with him as a freeman, and therefore gladly accept his emancipation everywhere. But what is freedom to him in the social degradation which yet remains? What is liberty worth when his own is used by others more than by himself, and that to make him a slave to his own passions? What is the bill of rights in his hand when it is reddened in a war of races or trampled with contempt, which no constitutional amendment can amend in the constitution of our nature? What is religion itself to him, the freedom with which the Son makes free, when its altars are abandoned for the polls, and its pulpits forsaken by the best culture it has, for the stump, the tribunal, and the brawl of pot-house politicians?

It must be confessed that complicated misery and fearful danger attend the glory of his manumission still, and it calls for more than one idea to heal the complication. No remedy here can advance him another step; no mechanism of party can put on him the true

* An address prepared for the Sixtieth Annual Meeting of the AMERICAN COLONIZATION SOCIETY, Washington, D. C., January 16, 1877, by Rev. ALEXANDER T. MCGILL D. D. LL.D.

habilitation of manhood. We must send him home, when he is willing to go, and see that his home is attractive and safe, as it was not when he was torn from it and sold from bondage to bondage. We must consign him as a citizen from one Republic to another, with gain to him in the transfer of true instead of nominal "liberty, equality, and fraternity." We must do by him for his home what the navies of christendom could not do for the coast of Africa—stop the traffic in human flesh; and we must do by him what all the missionaries of christendom besides could not do for a quarter of the globe—span it with an equatorial church, redeem it from the curse of Ham, and overspread the mysteries of darkness and death on its bosom with the mysteries of "a kingdom which cannot be moved."

Such is the composite object we offered sixty years ago as a true catholicon for the African race. And who can doubt it now, or allege that it was faulty or mistaken in any one of its ingredients? We seem to be hindered at present from gathering certificates on every hand. Party faction, more than sectional faction ever did, prevents us from asking Congress, and State after State, and church after church to witness the excellence of our object and the wisdom of our way. But it is enough to recall the memorials of attestation, which all men must honor, as a verdict on the past and a trust for the future. It would be well to begin another decade with a roll-call of the original officers and members, and ask what one of those illustrious men would now, if he were living, and led by the logic of events which have intervened, regret the institution, as too slow and cumbrous and neutral, or in any one particular as not suited and true to the situation? Would Bushrod Washington, or Henry Clay, or Daniel Webster, or John Randolph, or William Thornton, or Francis S. Key, or John Mason, or Charles Marsh; would Robert Finley, or Samuel J. Mills, or William Meade; would any one of the fifty original members who sat as peers in the first council of colonization, and represented there the patriarchal wisdom of Jefferson, Madison, Monroe, and Marshall, say that the amazing overturn which we have witnessed in this generation has altered one syllable of the original platform on which our object was placed?

1st. "To rescue the free colored people of the United States from their political and social disadvantages.

2d. "To place them in a country where they may enjoy the benefits of free government, with all the blessings which it brings in its train.

3d. "To spread civilization, sound morals, and true religion throughout the continent of Africa.

4th. "To arrest and destroy the slave trade.

5th. "To afford slave owners who wish or are willing to liberate their slaves an asylum for their reception."

Only the last plank of this original has been loosened in the least by the great convulsion through which we have passed. Slave owners

no longer exist among us with wishes or willingness to be consulted and regarded. But surely the nation itself, whose fiat has broken every yoke and made the slaves its own constituency, should be willing to liberate them from every ban that is left, from the very name of "freedman," and help them to an asylum which is absolutely safe, and more and more complete in all its appointments and attractions. What means "intimidation" in the charges and counter-charges of this convulsive present? No such word has ever yet been heard at the polls of Liberia. No military muster is made, or needed, or called for there to guard the franchise of a colored citizen. There, indeed, he is his own master, free to canvass, free to change, free to vote, without one claim of antecedents on the one hand, or fear of guns upon the other. Is it not now as much as ever, and more than ever, "an asylum" for the black man?

If he prefers, after all, to make this country his home, with a view to advance the improvement of his lot and elevate his race, we are not done with him in the true objects of our colonization. We shall stand at his side to help him and rejoice. For his advancement anywhere is not only a chief aim of the Society, but a great auxiliary, both at home and abroad. The more elevated he becomes here the more fitted he is for Africa—to go himself or send others. We have never failed to choose the best for this emigration. If he be not cultured enough to know how to work, and how to vote, and how to bear office, how to teach and how to christianize in teaching, we do not elect him for the citizenship of Liberia. We would rather detain him, with all the damage his unfitness may do to ourselves, than send him over to be a burden or a pest in that community which we seek to model for the redemption of a continent. We do not forget the war of anti-slavery upon us on account of this kind of selection, and its vehement demand that colonization should wait for the best, until these could be used at home, in the work of immediate and universal abolition. And now we look to the magnanimity of the triumphant to spare the intelligence, and industry, and virtue, of which they have made so much, in order to propagate for us and Africa this glory of the race.

Twenty-six years ago, Mr. President, at the great anniversary over which Henry Clay presided, I believe, for the last time, having the President of the United States on his right, and a vast audience, composed largely of statesmen, ambassadors, and philanthropists of the highest rank before him; after almost every phase of the subject had been swept by his magnificent eloquence at the opening, and after the Rev. Dr. Fuller, then of Baltimore, had followed him with ingenious prophecy and tender pathos which continued that brilliant assembly in a trance, you were felicitous enough, under all the disadvantage of being third orator in such a succession, to hold the unflinching interest of that house with the great thought that the work of the Society is more at present with Africa than with America; to make the Colony

attractive and draw to itself, without the persuasion of agencies here, the crowd that must be always eager to make their own condition better. That thought is my gateway to another line of truth, the truth of facts, as well as principles, in your beneficent and steady working to this hour.

You began with a careful and costly experiment on the Coast to find the most healthy location for your Colony. The life of Mills himself was paid in that experiment. But you succeeded. Even Plymouth and Jamestown, for health to the Englishman, were not to be compared with Monrovia for health to the American negro. You began with a tutelage to govern the colonist, because the power of self-government in him had not then been developed or tried; and he became at once heroic in the hands of your Agency; refused to follow disheartened "tutors and governors" back to America; took the guardianship of himself into his own hands; declined the offer of British marines to protect him at the price of only a few feet to be ceded for their flagstaff, and with a band of but thirty-five fighting men repulsed the natives, led by their kings, with eight hundred in one battle, and double this number in another. Such heroes were Lott Cary and Elijah Johnson. They would buy territory for themselves and make their own Trustees of the chivalric Stockton and Ayres, who purchased Cape Mesurado for such colonists at the hazard of their own lives. We do not wonder that Ashmun and Gurley hastened in their wisdom to divide with such colonists the government of their own Commonwealth, and that the Society itself hastened to fulfil its promise from the first, to resign its own authority as soon as the freedman could stand for himself.

Nations are slow of growth, especially in the cradle of their youth. A centenary is the familiar unit with which we measure the growth of our own in its boast of unparalleled progress. But one quarter of a century—scarcely more than enough of years to bring the infancy of an individual man to the majority of manhood—was enough to bring your first handful of emigrants, who landed as guests merely at Sierra Leone and Campelar, without a foot of territory or shore to be called their own, to the dignity and independence of a Republic complete in every department of a nation's power, and acknowledged by the greatest nations of the world. And what if the subsequent advance in material greatness may not correspond with such a beginning, and the reproach of disappointed hope may have come to hinder the expansion of colonization zeal among ourselves? Does not life in all its analogies demand a quiet solidification to succeed a rapid growth? It would be impossible for a narrow Coast of six hundred miles by fifty, with a vast interior of teeming and savage people pressing on its civilization with a proportion of twenty-five to one, at the process of assimilation, to go fast without being overwhelmed. It is the slowness of safety; it is the compactness of unity; it is the balancing of maturity; in all respects the opposite of failure and decline, which must explain

the present appearance of results in Liberia. Your thought is right and true, and your promise fulfilled, that Africa is overtaking America in the power of attracting immigration. Its agriculture is improving, its commerce increasing; its education already commands the respect of Universities in Europe, and its documents of State have become the admiration of Governments over the civilized world. The romance of travel is all gathered now to the old continent which it fringes and guards and aims to redeem. The engineer is at the heels of the adventurer in this age, and he is always followed soon by trains of immigration.

The attraction to Africa of her own children will be a stream which is not to be reversed. Our great asylum in this land for all nations already suffers some reversal. The skill of industries, and even the toil of common labor, have almost crowded the voyage back to the old world of late, because of the redundancy and the mixture of races to be met in our workshops and fields. The discouragement of capital is much; oppressive legislation is more; but most of all is the jostle of nationalities—Caucasian, Ethiopian, and Mongolian—in their free fight for employment and a living, the cause of this backward turning from America. But Africa forbids by her climate all competition with her sons. There may be on the heights of her grand interior safe retreats from the fever of her Coast to attract in coming time enough of other kindreds to stimulate the development of her own myriads and make a civilization equal to the best; but the din of busy occupation, the hum of toiling millions, the rewards of tillage on her exuberant soil must be chiefly, by God's own appointment, Ethiopian.

His blessing has attended thus far the work of your hands. This might indeed be counted on, when we know it is right and true by its principles and aims; and if our depression had been a thousand times deeper than it ever was, the integrity of motive and operation would have assured us that God is with us. But see the signals of His presence and direction from the beginning. It was no sudden or accidental thought of Dr. Finley or any other agent in the first convocation. It was older than the Revolution of American Colonies in its meditation and projection, and when the time had come "all things worked together for good." Patriotism in the legislative councils of Virginia; piety in the conference of clergymen at Princeton, N. J., and missionary ardor among the students of theology at Andover, flowed together simultaneously to begin this organization. God has ennobled it in the succession of its Presidents. Washington, Carroll, Madison, and Clay have been the line of your predecessors. He has guided the selection of agents and officers of every kind without one mistake in the appointments of human wisdom. He has prospered the voyage at all times, without one shipwreck with loss of life in sixty years. Truly we may thank Him and take courage. "What hath God wrought?" We may well rely on His abiding benediction

when we feel sure that His own ark is in it, as it was in the House of Obed-edom.

The white man sent with the gospel to Africa perishes quickly and constantly, as if it were the "breach upon Uzzah" for him to attempt any more the devout but deadly adventure. And yet the living minister must go there with the great commission upon him. It is the Divine appointment. Bibles and tracts and schools are treasures of unspeakable value; but we must keep them "in earthen vessels"—men of like passions with others. "The foolishness of preaching," more than eloquence of any other sort, must be made to save men by means of sympathy between man and man. It is the colored preacher that must go, and go as a colonist, identified with the emigrating band in seeking a home, or brought up in the colony itself and educated there.

Half way back in the lapse of your anniversary time, and more than half way back to the first planting of the colony, Mr. Clay said from that chair, "What Christian is there who does not feel a deep interest in sending forth missionaries to convert the dark heathen and bring them within the pale of Christianity? But what missionaries can be so potent as those it is our purpose to transport to the shores of Africa? Africans themselves by birth, or sharing at least African blood, will not all their feelings, all their best affections induce them to seek the good of their countrymen? At this moment there are between four and five thousand colonists who have been sent to Africa under the care of this Society; there are now twenty-five places of public worship dedicated to the service of Almighty God and to the glory of the Saviour of men; and I will venture to say that they will accomplish as missionaries of the Christian religion more to disseminate its blessings than all the rest of the missionaries throughout the globe."

About the time our great patriotic statesman was talking thus, like an eloquent evangelist, Lieutenant Forbes, of the British Navy, was publishing his book on Dahomey, in which it was virtually declared that Liberia was a cheat, and that our Society was engaged in transferring to the shores of Africa American slavery under another name. The prompt denial of this, and triumphant appeal to the Constitution of the Society and the facts of history, could not hinder the American Anti-Slavery Society from siding with Forbes and maligning Clay, and insisting that our officers had evaded the issue in their emphatic refutation. Where, now, is the truth, after all that obloquy, and the victories of our assailants, and the overthrow of slavery, and the advent of freedmen to search for themselves the records of Congress, and twelve States at least, and ecclesiastical assemblies innumerable, attesting the singleness of aim with which the Society has always sought to secure the liberty and culture and salvation of the negro? Our existence itself at the Sixtieth Anniversary may answer. Persistency is triumph wherever truth is marshaled. The pointing of your finger is equal to the marching of a host, when all things are ready. Vindicated, established, and successful, beyond all precedent, among the

voluntary societies of the world, I would say to you, "stand still, and see the salvation of the Lord." But you have already listened to these words long enough, with the raging of a red sea before you, and the pillar of the cloud behind you. Your great opportunity, God's own opportunity for movement, has come, and louder than a thousand billows the voice of His Prophet is heard, saying, "go forward." What if the patriotism and the philanthropy both should yet be challenged and impugned whilst the public mind is bewildered with the problem of freedmen at our doors by the million? Those objects were feet in your progress. Take now the wings which have infolded them all along, and spread these to heaven henceforth, and let all men see the ultimate and main identity of your mission: "Another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Surely nothing is lost to humanity or patriotism or any other object of your manifold original by soaring in this way. It is infinitely better to be narrowed upwards than downwards, to have the expanse of a firmament that touches everything with light and life to be your margin than the vale of cold and dark infidelity, where so many other societies have descended to die. Let it be seen that the best economy of Christian Missions attaches itself to the work of Colonization, as Hopkins, and Stiles, and Mills, and Burgess, and Ashmun, and Alexander have taught us to believe, and America and Africa both are yours, and both shall pass away from the orbit of earth before the crown of your immortality shall fade.

THE AFRICAN QUESTION.

Most of our exchanges are discussing the African question. That continent is rapidly becoming better known to the American people than ever before. The New York *Herald* still heads the list in furnishing news of explorations and exhaustive articles upon the subject. The religious press of all denominations has also much to say, especially on the moral aspect of the present and future of that land. Bishop Haven and his traveling companion, Rev. J. T. Gracey, are filling our church papers with glowing accounts of the fruitfulness and beauty of Africa.

The colored people are not listless spectators of these movements in behalf of that country. At the session of the South Carolina Conference, in January last, Rev. J. B. Middleton made a deep impression by a lecture on the future of this race, making some plain statements in regard to the past, and holding out but little encouragement for that people in this country, and calling attention to the African question as the possible solution of the problem of the colored man's future.

Some prominent ministers of the A. M. E. Church have taken decided ground in favor of a general movement to colonize Africa, and gain a denominational foothold there. Probably they do not expect to remove that people from this country, but hope to prevail on enough persons to emigrate there to greatly strengthen the settlements on the Western Coast. This is, beyond question, a very desirable end to accomplish; nor do we see any serious difficulty in the way of such a movement. Comparatively little assistance will be needed to effect important results in this direction. Free transportation and six months' support after reaching Africa would cover most of the expense necessarily incurred.

England indicates more interest in this matter than our Government. That has shipping. We have corn and meat. If the steamship *Great Eastern* were to stop at Port Royal and offer free passage to Africa, with rations for six months, we do not doubt that it would be as easily and completely filled as was Noah's Ark, by volunteers for that land. Probably that could transport ten thousand persons at a trip; and, notwithstanding the resistance of some to such a measure, the readiness of others to go might keep, at least, that boat busy for twenty years, and if treaties of peace were formed with native tribes, in favorable and healthy locations, under the protection of the United States and England, half a million of Americans could be placed on those shores, with a hopeful future in prospect.

America was settled by colonization. In some movement of the kind, if not just that way, all countries are opened; though our land affords the best illustration of the happy fruits of colonization in all history. Among the thirteen colonies, not one has a better early record than Georgia. This State was planted by a broad, practical, Christian philanthropy in behalf of the poor and ignorant. It was the most liberal, the most free, the most pre-eminently charitable—it is not too much to say Christian—of all the colonies, in its early history. There is no reason why similar colonies should not be planted within a quarter of a century on the shores of Africa.

The greatest embarrassment that we see in such an enterprise is the condition of the people. They are just out of bondage, and are merely beginning to receive intellectual training. Twenty-five years from now they will probably have so far advanced as to become much more self-reliant, active, and intelligent—better qualified for the subjugation of Africa to Christian civilization than they are now; but at this time, if the more enterprising among them, especially those who are beginning to feel restless and discontented here, should lead in that direction, desirable companies could be formed of promising material. Those who are willing to remain in harmony with the whites, should not think of going elsewhere till well assured of being able to better their condition; nor must it be forgotten that the Government has neither the power nor disposition to remove this race by force. If any emigrate to Africa, they will do so voluntarily; but that thou-

sands will go, if offered a favorable opportunity, there is no doubt. If the movement is of man only, it will come to naught; but if it is of God, great results may be expected.—*Methodist Advocate, Atlanta, Ga.*

BISHOP HAVEN AND LIBERIA.

Bishop Gilbert Haven, of the Methodist Episcopal Church, has returned from an official tour among the mission stations in Liberia. The bishop, accompanied by the Rev. J. T. Gracey, sailed from New York, for Liberia on the 1st of November last. On the 18th of December he attended the Liberia Methodist Conference in Monrovia. The President of the Republic was present and took a deep interest in the proceedings. The official returns made to the Conference showed that there were forty-four local preachers and forty-three churches, with two thousand communicants.

Cape Mount is considered by Bishop Haven one of the most important strategic points in the Conference for work among the natives. It has 500 inhabitants. A remarkable religious revival has occurred in the Monrovia district. The Rev. C. H. Harmon, who is Vice-President of the Liberian Republic, is also presiding elder of the Cape Palmas district.

Bishop Haven travelled along the whole extent of the Liberian Coast, and went into the interior as far as civilized settlements extend. He was kindly received by several of the native African kings, who came to see him, and asked him to send them teachers to teach their children the English language.

An income of \$100,000 a year is now received by the Liberia Government from tariffs. Bishop Haven thinks the political, business, social, and religious condition of Liberia is destined to improve rapidly within the next few years.

THE LIBERIA ANNUAL CONFERENCE.

THE session of the Liberia Conference was held at Monrovia, Dec. 18-25th, Bishop Haven presiding. On Sabbath, Bishop Haven ordained ten deacons and four elders.

The statistics are as follows: Local preachers, 44; deaths, 50; children baptized, 75; adults, 46; churches, 43; probable value, \$17,350; parsonages, 6; probable value, \$7,000; building and improving churches, \$782; indebtedness, \$30; missions from churches, \$22; from Sunday-schools, \$1; for education, \$3; Sunday-schools, 48; officers and teachers, 226; scholars, 1,831; library books, 560; raised for Sunday-schools, \$20; toward ministerial support, \$675. Says the *Northern Advocate*: "The statistical returns show the

membership to consist of seventeen hundred and fifty in full membership, and two hundred on probation, all of whom are Americo-Liberians, making a total of nineteen hundred and fifty of this class. Besides these, showing the progress of the work among the purely aboriginal or native tribes, there are four hundred and fifty members and forty-four probationers, making a total of converts from these tribes of four hundred and ninety-four."

The appointments are as follows :

MONROVIA DISTRICT.—*C. A. Pitman, P. E.* Monrovia, C. A. Pitman; J. S. Payne, supernumerary; H. H. Whitefield, superannuated. Robertsport, W. P. Kennedy, Jr.—New Georgia and Penqua to be supplied. Ammonsville, G. J. Hargrave. Vey Mission, to be supplied.

ST. PAUL'S RIVER DISTRICT.—*D. Ware, P. E.* St. Paul's River Circuit, A. Cartwright. Millsburg and White Plains, D. Ware. Arthington, C. W. Bryant. Bensonville and Queah Mission, W. F. Hagan, M. B. Bruce, T. A. Sims.

BASSA DISTRICT.—*J. H. Deputie, P. E.* Buchanan, J. R. Moore. Bexley and Edina Circuit, W. P. Kennedy, Sr. Mount Olive, J. H. Deputie, J. Harris, J. P. Artis. Marshall, to be supplied. New Cess, to be supplied.

SINOE DISTRICT.—*J. C. Lowrie, P. E.* Greenville, J. C. Lowrie. Louisiana and Sinoe Mission, H. W. Lucas. Lexington, to be supplied. Butaw, to be supplied.

CAPE PALMAS DISTRICT.—*C. H. Harmon, P. E.* Mt. Scott and Tubmantown, to be supplied. Grebo Mission, Charles Cummings; supernumerary, I. F. Payne.

REV. LOTT CARY.

Among the pioneers of Liberia, whose names deserve to be held in perpetual remembrance, were Rev. Lott Cary and Rev. Colin Teage, colored Baptist ministers, of Richmond, Va. With their wives and three others they were organized as a church of seven members, named the "Providence Baptist Church," and sailed from Norfolk, Va., to Africa, in January, 1821.

Lott Cary was born a slave, near Richmond, Va., about 1780. He was baptized by Rev. John Courtney, in 1807, and joined the First Baptist church in Richmond. He purchased, by his own labor, the freedom of himself and two children for \$850. In 1815 he formed the African Baptist Missionary Society. In 1819 he was deeply moved by the journals of Mills and Burgess in regard to Africa. He offered himself as a missionary, and was appointed by the Baptist General Convention for Foreign Missions. The year 1820 was spent in study. In January, 1821, he was ordained as a preacher, and sailed

in a few days for Liberia. There he preached, founded schools among the natives, acted as physician, and also as Governor of the young colony. He died November 10, 1828. The interior settlement of Carysburg was named in honor of this useful pioneer of Liberia. With similar self-denial and love for souls others have continued the work of the pioneers of Liberia. "The memory of the just is blessed."

Thousands of freedmen now ask our aid to reach Liberia. They desire to leave the land where they and their fathers were bondmen, and hope there to establish a Christian Republic, thus spreading civilization and Christianity among the millions of heathen in Africa. Surely they deserve our sympathy, prayers, and material aid.

THE BLACK RACE.

Is Africa without her heraldry of science and of fame? The only probable account which can be given of the negro tribes is, that as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim, and Put. They found Egypt a morass, and converted it into the most fertile country in the world. They reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and, through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She has poured forth her heroes on the field, given bishops to the Church, and martyrs to the fire. For negro physiognomy, as though that should shut out the light of intellect, go to your national museum—contemplate the features of the colossal head of Memnon and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the negro feature, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill and taste and grandeur. In the imperishable porphyry and granite is the unfounded and pitiful slander publicly, and before all the world, refuted. There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. That solves the whole case; for even now, when education has been expended upon the pure and undoubted negro, it has never been bestowed in vain. Modern times have witnessed in the persons of African negroes, generals, physicians, philosophers, poets, linguists, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honorable in character; and even the mission schools in the West Indies exhibit a quickness of intellect and a thirst for learning to which the schools of this country (England) do not always afford a parallel.—*Richard Watson.*

ANNEXATION OF THE DUTCH-AFRICAN REPUBLIC.

After a gallant contest it is probable the Transvaal Republic, which for nearly a year past has been waging a manly war for independence, has succumbed. The country has had trouble with its African neighbors and the British Government for many months past, although at the last accounts the situation was favorable. During the last few years the Transvaal has made much progress. President Burgers was an intelligent and progressive officer, and only returned to his country last fall from a protracted tour of Europe, where he negotiated several treaties, obtained a loan of \$1,500,000 in Holland, and contracted with Belgian parties to build a railroad to the Coast. At that time, according to the reports, there was little or no desire for annexation, the British flag not being popular in the country—a majority of the people being of Dutch extraction, and preferring independence to an English dependence.

A little while ago the country was quietly prospering, but its mines of gold, coal, copper, and other minerals are almost inexhaustible, and it is no wonder that England desires to possess it. "The country," says one who knows, "has been compared to the land of Ophir, mentioned in the Book of Solomon, in the Scriptures. The natives are savage and numerous, but were so quiet a few months ago that Mr. W. A. B. Cameron, an American, now resident in the Transvaal, traveled through the disturbed district two months with two ladies and \$18,000 in gold, and was not molested. As an instance of the profits of the trade in arms with the natives, Mr. Riley said a chief of Seconel recently offered a cup full of diamonds to the man who would bring him the largest gun. The scenery is represented as combining the extremes of grandeur and beauty. Pasture lands and wheat-growing districts are scattered over its surface. The London *Watchman* says:

"By the annexation of the Transvaal a highway is opened through British territory to Central Africa, without encountering the pestilential swamps of Delagoa Bay, and without exposing transport animals to the deadly attacks of the tsetse fly. Surely that highway must not be monopolized by the pioneers of commerce; it is intended also for the heralds of the Cross. The colonial churches of South Africa will forget their duty and forfeit their glory if they do not send the Gospel to the regions beyond. The missionary societies of England and of other lands must be prepared to give their choicest offerings of men and of money to improve worthily such a rare and glorious opportunity. We wish the Wesleyan Missionary Society could at once increase its missionaries in the Transvaal from three to ten. The missions which have just been organized by various societies in the Central Lakes would be more likely to succeed if they could be connected by a chain of stations with the churches of the colonies. Such a link would help to secure a constant supply of native ministers."

The Transvaal Republic dates from 1848, when the Boers, Dutch farmers, to escape annexation to the British provinces of Cape Colony, crossed the Vaal in large numbers. The territory embraces about 117,000 square miles, and has a population of 50,000 white persons.

COMMERCIAL RELATIONS WITH WEST AFRICA.

A paper was read by Mr. James Irvine, African merchant, of Liverpool, before the members of the Society of Arts, on Tuesday, March 13, on "Our Commercial Relations with West Africa, and their effects upon Civilization." Vice-Admiral Ommanney occupied the chair. Mr. Irvine observed that trade with West Africa was now mainly what it had always been—one of barter; that was to say, that for every ton of palm oil purchased from a native merchant he had given him Manchester cloth, Birmingham knives or guns, salt from Cheshire, and so on, one or more of a hundred things going to each transaction, according to its size. Trade thus conducted must necessarily be of the rudest and most primitive description; and being so, its effects as a civilizing influence were comparatively weak and aimless. Not only was the trade rough as a whole, but its details were filled with the credit system and by others equally injurious. The difficulties lying in the way of improvement were numerous:—the most formidable arising from the unhealthiness of the climate, necessitating the constant employment of new and inexperienced agents. No material improvement, it was contended, could be looked for so long as the Europeans kept hugging the Coast; and until those who went to West Africa had an interest in the country beyond their own immediate wants, no permanent good could be expected from the simple, selfish interchange of commodities. Amongst the difficulties in the way of amelioration were the system of domestic slavery, and the petty wars of the country. But proofs of improvement were gradually going on. Material prosperity and well-being were visible in the multiplication of good houses, fashioned after the model of English taste, and with adaptations to suit special localities. But perhaps one of the strongest proofs of growing intelligence was to be found in the articles now required for trade. Formerly, beads and many classes of trumpery were absolutely necessary; now, although there was still a demand for these, it was not one-fourth of what it was twenty years ago, and in their place many things of real utility were sent. Undoubtedly the most powerful proof of the spread of civilization was the desire, yearly becoming more apparent, for an English education, and that not only by the chiefs for their own sons, but in instances for their slaves. It was true that the desire was prompted solely by the wish to make them better traders; but what of that? The desire was legitimate in itself, and education grew with what it fed on. It

was by no means an uncommon thing to find a chief who, in his youth, would have been called a "painted savage," not only having his children receiving the groundwork of their education at the schools of the missionaries, but at great expense sending them to England to finish. As elements in the advancement of Africa, Mr. Irvine classed free emigration, the Republic of Liberia, and the work of Christian missions. After the reading of the paper, Mr. John Jumbo (son of a native chief, who, with Charles Peppel, brother of the King of Bonny, was in command of the Bonny contingent, and went to Kumasi with Sir Garnet Wolseley, and who was stated by the Chairman to have been ten years in this country completing his education, and to be one of the rising native merchants of Bonny)—endorsed Mr. Irvine's statements. Bishop Crowther said that most of the obstacles in the way of African improvement were interposed by unprincipled merchants, who were jealous of civilization reaching the interior. The tendency of the paper was to inform commercial men and philanthropists how the way was to be opened up to the African interior, and thus be the means of spreading commerce and Christian civilization. Mr. Hutchinson, Secretary of the Church Missionary Society, and other gentlemen, followed, and a vote of thanks to Mr. Irvine closed the proceedings.—*The African Times.*

INTERNATIONAL MOVEMENT FOR AFRICA.

The King of Belgium heads a movement for the exploration and civilization of Africa. An International Association has been formed, with King Leopold as its President. The Executive Committee of the latter convened in Brussels, last February, and reported that the King of Sweden, the King of Saxony, the Grand Duke of Weimar, the Grand Duke of Baden, the Grand Duke Constantine of Russia, the Archduke Charles of Austria, and the Crown Prince of Denmark, had accepted the invitation to become honorary members, which implies in Europe far more than a merely titular connection with the Association. It furthermore reported the formation of National Committees in Germany, under the presidency of Prince Henry VII of Reuss; in Austria, under the lead of Baron de Hoffman, minister of finance for Austria and Hungary; in the Netherlands, under the headship of Prince Henry of the Low Countries; in Spain, under the presidency of the King; in Italy, under Prince Humbert; and in France, under M. de Lesseps. In Portugal and Switzerland organizations were being effected, and a Portuguese exploring expedition, which is preparing, signified its purpose to act in concert with the International Association. An American National Committee has been formed, with Hon. John H. B. Latrobe, of Baltimore, as President. The eagerness with which the scheme is embraced gives promise of large and favorable results.

AMERICAN COLONIZATION SOCIETY.

The American Anti-Slavery Society disbanded when the emancipation of the colored people in the United States was accomplished. Its work was done; its mission was fulfilled; and it left four millions of freedmen to themselves, to be cared for by the churches, by the Government, and by other religious and philanthropic agencies. Has the American Colonization Society likewise accomplished its mission? Has it outgrown its usefulness? Shall it be given up? These questions will best be answered by reference to its original objects. What were they? These five:

1. "To rescue the free colored people of the United States from their political and social disadvantages. 2. To place them in a country where they may enjoy the benefits of free government, with all the blessings which it brings in its train. 3. To spread civilization, sound morals, and true religion throughout the continent of Africa. 4. To arrest and destroy the slave trade. 5. To afford slave owners who wish or are willing to liberate their slaves, an asylum for their reception."

The last of these original objects passed away with the manumission of the slaves under the Emancipation Proclamation of President Lincoln, and by the ordeal of war. The other four remain in all their importance. How far the American Colonization Society has done this work, let the remarkable history of Liberia answer to the world. Is Liberia ready to be blotted out from the list of African nations and governments? Are its schools, churches, and missions failures? Have not its free colored citizens political and social advantages which their brethren are still denied in America? Is not their government free and independent, and under the protecting power of friendly nations? Are not Christian civilization, sound morals, and true religion planted and spreading there? Has it not arrested and destroyed the slave trade on its whole length of Coast of six hundred miles, and in the interior as far as its power extends over the native tribes and infamous slave dealers?

But all these things are only in their early stages of development. It is about sixty years since the Society began its career, and but thirty years since the colony declared its independence and became a Republic, and the people assumed the entire responsibility of their government and adopted their Constitution (July 26th, 1847). From

that time the American Colonization Society has continued to send out new colonists to Liberia, to give them a start in the land of their adoption, and to foster as best it could the general interests of the country. The civil war gave it a staggering blow, from which it has not yet recovered. But with emancipation and all the rights and privileges accorded by the amendments to the Constitution of the United States, the freedmen are still laboring under tremendous disadvantages. "The slavery question is settled," but "the color question has not been touched;" and its solution is apparently as far off as ever. But in Liberia there is no "color question" to be settled. That is settled already, and incorporated in its Constitution, which not only prohibits any white man from holding office, but absolutely disfranchizes him. The present state and prospects of Liberia are full of promise, not only for its internal welfare, but for its influence in the civilization and Christianization of Africa. These great ends of the founders of the Colonization Society were never so attractive and so near realization as now.

When African explorations are being pushed from every quarter; when heroes like Livingstone, and Speke, and Barth, and Baker are filling the world with enthusiasm for their geographical and humane and Christian achievements; when the interior slave trade is being destroyed by civilization and by the sword; when vast regions and great peoples are being opened to the world, with all the incitements of their undeveloped wealth and their superiority to the ruder barbarians of the sea coast; and when the whole continent seems just ready to reveal its secrets to a wondering world—it certainly does not look as if the American Colonization Society has no future and no work before it. The faith of its founders would have scorned such an idea. The faith of its living friends is unworthy of their trust if they falter now. Its grand purposes remain to be accomplished. Its incidental methods may vary from time to time; but its main object—to promote the colonization of those who are fit and wish to go—remains in all its integrity. The time may come when emigration to Liberia will be as self-acting as that from Germany and Ireland has been to America. But it has not yet arrived. Providence prepares the way and governs the migration of peoples with infinite wisdom. When that flood-tide sets in, it will carry on its billows all that Liberia needs and all that Africa requires from Christian America of her sable

children for African interests. Until that day's sun has set, the American Colonization Society's work will not be done.

It is gratifying to know that the drift of opinion among its friends in this direction is becoming more positive and powerful from year to year. At the late Anniversary in Washington it was carefully elaborated and firmly declared. The time for hesitation is gone. The period of new movement has come. All considerations of past experience and present duty combine to say, Go forward. What is now most needed is a vigorous prosecution of the cause, the transmission of some thousands of good emigrants, who are only waiting for the means to enable them to go, and the continued exercise of that Christian faith and patriotism in which this noble work began and has been continued. It has an illustrious history. It should have a still greater future.—*Christian Intelligencer*.

AMERICAN INTERESTS IN WESTERN AFRICA.

Liberia represents American interests in Western Africa. The colony was established by our philanthropy, and fostered by our Government. Its institutions are modeled after ours. English concerns in Western Africa are well cared for by the British Government, through her colonies on the Gambia, Sierra Leone, and on the Gold Coast. These interests are protected by a large and active naval force, and the English mercantile capital and enterprise give employment to a fleet of sailing vessels and two lines of steamers, the latter of which afford weekly communication from Liverpool for freight, passengers, and the mails, including those from the United States. Thus it will be seen that the English are thoroughly awake to their commercial interests in Africa, while the American Government has not secured one half the advantages that might have accrued by a proper policy towards Liberia, which is virtually an offspring of this country—our foster child.

One of the ablest and most complete statements ever made concerning our relations and interests with Liberia is to be found in an address delivered some time since by Commodore R. W. Shufeldt, of the United States Navy. The address was delivered before the American Colonization Society, and has attracted a great deal of attention throughout the country.

Looking to the building up as fast as possible American commercial interests with Western Africa, the Commodore suggests that our Government should establish a line of steamers, to consist of the smallest class of naval vessels, half manned and half armed, to run monthly from any designated point in the United States to Liberia. These vessels are to retain the character of men-of-war, and to carry no passengers except officials of either Government. In a short time the merchant-men would follow the men-of-war, and thus the initial step would be taken in securing the trade of Liberia to our country. This is the most sensible and practicable proposition yet made respecting the proper course to pursue in the matter, and that we need to adopt this plan, or some other similar to it, at the earliest time possible, is evident. It was but a short time since that an English vessel sailed up the Congo river and battered down seven native settlements as a punishment to the natives for attacking and robbing an American schooner. This state of affairs has existed so long that whenever an American along the Western Coast of Africa needs protection, he seeks it under the English flag.

MASSACHUSETTS COLONIZATION SOCIETY.

The Annual Meeting of the Massachusetts Colonization Society was held at the rooms of the President, Hon. G. Washington Warren, No. 54 Devonshire street, Boston, May 30, 1877. The officers of the preceding year were re-elected; a vacancy in the list of vice-presidents being filled by the election of the Rev. Rufus Ellis, D. D. Resolutions of respect to the memory of the late Ex-Gov. Emory Washburn, a vice-president of the Society, and one of the Board of Trustees of Donations for Education in Liberia; also to the memory of the late William Carleton, Esq., a constant contributor and a corporate member, were adopted and ordered to be entered upon the records. The collections for the cause in Massachusetts are made by the American Colonization Society.

AFFAIRS IN LIBERIA.

Communications from Monrovia report the coffee market to be unusually active, and that considerable quantities, some of it dried in the hull, have been shipped to Europe, Ceylon, and the United States.

Foreign capitalists are leasing land on the St. Paul river for coffee cultivation, engaging the owners to cultivate it, and the price of property has risen in consequence. The national biennial election took place May 1, when Hon. Anthony W. Gardner, of Bassa county, was chosen President, and Hon. Daniel B. Warner, of Monrovia, was elected Vice-President. Several amendments to the Constitution, one of them allowing white men to own land and thus become citizens of the Republic, were voted upon at the same time and defeated by an overwhelming majority. The last emigrants sent by the American Colonization Society had settled on their lands and erected their houses, and were in the enjoyment of good health.

VISIT TO BOPORO.

MONROVIA, MARCH 30, 1877.

MY DEAR SIR: I set out from Monrovia for Boporo on the 27th of January, having as companions Rev. Charles A. Pitman, (native African,) pastor of the Methodist Episcopal Church in Monrovia, Mr. Z. R. Kennedy, a licentiate of the Presbyterian Church, and Mr. David M. Payne, eldest son of the President of the Republic.

It is not my purpose now to enter into a detailed description of the country, but I may make the following general remarks:

After a journey of about thirty miles in a N. E. direction from Monrovia, the land rises almost abruptly out of the alluvial and swampy regions into an undulating country, and as you travel eastward you seem to be ascending a flight of steps. Hill after hill, each higher than the last, has to be crossed until you reach Boporo, which must be between two and three thousand feet above the level of the settlements on the St. Paul's river. The whole Boporo region is elevated enough to give that coolness at night and in the morning which invigorates the native and makes life agreeable and healthful to the foreigner. The view for miles around is picturesque, embracing lofty hills on the east and north, and beautiful plains on the west and south.

The object of my present visit was with reference to missionary operations in that interesting country. Bishop Haven, of the M. E. Church, during his recent visit to Liberia, was so much interested in the interior work, and saw so clearly the importance of at once, or as soon as possible, beginning a permanent movement in that direction, that, in an informal discussion of the subject while making a tour up the St. Paul's river, learning that it was my intention to go out to Boporo, he commissioned Mr. Pitman, who was in the boat with us, to accompany me and report on the prospects for missionary work in that country. "I hope in four or five years," added the Bishop, earnestly, "that we shall be able to convene the Conference at Boporo." I am pleased to know that by his visit to this country the Bishop has renewed impressions as to the character and capability of the African and of his native home that he could never have acquired from books and newspapers. In a note addressed to me since he left

Monrovia, he says, "I was delighted and profited by my trip up the river." On arriving at Boporo, which is about 75 miles from the Coast, in a straight line, we were most kindly received by the people. We spent about two weeks among them, and they were rich in hospitality. Mutton, beef, fowls, deer, fish, rice, eddoes, potatoes, plantains, bananas abound. For two or three leaves of tobacco a small family could get more than a day's subsistence. The inhabitants, both Pagan and Mohammedan, are anxious to have Christian settlers to occupy the beautiful hills and fertile plains in their neighborhood.

I see by the papers, as well as from the reports of the immigrants who come, that the condition of the negroes in the Southern States is far from desirable. A writer in the *CHRISTIAN RECORDER*, for February 8, 1877, says that "a majority of the colored people in South Carolina, Florida, Louisiana, Mississippi, and other Southern States have no homes—their little ones are freezing and starving." I believe that settlements of those very negroes planted in the Boporo country would succeed in achieving prosperity for themselves and in promoting the welfare of the natives. Fifty days from the swamps of South Carolina would place them in the heart of a country where every prospect pleases, where health may be enjoyed and transmitted to their children, and where the slightest industry would bring comfort, if not wealth. But they must be men whose strong arms are accustomed to wield the axe and the hoe. Here, then, is a great field of usefulness and happiness open before the children of Africa in America. Not for those who are aspiring after political ascendancy and rule, whose thirst is for gold and pecuniary aggrandizement, but for those who are longing as exiles to return to the land of their fathers; not for those who feel that in leaving America they are being expatriated, but for those who, feeling in their hearts a oneness with the aborigines of Africa, will labor cheerfully, when they reach these shores, to impart to their native brethren whatever of good they may have acquired in the land of strangers, and be willing to receive in return from the natives such lessons as shall fit them to live and thrive in this country. One colony of such settlers planted at Boporo would do more than scores of missionaries stationed at isolated points. The Christian negro confronting and working with the Mohammedan negro will do more than any other human instrumentality in this country to supersede the Crescent by the Cross. If Islam is at all inclined to recede and yield, it will be when the Negro Muslim, recognizing the numerous advantages possessed by his Christian brother, shall cheerfully leave the mosque to visit the work-shops, the schools, and the churches, to learn the secret of the superiority possessed in many respects by his black brother who professes the religion of Jesus.

The scenery in the interior of Liberia is such as the American negro is generally accustomed to. There the visitor sees an open country such as is seen in America. Extensive forests of the finest timber, with very little undergrowth, delicious streams of the coolest water, large fields of cotton, corn, and potatoes. The American negro in such a country would enter at once with hope and vigor upon this work of building up. If a thousand men could be transferred from the ship to Boporo without lingering on the Coast until they get infected with the malaria, their acclimation would be very slight.

Just now there is great demand for Liberian coffee all over the world. Orders

come to us from Ceylon, Java, Natal, for our coffee seed, and the farmers cannot produce it fast enough. Well, the Boporo country is eminently adapted to the growth of coffee. It is found wild on some of the hills. The negro now in the South, who has not where to lay his head, may, if he only has the will and the muscle, become in five years, by removing to Boporo, a large coffee grower—a proprietor and director of labor. Witness the cases of Alonzo Hoggard and Solomon Hill, of Arthington, and J. B. Munden of Brewerville. In 1869 they were all in America, in the condition of serfs; now they are well-to-do farmers, commanding any amount of labor.

On my return from Boporo, the other day, I purposely made for Arthington, the nearest American settlement. The first farm we came to was Mr. Sollomon Hill's. His name is known as far as Boporo all through that region of country, because his lands run into the native haunts. Indeed, he has a small native town on his land, and its inhabitants speak very highly of his treatment of them. When about a mile from Arthington, in a dense forest, we came suddenly upon a cluster of native huts, containing only women—the men had gone off to "cut farm." We inquired, "What town is this?" "This be Sol. Hill's half-town," we were told. "How far are we now from Sol. Hill's house?" we eagerly inquired, being very much fatigued and anxious for a place to rest and hear the Liberian news. "About three quarters of a mile," we were told. On we went, plunging again into the deep forest. Suddenly there broke upon our vision, unaccustomed to such sights for three weeks, a large two-story frame building, surrounded by a neat fence, and all around outside the fence, as far as we could then see, were coffee trees. The view was delightful—a magnificent coffee orchard, in a high state of cultivation, not a blade of grass or slightest appearance of weeds among the trees. The heavy forest through which we had just passed terminates on the brow of a hill, which commands a view of the northern end of Arthington, taking in Sol. Hill's and June Moore's coffee farms. We stood on this eminence and gazed a few minutes at the charming scene, rendered more charming from the fact that we had been travelling five days in a dense forest. We then hastened to Mr. Hill's house, and were very cordially received. He was very anxious to hear of Boporo. We told him all. "We are pushing our settlement out," he said, "that way." Mr. Hill has now 9,500 coffee trees, in a place where four years ago, stood a dense forest; and he makes an independent living. He now has some leisure to learn his books—a thing he never enjoyed in his life before. I could not help contrasting his present position with what it was only ten years ago in South Carolina. What Mr. Hill and others have become, who a few years ago were serfs in America, the thousands now there may become, by coming to the land of their fathers. And in a few years there may be one continuous coffee orchard from Sol. Hill's, who is now a ruler from the St. Paul to Boporo. But no man who is not disposed to work the soil need come just now; there is no room for politicians and "hangers on." Twenty years hence, when a good foundation has been laid, and the agricultural strength of the country somewhat developed, then demagogues may find something to do; but not, let me assure them, among such working men as Sol. Hill, who informs me that he has nothing to do with politics, and has not voted for a President since he has been in Liberia. He sticks to the soil. Send us one thousand or ten thousand such "rub-bish" every year, and we will show you, in a short time, the garden spot of West

Africa. Here, then, is an opportunity for the American negro to exhibit the courage, the endurance, the perseverance, and the industry with which the white man is credited—to do really what the white man cannot do. Wendell Phillips, one of his most eloquent advocates, advises him, in order to command the respect of the white man, to do what no white man could do as well. There is no opportunity for such singular and impressive achievements in America. This is the place for it, and here is an untrammelled field.

The visit of Bishop Haven to this country will no doubt do a great deal of good. He has, I believe, the confidence of the colored people generally in America, and they will likely believe what he says of Africa. He professes to be an Anti-Colonizationist, in the technical or party sense, and represents what is known as the ultra anti-slavery sentiment of the United States. But after his experiences here, he expressed the opinion publicly that Africa is to be civilized and christianized by means of Christian colonies. I do not see why, now that slavery is abolished, the anti-slavery sentiment of America should not give its support to the great work of building up the waste places of this land, through her own children returning from their protracted exile. But it is so difficult for men to conquer habits of mind and action long persisted in, even when convinced of the unwisdom (I use this for want of a better word just now) of adhering to them. I must add, however, the expression of the hope that the Bishop will not so far succeed in interesting the colored people as to stimulate an indiscriminate emigration, which just now might do more harm than good. Fortunately there is the Red Sea of "impecuniosity" to cross, and there is no Moses likely to arise to make a way across that deep and troubled abyss. Go on with your quiet and gradual work. I notice that Dr. H. M. Turner, the distinguished Negro emigrationist, in his letter of May 23, 1876, accepting the honor conferred by the American Colonization Society upon him, expresses the conviction that there "is more occasion for the work of the Colonization Society than ever before." This is the opinion of every earnest Negro.

Faithfully yours,

E. W. BLYDEN.

PROPOSED AMENDMENTS TO THE CONSTITUTION.

At an adjourned meeting of the Board of Directors of the American Colonization Society, held in New York, May 3, 1877, it was—

"*Resolved*, That Articles Fourth and Seventh of the Constitution of the Society be so amended as to change the chief seat and operations of the Society from Washington to the city of New York.

"*Resolved*, That Articles Fourth and Seventh of the Constitution of the Society be so amended as to change the time for the Annual Meeting of the Society and of the Board of Directors from the third Tuesday in January to some other period of the year.

"*Resolved*, That the Secretary make the required publication in the African Repository of the foregoing proposed amendments to the Constitution of the Society."

Attest: WM. COPPINGER,
Secretary of the Board.

At the stated meeting of the Board of Managers of the Pennsylvania Colonization Society, held in Philadelphia, January 9, 1877, it was unanimously

Resolved, That it be proposed by this Society to the Parent Society that Article Second of the Constitution of the American Colonization Society be amended so as to read, "The objects of this Society shall be to aid the colonization of Africa by voluntary emigrants from the United States, and to promote there the extension of Christianity and civilization."

At the stated meeting held February 13 it was unanimously voted that the above resolution or proposed amendment be published in the *African Repository*.

Attest :

THOMAS S. MALCOM,
Cor. Sec. Penn. Col. Society.

ITEMS OF INTELLIGENCE.

ITS PRESENT CONDITION.—Two brothers, born in Pennsylvania, Rev. James H. Deputie and Rev. Robert A. M. Deputie, after an absence of twenty-four years in Liberia, have returned on a visit to their native State. They both delivered interesting addresses on that Republic, in the large Bethel A. M. E. Church, on Sixth street, below Pine, Philadelphia. One described his field of labor in the Bassa Nation, on the Farmington river, and the other gave a glowing account of the progress of the young African Republic. The eldest brother is a missionary of the Methodist Episcopal Church, and the youngest is a Presbyterian missionary at Monrovia. In 1853, their parents took with them six children to Liberia, at the expense of the Pennsylvania Colonization Society. All the children grew up and married. Three of them became missionaries and one the wife of a missionary. Another is the wife of the Secretary of the Senate of Liberia.

THE BISHOP OF CAPE PALMAS.—Rev. C. C. Penick has been consecrated at Alexandria, Va., as Bishop of Cape Palmas and points adjacent. The decision of the Foreign Committee to withdraw aid from the more settled and well-established work of Liberia, and devote itself to the more strictly missionary work of converting the heathen, somewhat changes the character of the work committed to Bishop Penick from that of his predecessors. This change is further indicated by the organization of the Protestant Episcopal Church of Liberia. But if in some respects the work of Bishop Penick is more restricted, it is if anything more difficult, and will require all the earnestness and self-sacrifice which, from his reputation for zealous mission work in Baltimore, we have every reason to believe he will display.

AFRICAN STEAMSHIP COMPANY.—The half-yearly meeting of the shareholders of this Company was held at the offices, Great St. Helen's, Liverpool. The chair was taken by the Hon. R. Howe Browne, who, after alluding to the loss of the steamer *Monrovia*, in July last, off Sierra Leone, stated that the six months' working yielded a profit (before providing for depreciation) of 10,221*l.*, from which had to be deducted the debit balance of 4,600*l.* brought forward from the previous accounts, leaving a balance of 5,531*l.*, which had been carried to the credit of the Depreciation Reserve

Fund. Since the last accounts were issued the debentures had been reduced from 79,000*l.* to 53,800*l.* This would effect a yearly saving of interest of over 1,200*l.* After detailing the financial condition of the Company, the Chairman said he saw no reason why they should not expect an increased trade by-and-by, for they had had to contend with very contrary circumstances of late in the existence of intestinal wars on the Coast, which had greatly impeded their trade, particularly upon the rivers. He thought they might look forward to going on at least as well as now, and with a future improvement. The report was adopted, and the meeting terminated.

A "LIBERIA EXODUS ASSOCIATION" has been formed in Charleston, S. C., with Rev. B. F. Porter as President and Mr. George Curtis as Secretary. Petitions will be sent to Congress, asking aid to reach the African Republic.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY:

During the month of April, 1877.

MAINE. (\$122.00.)		
<i>Bath</i> —Cap. John Patten, \$20; E. S. J. Nealey, Rodney Hyde, J. C. Ledyard, Miss Annie L. Palmer, Cap. Ch. F. Patten, ea. \$5; Rev. Dr. J. O. Fiske, \$3; Dea. Delano, \$2; Mrs. Eliza Bowker, Thos. Simpson, ea. \$1; Individuals in Meth. E. Church, \$3.....	55 00	
<i>Damariscotta</i> —Austin Hall, Esq., Hon. J. H. Converse, E. W. Farley, Edwin Flye, Joel Huston, ea. \$5; Ephraim Taylor, \$3; Cash, \$2.....	30 00	
<i>Rockland</i> —Gen. Pillow.....	5 00	
<i>Thomaston</i> —John Elliott, \$3; Wm. C. Burgess, Oliver Robinson, William Singer, Cap. Oliver Jordan, J. H. H. Hewitt, ea. \$2; Mrs. Jane G. Fish, Mrs. R. Walsh, Mrs. Richard Robinson, ea. \$1.....	16 00	
<i>Brunswick</i> —Miss Emeline Weld, \$4; Prof. A. S. Packard, Rev. G. C. Crawford, A. F. Boardman, Rev. E. Byington, ea. \$2; Rev. Dr. Woods, E. F. Brown, John Furbish, Dea. Brown, ea. \$1.....	16 00	
NEW HAMPSHIRE. (\$9.00)		
<i>Claremont</i> —T. J. Harriss, George L. Farwell, ea. \$2.....	4 00	
<i>Newport</i> —S. L. Bowers, \$2; W. A. Ladd, Mrs. A. Gleason, Mrs. Chapin, ea. \$1.....	5 00	
VERMONT. (\$129.30.)		
<i>Windsor</i> —Allen Wardner, \$10; Mrs. J. F. Freeman, \$5; J. T. Freeman, Mrs. J. McIndoe, ea. \$2; L. W. Lawrence, S. F. Stone, W. Stuart, ea. \$1.....	22 00	
<i>Brattleboro</i> —Hon. N. B. Williston, Com. Thomas Green, L. Clark, ea. \$5; James Dalton, \$2; R. W. Clark, C. Howe, C. W. Wyman, ea. \$1.....	20 00	
<i>Westminster</i> —Col. Cong. Church.....	7 50	
<i>Brandon</i> —Mrs. A. B. Goodrich, Dr. Ross, Dea. J. H. Vail, ea. \$5; Dr. Dyer, Ch. D. Pills, D. J. Mercuse, ea. \$1.....	18 00	
<i>Benington</i> —Mrs. A. B. Valentine, L. R. Graves, Maj. S. H. Brown, ea. \$5; Mrs. H. G. Root, F. C. White, D. Carpenter, ea. \$2; Mrs. Luther, \$1..	22 00	
<i>New Haven</i> —Eben H. Hoyt.....	2 00	
<i>Essex</i> —Annuity of N. Lathrop, by S. G. Butler, Ex., \$38, less expenses, 20...	37 80	
MASSACHUSETTS. (20.00.)		
<i>Boston</i> —Joseph S. Ropes, Isaac H. Cary, ea. \$10.....	20 00	
CONNECTICUT. (\$1010.00.)		
<i>Hartford</i> —Legacy of Sarah Isham, by M. W. Graves, Adm'r.....	1000 00	
<i>New Haven</i> —O. B. North.....	10 00	
NEW YORK. (\$51.00.)		
<i>Brooklyn</i> —Dr. Theo. L. Mason.....	25 00	
<i>Albany</i> —Mrs. E. P. Prentice.....	25 00	
<i>Havana</i> —Mrs. H. H. Huntington.....	1 00	
NEW JERSEY. (\$80.00.)		
<i>Trenton</i> —Barker Gummere, \$20; P. P. Dunn, \$10; Mrs. T. J. Stryker, John S. Chambers, C. J. Ferrell, ea. \$5.....	45 00	
<i>Camden</i> —Hon. G. S. Woodhull, \$20; Dr. J. V. Schenck, Peter L. Voorhees, Mrs. F. W. Steele, ea. \$5.....	35 00	
PENNSYLVANIA. (\$50.00.)		
<i>Philadelphia</i> —Edward Coles, Esq.....	50 00	
AFRICAN REPOSITORY. (\$7.00.)		
Ohio.....	7 00	
RECAPITULATION.		
Donations.....	433 50	
Legacies.....	1037 80	
African Repository.....	7 00	
Rents of Colonization Building.....	157 08	
Total Receipts in April.....	\$1635 38	

During the month of May, 1877.

CONNECTICUT. (\$104.00.)

<i>Norwich</i> —James L. Hubbard, \$15; Dr. Charles Osgood, Mrs. E. B. Huntington, ea. \$10; Mrs. Gen. Williams, \$7; Wm. P. Greene, Mrs. J. M. Huntington, ea. \$5; Mrs. D. W. Coit, Dr. D. T. Coit, ea. \$3; Rev. I. W. Plumer, \$2.....	60 00
<i>New London</i> —Rev. Dr. McEwen, Asa Otis, Misses Lockwood, Mrs. R. H. Chapell, C. A. Williams, Daniel Latham, Commodore D. McW. Fairfax, ea. \$5; Miss C. E. Rainey, \$3; N. Belcher, \$2.....	40 00
<i>New Haven</i> —Samuel Noyes, Jonathan Ingersoll, ea. \$2.....	4 00

NEW JERSEY. (\$155.00.)

<i>Morristown</i> —Wm. L. King, \$100; A. B. Hull, \$10; Thomas Nast, H. O. Marsh, Mrs. Edwin Graves, ea. \$5; Mrs. George Vail, Isaac R. Noyes, ea. \$2; J. W. Roberts, \$1.....	130 00
<i>Orange</i> —Egbert Starr.....	25 00

AFRICAN REPOSITORY. (\$3.00.)

Louisiana.....	3 00
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RECAPITULATION.

Donations.....	324 00
African Repository.....	3 00
Rents of Colonization Building.....	242 45
Total Receipts in May.....	\$569 45

During the month of June, 1877.

VERMONT. (\$148.15.)

<i>Burlington</i> —Mrs. Mary L. Fletcher, \$10; A. W. Allen, \$5; A. J. Howard, O. G. Walker, H. Burnett, E. Woods, ea. \$2; J. A. Arthur, Wm. Wells, Cash, F. G. Brownell, Prest. Buckingham, Mrs. Blodgett, M. H. Stone, R. B. Stearns, M. L. Burnap, Wm. L. Root, Rev. R. L. Barstow, A. G. Pierce, Gen. Barstow, Cash, ea. \$1.....	37 00
<i>Manchester</i> —Miss Ellen Hawley, S. Coburn, ea. \$2; Mrs. Major Hawley, Rev. Dr. Wickham, Dea. W. P. Black, Wm. B. Burton, Hon. A. L. Miner, Mrs. S. Wood, H. K. Fowler, L. D. Ray, Dr. L. H. Hemenway, Mrs. Silas Munson, J. H. Whipple, ea. \$1.....	16 00
<i>Rutland</i> —R. Barrett, \$6; Dr. E. V. Harwood, \$2; N. A. Bailey, \$1.....	9 00
<i>West Rutland</i> —Cap. Wm. Gilmore, \$5; Mead & Parker, Wm. Ross, ea. \$1; Col. Cong. Church, \$8.65.....	15 65
<i>Waterbury</i> —Mrs. Paul Dillingham, \$5; Curtis Wells, C. N. Arms, ea. \$1.....	7 00
<i>Middlebury</i> —P. Battell, \$5; Miss Emily C. Starr, Prof. H. M. Seeley, Mrs. J. A. Wright, ea. \$2; J. D. Wellington, Calvin Hill, Prest. Hubert, ea. \$1.....	14 00
<i>Castleton</i> —C. S. Sherman, \$3; Mrs. B. F. Langdon, Mrs. Jackmand, Mrs. H. Ainsworth, ea. \$2; Dea. E. Higley, W. Moulton, W. C. Rice, C. R. Jackman, ea. \$1; J. Graham, 50 cts.....	13 50
<i>Vergennes</i> —W. G. Fairbanks, \$5; Dea. W. R. Bixby, Hon. E. Seymour, Geo. W. Grandy, ea. \$2; Dea. J. W. Parker, Hon. J. D. Smith, Andrew Ross, ea. \$1.....	14 00
<i>Montpelier</i> —Hon. Daniel Baldwin, Mrs. Thomas Reid, Hon. William Wells, ea. \$5; Mrs. W. N. Peck, Hon. E. P. Walton, ea. \$2; Rev. Dr. Lord, Mrs. W. B. Hubbard, J. C. Houghton, Jr., ea. \$1.....	22 00

CONNECTICUT. (\$23.00.)

<i>Hartford</i> —George Beach, \$10; H.	
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Kiney, Mrs. E. M. Jarvis, ea. \$5; Prof. Riddle, \$2; Dr. J. C. Jackson, \$1.....	23 00
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NEW YORK. (\$255.75.)

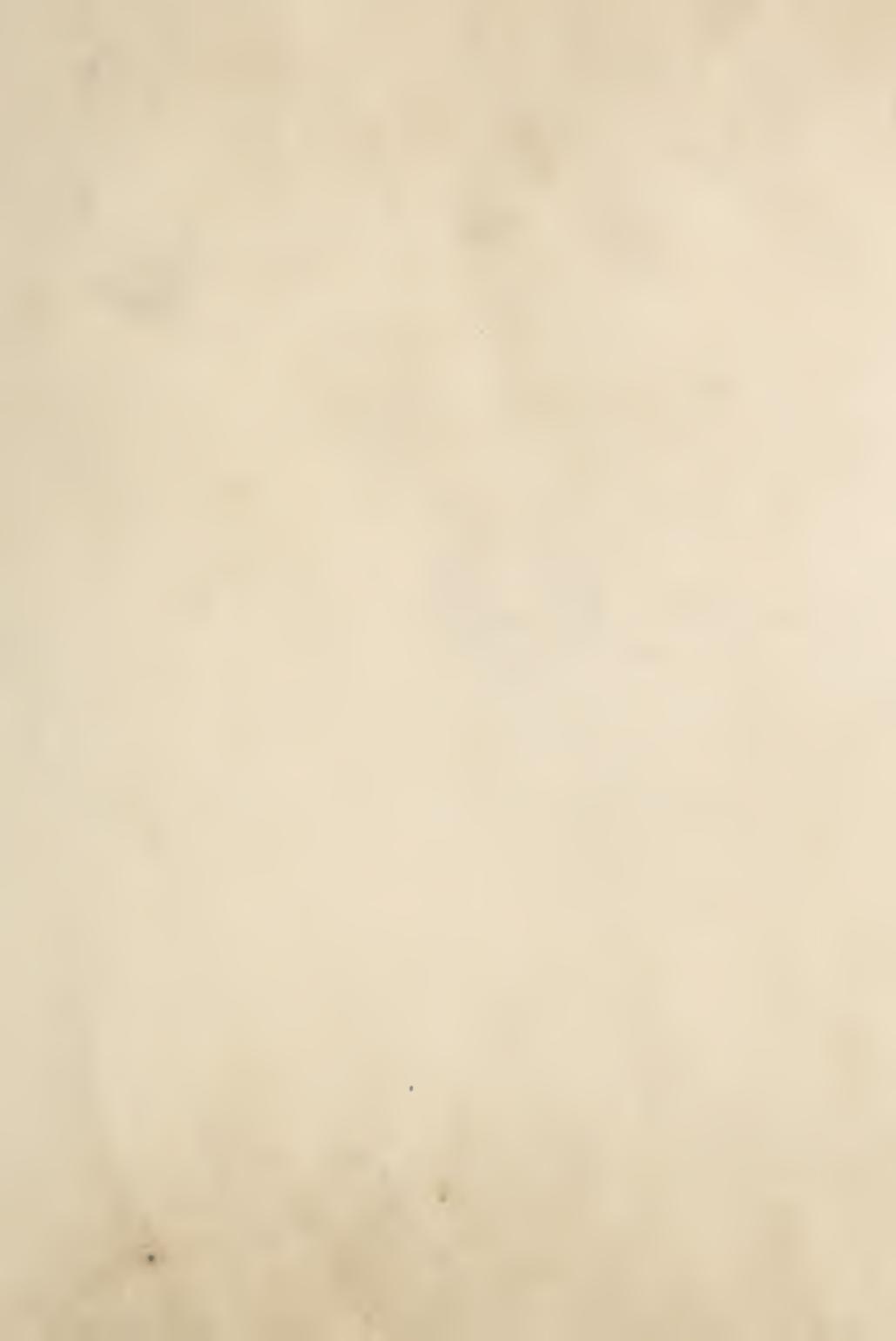
<i>New York City</i> —Miss Mary Bronson, \$50; F. R. Rives, \$5.....	55 00
<i>Poughkeepsie</i> —Henry L. Young, S. M. Buckingham, ea. \$20; Mrs. Maagart Jane Myers, \$30; Dr. E. L. Beadle, \$10; Dr. E. C. Bolton, \$5.....	85 00
<i>Port Henry</i> —M. P. Smith, \$10; Dr. R. E. Warner, J. D. Atwell, ea. \$2.....	14 00
<i>Crown Point</i> —Gen. John Hammond, \$15; Mrs. C. F. Hammond, \$10; Benj. Breed, Dea. J. Howe, Foster Breed, ea. \$2; Miss E. F. Cook, \$1; P. Bissell, 25 cts.....	32 25
<i>Plattsburg</i> —Hon. James Bailey, \$5; Hon. W. S. Palmer, \$2; G. W. Dodds, W. E. Smith, Gilman Breed, Mr. Miller, ea. \$1; Mr. Adams, 50 cts....	11 50
<i>Watertown</i> —Cash, \$5; Rev. A. G. Keyes, Cash, ea. \$1.....	7 00
<i>Ogdensburg</i> —Bell Brothers, H. I. Proctor, W. B. Allen, J. F. Raselle, ea. \$5; Mrs. Egart, W. L. Proctor, ea. \$2; D. M. Chapin, L. R. Sopher, ea. \$1.....	26 00
<i>Champlain</i> —Mrs. George Hoyle, \$3; Timothy Hoyle, \$2; Dea. L. Kellogg, B. V. Stetson, R. H. Hitchcock, John Whiteside, Miss S. Rea, ea. \$1.....	10 00
<i>Malone</i> —Hon. W. A. Wheeler, Mrs. S. C. Wead, ea. \$5; C. C. Whittlesey, \$2; B. J. Soper, T. Davidson, Mrs. Gay, ea. \$1.....	15 00

ILLINOIS. (\$15.21.)

<i>Mendota</i> —Evangelical Assoc'n Church, \$7.35; German Lutheran Church, \$7.86.....	15 21
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RECAPITULATION.

Donations.....	442 11
Rents of Colonization Building.....	127 83
Total Receipts in June.....	569 94



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