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The second edition of *Christianity, Islam and the Negro Race*, by Dr. E. W. Blyden, is now for sale at the office of the American Colonization Society, Washington, D. C. Price \$3.00.





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REASONS FOR EXISTENCE.\*

“I will say to the North, Give up; and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth.” Isaiah xlii, 6.

*Mr. President, Members and Friends of the American Colonization Society:*

In accepting your most kind invitation to appear before you this evening and address you upon the occasion of the Seventy-Second Anniversary of the founding of the Society, permit me say, in all true humility, that I am profoundly conscious that an honor so great should have found a resting place upon a worthier head than mine.

Who am I that I should stand in the place filled in former years by men, the latchet of whose shoes I am not worthy to unloose?

And yet, that I may strengthen my heart before entering upon my task, may I venture to plead in excuse of my ready acceptance of your invitation to address you, that it was because it awakened in me memories long silent; memories of early years, in which those impressions were formed which longer life has strengthened into conviction, and because of which I did not feel at liberty to refuse a task for which from another standpoint I feel myself wholly incompetent.

Born almost upon the border land of the free States, I was early brought into closest contact with the race for whom I speak to-night. I was cradled in the arms of a black nurse, carried during the tedious invalidism of my earlier years by a faithful old family servant, herself the child of one of that sad band, torn from the African jungles and brought to America among the last of those who were imported into America before the passing of the law prohibiting the

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\* The Annual Discourse delivered at the Seventy-Second Anniversary of THE AMERICAN COLONIZATION SOCIETY, Washington, D. C., January 13, 1889, by the REV. R. M. LUTHER D. D. Published by request of the Society.

slave-trade. From her I heard marvellous tales of the land of her fathers. Full of the superstition which is the religion of her race, she charmed my childish heart with predictions as to my future.

Strangely enough, in one respect at least, they have been verified—perhaps I should say, have wrought out their own fulfilment; for she constantly averred that I should be a great wanderer, should see many countries, and among them Africa. Who may say how much this may have had to do with the wandering career of the homeless lad, who after years of residence in Asia, at last did see Africa indeed, but only saw it; not permitted, as he would gladly have done, to do anything by personal labor for its poor people.

I venture to think that I will strike a responsive chord in the hearts of some of this audience when I say that, in my opinion, those best know the African, who have, like myself, learned to know him through the contact, in early years, with that fine race of household servants, now passing away.

At least, this much I may say, that I should have been more unfitted than I am to speak to you, had my knowledge of the race not begun to be acquired in this way.

I venture to make this explanation also in my own defence; because something that in truth I may say to-night may seem to be severe upon the African, and might be thought to arise either from want of personal knowledge or of personal sympathy.

The memory of the unutterable kindness received in my early years would prevent my speaking a word to-night, which is not prompted by a sincere sympathy with that race, and an earnest desire to do what one man can to elevate and to save them.

But enough of personal explanation.

It is quite needless to say that in the various discourses delivered before this venerable Society, almost every phase of its *work* and of its *claims* has been set before the American people. If then I venture to mark out a somewhat new line of discussion, and that one, the most easy of treatment, my apology must be sought in the excellent character of the work of my predecessors in this honorable task.

I have chosen to ask you to consider with me this question, "Why should the American Colonization Society appeal now (any longer) to the benevolence of the American public, or to the cordial support and co-operation of the African race in America?"

Growing out of this will naturally come the question, "Have we a right to ask from the Government of these United States a more decided endorsement and substantial aid in prosecuting our enterprise?"

Is the American Colonization Society, unnecessary in this its 72d year of existence?

It has been the fortune of this Society to prove true those words of our Master—"A man's foes shall be they of his own household." To pass over the senseless and inconsistent, if not malignant, opposition of the members of the old Anti-Slaver Society, who seemed to mark out this Society as the target for their utmost venom, I may speak of the wide-spread misconception of our motives by the very men for whom, for seventy-two years, we have been giving time, money and life itself.

Look at the deathless roll inscribed upon the pages of this noble Society from among the Governors of Liberia alone! Samuel A. Crozer, Samuel Bacon, John P. Bankson, Jonathan Winn, Joseph Andrus, Jehudi Ashmun, Richard Randall, J. W. Anderson, Thomas Buchanan.

When La tour D'auvergne, the bravest soldier of France, died, it was decreed by his grateful country that his name should still stand recorded upon the regimental books, and that whenever in the calling of the muster roll his name was reached, the oldest and bravest soldier in the regiment responded "dead on the field of honor." It is not one brave man whose name stands recorded here. Dare I call the muster roll of heroes?

And these were white men, who died for Africans.

Can we not to-day appeal to our brethren of the Negro race and say in the words of our Master, "Greater love hath no man than this, that a man lay down his life for his friends?"

If a word of mine reaching the ear of the men for whom we labor can beget in them confidence in our motives and assurance of our love, I shall count myself most happy in appearing as the apologist for this honored Society.

But again, it so happens that in the minds of the great body of the American public there is an undefined impression, that this Society has finished its work; that in some way it was so associated with slavery, that when that perished it disappeared.

I have been pained beyond measure to hear from those to whom I have appealed for aid for our cause, the reply: "Why I thought that Society was defunct."

Well, all I have to say, is that it is an exceedingly lively corpse: Dead? No! Mr. President and brethren, it cannot die while its work is yet undone. So long as there is in America one man of Negro blood who groans under the stigma of his birth; so long as there is one who finds himself trammelled by the inevitable social conditions which

have grown into maturity of strength under the necessary relations of our American life—so long as there is one voice lifted to foster race antagonisms or to beget sectional hatred; above all, so long as Africa can truthfully be called the Dark Continent, and its fruitful soil be desolated by the relentless cruelty of Mohammedanism or the ghastly sorrows of degraded Fetichism—so long shall the mission of the American Colonization Society exist.

When these pass—then it too may pass, and passing, find its requiem swelling upward from sixty millions of regenerated Africans—the gentle minor cadences of its parting hymn borne with the indescribable sweetness of Negro voices, until it mingles with the anthems of a redeemed humanity around the throne of God and the Lamb.

Never was its mission more pertinent and imperative than now.

The war settled many things, but it did not settle the condition of the African in America. It did give him the doubtful right of suffrage, a not unmixed boon to either black or white.

But what did it define as to his position? What did it accomplish for his uplifting?

It was a grand boon that was given him—that of freedom: but would to God that the gift had not ceased there. Would that this great nation had also taken to its heart the people thus enfranchised. Instead of turning them adrift to live or die—would that the wrongs of a century had been righted by giving to the African in America the chance to start in the world with equal privileges and opportunities with his white competitor.

It is that for which this Society pleads, and it is on that ground that it appeals to your aid and help to-night.

It is right and fitting, then, that I should set before this audience a few of the reasons why the American Colonization Society has still a claim upon the sympathies and benevolence of the American public.

And first, let me say, that this Society claims the support and assistance of all Christians because, in its origin, it was so manifestly called of God and appointed to its work. It was the crystallization of unselfishness. It was the triumph of Christianity. For mark you, it was founded without any hope of profit, and was a work of sacrifice for an alien race, by men who had nothing to expect in return.

From its infancy it was the child of Providence. Every step of its work has indicated this.

The man who would be on God's side, must cast in his lot with us:

Let me ask you to look for a few moments at the map of Africa, that you may see with what singular judgment, guided by superior

wisdom, the founders of the Colonization Society chose the location of their holy experiment.

A coast line easy of access at any part—not a dangerous reef or shoal on its entire length—seldom, if ever, visited by the fearful torridos which ravage the coast to the north and to the south. A belt of lowlands—much narrower than that on the Gaboon district or St. Paul de Loanda.

A country rising almost immediately from the coast by swelling hills, not by precipitous mountains—traversed by passes of gentle grade—each of them capable of being the line of future railways.

A country which at twenty miles from the sea by almost imperceptible gradations has already attained an elevation of one thousand feet—far above the malaria of the lowlands.

A climate notably free from the worst type of African fevers—so genial, in fact, that even a white man might live there with fewer precautions than our missionaries in the Congo valley are compelled to take.

The native population sparse, it is true, but of a manly type belonging to the same races which made it necessary for England to send her choicest troops and bravest general to subdue their brethren lying immediately to the southward. England does not throw away her honors, and it was for no slight reason that Sir Garnet Wolseley was raised to the peerage and decorated, for having, with all the resources of England at his back, secured a temporary and unstable peace with men like these in Ashantee.

A region which was aptly described to me by the heroic missionary and explorer, Dr. Sims, as the "Garden of Africa"; teeming with the choicest productions of tropical lands—the native home of the coffee plant—which grows wild in its untouched jungles with a luxuriance found elsewhere only in the carefully cultured gardens of Brazil.

I may not speak of the singular series of Divine providences by which this region came to be the chosen spot for this holy experiment. The tale is a twice told one.

I am speaking to a Washington audience—an audience in which I see men with gray hair whose memory must run back to that time when a man counted for more by reason of his manhood than he does in these days of Syndicates and Trusts and Combines. They must recall the graceful form and beautiful face of the young, enthusiastic Stockton, and they must remember that voice, as sweet and gentle and harmonious as the voice of a woman, yet giving indication ever and anon of those tones which could hail the men on the topsail yard in a gale of wind—the voice that rung clear and unmistakable in its decision in that strange scene, when amid the darkness of the gather-

ing storm, and the muttering of the thunder, the first treaty was signed, and the purchase of the first strip of territory was completed.

Liberia waits for such a voice now. With her enemies pressing upon her, menaced by the grasping greed of English covetousness—she wait to hear the voice which will speak *peace* amid the thunder of warring elements.

Shall it come from America?

But again, this Society first recognized, and has always most constantly set before the American people, the grave nature of the race problem arising from the presence of the African in America.

Long before a tithe—yea, a hundredth of our eminent Statesmen dreamed of the vast and complicated problem which confronts us to-day, this Society, by its published utterances, pointed out the menace to our social order arising from the presence of this swarming population, hostile in feeling and character to our institutions.

It was because of their prophetic insight and their recognition of the dangers that menace us to-day that men of such entirely opposite and conflicting shades of political thought as Henry Clay and Daniel Webster, Samuel J. Mills and John Randolph of Roanoke, placed their names upon the original list of members—the fifty men—in 1816. It has had five Presidents. Listen! read their names, and you elder men who remember your country's political history, mark how each name is a type of some one of the complex principles of our Republic: Bushrod Washington, Charles Carroll of Carrollton, James Madison, Henry Clay, and *clarum et venerabile nomen*, John H. B. Latrobe; varied in their opinions as the hues of the Iris—one in the white light of their devotion to God and humanity. What welded these men into one, making them like the fibre of a Damascus blade, woven together in a beautiful harmony of diversity? The high and loyal cavalier, the impetuous Celt, the descendant of Moravian missionaries, Why, it is as if the races which have made history worth the reading had consecrated their choicest representatives to the work of saving that race which for forty centuries has had no history save that written in tears and blood.

I may not enter in the brief space which your courtesy will allow me upon a discussion of the question of the races in America.

It is a problem pregnant with results—possibly even with dangers to the perpetuity of our institutions.

One thing is certain, the day has come when this question can no longer be ignored. I have full faith in the flexibility and adjusting power of our national life. Its elasticity has rendered harmless many a blow which would otherwise have wrecked the nation.

But in one point at least it seems to fail. The social condition of the Negro to-day is no whit different from what it was twenty-five years ago. He is no nearer absorption into the body of the nation. He stands apart now as he did then, no nearer to us—farther off even in some respects than he was when the Civil War set him free.

Now this Society recognizes this fact. It deplores it, but it does not stand wailing and wringing its hands in an impotent spasm of benevolent sympathy. It speaks no uncertain mumblings of helpless condolence. It says to him, "Be a man! and we will help you to manhood. If you cannot face your obstacles here, seek another clime where you will not have these obstacles to contend with. Do not bow your head like a bulrush in Egypt, seek the Canaan of your inheritance—the land of your fathers—a land where you can give vent to the powers which have been crushed and repressed by your social condition here. And we will help you to all this—we will stand as your supporter's until you can go alone—we will give you the opportunity which God meant you should have, but which you cannot have here."

And this leads naturally to the third ground upon which this Society makes good its claim to the support of all men; viz.: because its design is in the line of recognition of the true ability of the African race. It has recognized and promulgated that policy which is for the best interest of the African in America and in his native land.

It has been said that the African cannot colonize! Well, he has succeeded in colonizing America pretty thoroughly—and under tremendously adverse circumstances.

If the Pilgrim Fathers had entered upon their colonization schemes under such obstacles, history would have been written differently.

But it is said—you have been seventy years in Liberia and the experiment does not seem to succeed. My reply is: It is too soon to pronounce this experiment a failure.

England has an empire in India comprising 260 millions of souls. Its foundations were laid by a trading corporation—the East India Company of merchant adventurers. It has taken two centuries, and has cost not less than two hundred thousand lives to found that empire.

Is it not too soon to decide authoritatively as to the success of this experiment, not of a corporation greedy for gain, but of a company of men whose motto has always been in fact, "*Ad majorem Dei gloriam.*"

Give us time—time to try what the coming race will be and do, time to try the experiment upon a grand scale; to so enlist the

American people in the plan and labors of this Society that we may have adequate means at our disposal for our work.

Again, this Society has vindicated its claim to existence, because it has prophetically indicated the grand possibilities of that wonderful Continent which is the scene of its operations.

Unceasingly, has it for seventy years called the attention of the world to the true character of the so-called "Dark Continent."

Victor Hugo has said that Africa is the Continent of the 20th century: but this Society would have made it the Continent of the 19th century if its voice had been heeded by America.

When its labors began, Africa was regarded as the refuse heap of creation. Since the days of Portuguese explorations, no geographer had attempted to solve its mysteries. On the map of the world it stood with a few unimportant names of doubtful authenticity printed upon its coast line, and with a vast interior, unmarked by a single geographical character, save that it had in large letters in one place "The Great Desert" and in another "Unexplored Region." Mighty mountain ranges—magnificent lakes—grandly sweeping rivers which now diversify the chart, not one of them was known nor so much as the possibility of its existence suspected.

With singular prophetic insight, the first published utterances of this Society suggested the possibility of "making the wilderness and the solitary place to be glad, and the desert to blossom as the rose." With no guide but their firm faith, the founders of this Society believed that Africa was rich in choicest productions—that it offered a field for commercial enterprises of extensive scope—that it would be found on better acquaintance less desolate and barren than was supposed.

Very moderate utterances these, but of what significance in the light of events during the past ten years? To the redemption of at least a portion of this Continent, American enterprise was invited and the co-operation of the Government of the United States solicited.

To-day Africa swarms with traders, and commercial Companies of colossal proportions are striving for its control. Its lakes and rivers are the highways of trade. Railways are piercing it in various directions and the Continent throbs with a new life.

This Society would have had this mighty work done by America, through her sable sons of African descent—rather than by European adventurers.

Never was a grander offer made to any generation or to any race. Shame to us, as Americans, that in the rush and whirl of this Eth-

nic and Geographic convulsion—we have allowed ourselves to be quiet lookers on instead of active participants. In this great game of the nations we have been outplayed.

Glance for a few moments at the situation of affairs in Africa to-day. Of the thirty-four millions of square miles in the Continent only four millions remain unappropriated by some European or Asiatic Power, hostile in its genius to the best interests of the African people. On the north lie the unbroken colonies of Arabic or other Mohammedan possessions previous to 1875. We were frequently told by apparently reliable authorities that Mohammedanism is at a stand still. The prevalent opinion was that as a religion it was in its decadence if not indeed moribund. The disastrous war in the Soudan—the overwhelming successes of the Mahdi—the fall of Khartoum and the shameful sacrifice of the heroic Gordon awakened all Europe with a rude shock. England, defeated and humiliated, has virtually retired from the contest, beaten in numberless fights by men of true Negro blood, led by native generals. The sole armed camp yet retained, (at Suakim) seems to be held by the English merely by sufferance. As to any forward advance in the Soudan, that we have ceased to expect—almost to hope for. Meanwhile the attention of European nations, notably England and Germany, seems to be directed toward making a solid barrier across the Equatorial regions by which the farther advance southward of the Mohammedan tribes may be arrested.

For this purpose the large blocks of territory from the West coast—the Gaboon and the Congo lowlands, to the East coast, Zanzibar district—clear across the Continent, reaching from 10° North latitude to 15° South latitude have been practically annexed by the combined action of Germany, France and England.

But you will say, what of the Congo Free State? Well, it is to be feared, from later developments, that the word *Free* in this high sounding title applies rather to the white foreigner than to the native African. Judged by the history of French domination in Algiers, German rule in the Pacific and English dominion in India, I ask you, as free American citizens, what may we expect from the prevalence of European political ideas in Africa?

What idea has any one of these Governments to present which can for a moment promise help or hope to the Negro? What single feature in the genius of any one of these Governments promises any uplifting of the race into true freedom, or any hope of the development of self government. It is too late to ask by what right these nations assumed control over the fair territories embraced in their gigantic schemes. The deed is done. Meanwhile, the one nation

which stands for Freedom, which presents in the character of its Government the sole hope of the race—which has vindicated its right to exist and justified its claims to the admiration of humanity, stands—pausing—shall I say? Nay—scarcely that. To pause implies a contemplation of the situation. It implies that we are facing the obstacles, debating the problem and determining upon *action*. But it would be too much to say that. To the great mass of our people Africa is not only an unknown country, but an absolutely non-existent land.

May heaven avert the omen! May God forbid that in some unthought of day we should be awakened by dire calamities to the realization of the fact that America's opportunity has gone by.

As I contemplate the situation, I seem to hear ringing through the silent night the accents of that most mournful—that destiny-full exclamation of the servant of God to Esther the Queen: "If thou at this time altogether hold thy peace—then shall enlargement and deliverance arise from some other source—but thou and thy father's house shalt be destroyed!"

Well for us if we shall awake! Well for us if we may escape hearing those words of even more bitter import, "If thou hadst known, even thou at least in this thy day the things that make for thy peace. But now they are hidden from thine eyes."

Yet alas! as I speak I catch the murmur of thousands—swelling ever deeper and yet more deep. Its burden is "What shall my portion be of the public spoil." The deep diapason of the cry "What are my chances for a place in the Cabinet is supplemented by the inharmonious treble of "I am the man for Collector of the port of Babylon," and shrill amid the cadences comes in quavering falsetto, "I must have the post office at Smith's Cross Roads."

What chance to make our voice heard for Africa and the African amid this discord?

Yet for this Society, honorable and venerable, there is nought but the word of the Lord, "Cry aloud and spare not! Lift up thy voice like a trumpet and shew my people their transgression and the house of Jacob their sin." We are not to pause because we have not yet reached the popular ear. It should have been the gladly welcomed task of a free nation to transplant its God-given ideas to another Continent—to have carried the genius of free institutions to another quarter of the globe—to add a new strain to the anthem of humanity.

But that which should have been the task of the nation, has been left to the hands of a single society;—to a band of thoughtful, gentle, perhaps impracticable men, who are too much in earnest to debate possibilities, too full of faith in an over-ruling Providence to count the cost.

What then! Thank God "it is not with Thee to save by the many or by the few." Lamps, pitchers and trumpets were most peaceful and ineffective weapons—yet they wrought deliverance for Israel because they set in the host of the Midianites, every man's sword against his fellow.

But again. This Society makes good its claim to existence and appeals to you as Christians especially for your support because it is so eminently Missionary in its scope and purpose.

One of the objects of this organization—as set forth in its Constitution—"is to promote there (in Africa) the extension of Christianity and Civilization."

And how nobly is it doing this.

What more practical and sensible scheme than that proposed in the working plan of this Society can be devised; viz., to send to Africa Christian men who, while supporting themselves, shall preach by the power of a daily Christian life, as well as by precept, the truths of Christianity.

Thank God! the men are ready to go.

Will you as Christians, (I appeal to those not members of the Society,) will you give them the chance to go? The calls are coming to us with increasing urgency and frequency. Let me read one letter.

San Diego, California, Jan. 5th, 1889.

Dear Sir:

My intention is to organize a company with the view of going to Africa. I have one family in this place and others in Texas. As soon as we have completed an organization I will put myself in communication with you.

I am a Minister of the Gospel in the A. M. E. Church, also a shoemaker by trade, a teacher of music in all its branches in theory and practice, and a piano and organ-tuner and repairer.

Four years ago I composed a Sabbath School music book called the "Everlasting Joy," a copy of which I send you by this mail. I am from the famous school of "Leipsic," Germany.

I am a teacher of Languages, German, French, Spanish and Latin. I have followed school teaching for twenty years. I had the honor of being retained by the United States Circuit Court at Waco, Texas, as interpreter of the Spanish language. I refer you to all the Bishops and general officers of the A. M. E. Church, who are well acquainted with me, some of them from boyhood. I have pastored in Georgia, Arkansas, Texas and now in California. I beg you not to think of me as being egotistic, as the simple motive impelling me to this statement is merely to let you know who and what I am.

Hoping this will be received in the spirit in which it is written, I remain yours for the cause,

J. W. Randolph,

Will you aid this man and hundreds of his brethren? America can ill spare such men, but Africa needs them more. Let us bid them God-speed and send them on their Apostolic mission.

Such are a few reasons why we appeal to you for your support. These are a few of the reasons for our existence.

And now in closing, let me ask you to consider your duty.

1. Help us with your prayers. Make yourselves familiar with the working of this Society.

2. Help us with your alms.

3d. Stand by us as citizens, should we appeal to the general Government for aid in carrying out our great plan.

In the near future, we shall appeal to the Government of these United States to aid in the opening of the many avenues of trade on the west coast of Africa. Give us your support in this appeal.

And now Brethren of the Colonization Society, a parting word—What is before us as a Society, in the future, no man can tell.

We may fail at last, as men count failure. It may be written in history that this honored Society, after a century of patient effort and endurance, baffled and wearied—its ranks thinned by death—its standard bearers called from the conflict to their reward—its designs frustrated by the greed of men—its principles forgotten in the mad rush for wealth and power, at last gave up its life.

But there is another scene.

“And I saw a great white throne and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God.”

In that awful hour when, in the fierce light shining from the great white throne, the secrets of all hearts shall be revealed; when the mists which veiled and distorted human actions shall have been dissipated, when the standard of human judgment shall give place to the unutterably just decision of the Judge of all the earth—in that hour may it be for me, may it be for *you*, to lift our heads unshrinkingly and unappalled—in that moment of supreme thought, conscious of this—that we stood for Christ and humanity amid the conflict of this lower world—that we faltered not for an instant—that we gave back not a single step; that we counted not our lives dear unto us, but freely spent our all in giving life and light to the Continent of darkness and death; in lifting up a scarred and blasted humanity until it could catch a glimpse of the fair face of the world's Christ.

Then as the Eternal Day breaks and the shadows flee away, amid the awful silence of the waiting nations shall thrill the accents of the Master: “Inasmuch as ye have done it unto one of the least of these *My* brethren, ye have done it unto *Me!*”

*From The Missionary, Richmond, Va.*

AMERICA IN HER RELATIONS TO AFRICA.

ST. PAUL'S RIVER, LIBERIA, Nov. 1, 1888.

REV. M. H. HOUSTON, D. D., *Baltimore, Md.*,

Dear Sir: On page 223 of the June number of *The Missionary*, I read the following: "As we study Africa and think of its millions of people, let us not forget to pray the Lord of the harvest that He may send forth laborers into this vast field."

I have been very much impressed with this utterance, appearing as it does in the official missionary organ of the "Presbyterian Church in the United States," the home of the great majority of Africa's children in America.

But I look over the mission fields of the Church, as given on the third page of the magazine, and I see Brazil, China, Greece, Mexico, India, Italy, Japan; Africa is absent. I am reminded of your late secretary, John Leighton Wilson, well known to me personally as patron and friend, a name prominent and honored in the annals of Protestant missions in West Africa. I think of his devotion to this Continent, where he spent the best days of his manhood, first at Cape Palmas, now in the southeastern territory of Liberia, and afterwards at Gaboon. He sailed from Baltimore, in the vessel that bore the first emigrants to this part of Africa, and was among the founders of the settlement of Maryland in Liberia in 1834. Dr. James Hall, who commanded that expedition, is still living near Baltimore. One of Mr. Wilson's aboriginal proteges, Charles Hodge, named after the eminent Princeton professor, is still alive and active, one of the finest men at Cape Palmas. To Dr. Wilson no mission work was dearer than the African. The ablest and to this day the most trustworthy book on Western Africa, was the one written by him thirty years ago. Bearing these facts in mind, I wonder why the Presbyterian Church in the United States has undertaken no work in this country.

Perhaps you consider that Africa in America constitutes a large portion of your Home Mission field. It is true, indeed, that consciously and unconsciously you are doing a great work for Africa in the influence you are exerting upon the Negroes in your country. By an inscrutable providence these people have been entrusted to your care; and in spite of all drawbacks, in spite of passions worthy and unworthy called into operation, by or consequent upon the relation between master and slave, they have received large benefits through the abnormal relation. And Africa is yet to gather incalculable advantages out of the dark providences which for more than two hundred years, shrouded the destiny of her sons in America. "Out of

the eater came forth meat and out of the strong came forth sweetness."

The Republic of Liberia is the result of the discipline which the Negro has passed through in America. I would not for one moment justify, much less eulogize slavery. I recognize it with feelings of profound awe as an instrument in the hands of the great Arbiter of human events in the regeneration of the Negro race. That a people should have passed through the baptism of slavery is no cause or effect of hopeless inferiority. On the contrary, judging from the history of another people, it may be an indication that they are under the special care of God and destined for 'a great work for humanity.

The Negro founders of Liberia were chiefly natives of the Southern States, many of them born in slavery. The States of Maryland, Virginia, North Carolina and South Carolina have furnished the Republic with all her presidents, chief-justices, and other prominent officers in church and state. The men born north of Mason and Dixon's Line, who have distinguished themselves in Liberia, may be counted on the fingers of one hand. From the South have come the farmers, the mechanics, the preachers, the teachers, the soldiers, the sailors, the merchants; and from that region came the men who have founded the most flourishing of the recent settlements, and now hold the most useful positions.

There are thousands in the South who might be spared at this moment, not from the cities, but from country districts, unsophisticated and uncontaminated Negroes, who would enlarge and strengthen the material basis of the civilization which will form itself through the genius of the race. It would surely be a spectacle that would attract the attention of the whole civilized world to see the South taking the lead in returning to Africa industrious and aspiring Negroes.

To me it has never been a ground of despondency that the generality of white people object to the *higher education* of the Negro, as that phrase is commonly understood. He was not sent to America for that. Among the thousands who went out from Egypt there was only one man "learned in all the wisdom of the Egyptians," and he was not permitted to enter the land of freedom. He died in the wilderness. The so-called higher education of the Negro is not needed in America, and it will be less needed in Africa. It is worse than a waste of time and money to give him such an education. (In all I say I refer to the Negro pure and simple, whose connection with Africa and her millions is unimpaired. I would not venture to speak for others, for I have no data on which to forecast their destiny.)

The white man cannot train the inner nature of the Negro, and to tamper with it is mischievous. Give him as much physical and moral training as you like or can, but don't attempt to deal with the psychological man, especially if he is coming to Africa. This must be left to develop itself under the genius of the race. The Spirit of God,—which Renan\*, in a vein of misappreciation or irreverence, calls "the soul of humanity," a descriptive phrase, however, in which there is some truth,—will direct the inner man. A stranger cannot intermeddle with this. What Africans and their friends must do is try to understand the unique work which the Spirit of God is striving to realize through Africa and the African race, that in our thoughtless endeavor to reach incompatible standards or to copy alien models we quench not the Spirit, and despise not the prophecies which always proceed from the genuine instincts of the race.

For the *moral* training of the Negro in America the Bible and books cognate thereto should be the beginning, continuance and ending. For a full outline of the *physical* training I cannot do better than refer you to a most interesting and suggestive article first published in the *St. Louis Globe-Democrat*, and republished in *The American Missionary*, July, 1888, describing the work done at the Negro University at Tougaloo, Mississippi. I beg to call your special attention to this article as offering a subject of study of Southern philanthropists interested in the solution of the Negro problem of Africa's regeneration.

It is clear to those who study the "Hand of God in History" that the Negroes of the United States will return—not all, but large numbers of them, to the land of their fathers. Now, if you will establish all over the Southern States institutions with the aims and methods of Tougaloo, with its departments of Biblical and mechanical instruction, you will have the co-operation in their support of all earnest and sensible white men, because you will be providing a class of citizens with qualifications needed for work which is indispensable in the country, and for which they will have an open field in the South, and you will at the same time be preparing descendants of Africa for the work which is to be done this side. And, indeed, there will be, if you devote yourself to this industrial training of Negroes a superfluity of skilled workmen among them, and it is not difficult to foresee the direction which the overflow will take. *Arma Bibleque cano*. "I sing of tools and the Bible." This should be the motto of Tougaloo, if she needs one.

A peculiar destiny is reserved for Africa. The world is becoming more and more materialized. Manufactures and trade are more and

\* History of Israel.

more occupying the attention of the so-called advanced races. "It was the idea of Mr. Buckle," so George Eliot tells us, "that men will be more and more congregated in cities and occupied with human affairs, so as to be less and less under the influence of nature, *i. e.*, the sky, the hills, and the plains, whereby, superstition will vanish and statistics will reign forever and ever;" that is to say, the head will be developed at the expense of the heart, the hands at the expense of the feet. Then Africa, destitute of great manufactories and extensive cities, and free from the "reign of statistics," will have to come to the relief of Europe. Africa will be the country, the *rus* of the world. When other parts have degenerated under the influence of "statistics," the rural life of the "Dark Continent" will attract the jaded and the *blaze*.

"Nor rural sights alone, but rural sounds,  
Exhilarate and restore the languid tone of nature."

The agnostic, the skeptic and the infidel will resort hither to enjoy the charm of the "superstition" which they have been taught to despise. The gods will again betake themselves to the country of the "blameless Ethiopian," and the black race will once more be in the lead in a far higher sense than the white man has ever led.

I saw the other day, on the banks of the stream where I now write, a small, delicate black woman leading by the hand an invalid white man of young and vigorous constitution, a European trader, but who had been debilitated by African fever. His legs were too weak to support his body. He tottered, even with his walking stick, as he attempted to take a short walk for exercise. The woman met him and offered her hand to steady his step, and he readily seized it. With slow and careful tread she guided his footsteps, while he trusted entirely to her for support. That, I thought, was a picture of the future—Europe in her relations to Africa.

Africa and the African race are yet to be understood by the outside world. God has concealed the one by an inhospitable climate, and the other is buried by the contempt of alien races.

"And yet a tide of grace  
Is welling up around this race."

EDWARD W. BLYDEN.

**LIBERIAN FRUITS.**—Forty-five converts from heathenism were received in the Episcopal Church at Cape Palmas in the month of December, 1888.—An agent of the Congo Free State has visited Liberia, and arranged for twelve families of those who were taken from the Congo country by slavers, but captured and settled in Liberia, to return to the Congo, in order to set before the natives there an example of industry and civilization. Six families are already settled near Boma.

*From the Church at Home and Abroad.*

## A CONTINENT IN ONE VIEW.

BY REV. P. F. LEAVENS.

The year before Martin Luther exposed his theses to public gaze, Charles, just then become King of Spain and soon to be the grand emperor, performed an act of state, novel in kind and slight in appearance, which was fraught with momentous consequences. He granted to one of his Flemish favorites the right to supply four thousand Negroes annually for servitude in the Spanish colonies. It was the charter of the slave trade. Full three hundred years it flourished. It was not exterminated till well into the present century. It is but sober truth to say that *millions* of human beings were wrung from the wilds of Africa by means of war, theft, deception and every species of robbery to be carried across the seas. For Christianity in its relation to that country it was the period of SHAME. That the few attempts at missions prior to the approaching close of the slave trade withered as if blighted of God is no cause for surprise. "Doth the fountain send forth from the same opening sweet water and bitter?"

As soon as an earnest movement for the abolition of the slave-trade was pressed in England, say from 1790 to 1808, missions were permitted to be devised. Slow and painful was their course. Up to Stanley's descent of the Congo in 1877 may be called the period of EXPERIMENT. Africa was the "Dark Continent," the "*terra incognita*."

The last eleven years have been the dawn of a new era. Africa is comprehended. Plans are assuming outline and shape to implant the Gospel at the points of vantage, the radiating centres, the heads of currents from which it will flow to every corner.

It is proposed here to catch as quick a view as we can of the continent in its wholeness.

MOROCCO is governed by a despotism perhaps the most absolute on the globe. The population may be five millions, and the indigenous Berbers are nearly the half. Resentful of subjection, they are the intractable, violent, desperate element. The mastery is exercised by the pure Arabs, who are generally Bedouins, and perhaps a million in number. The Moors, a mixture of Berber and Arab, are the industrious, commercial and office-holding class. The Jews are numerous, and, though squalid and detested, have the money. The Negroes are slaves, and are marketed like cattle. Though the finest of climates, it is for Christianity a field hard as flint. The English Presbyterians began a mission, in 1866, to the Jews at Rabat, on the Atlantic coast.

ALGERIA is administered as an outlying district of France. Under military rule until 1871, and since then under a civil governor-general, it is divided into three departments, and subdivided into twelve arrondissements. It possesses thirteen hundred miles of railway, steamship lines and submarine telegraph, making close connection with France, a thrifty development of agriculture, a school system, and other requisites of civilization. There are understood to be ten thousand Protestants, with twenty-five places of worship, among the one-fourth million of Frenchmen. The Paris Society instituted a mission among the Kabyles or Berbers in 1886. The first Presbyterian church of Algiers was dedicated last year. It is an edifice of stone, erected through the liberality of Sir Peter Coats, and accommodates a congregation of moderate dimensions, made up of English-speaking residents and transient visitors.

The regency of TUNIS, under the suzerainty of Turkey from 1575, liberated from tribute 1871, brought under the protectorate of France 1882, may have one and a half millions of people. They are the Bedouin Arabs and Kabyles, with the inevitable crossing of races and a sprinkling of Jews and Negroes. Since the occupation, Carthage has been erected into a Roman Catholic see, to which has been accorded the primacy of all Africa. The ecclesiastical administration is by the Archbishop of Algiers.

TRIPOLI is a vilayet of the Ottoman Empire, the last that remains of Turkey in Africa. The area is vast, the population a sparse million. Christianity has no light there.

The fealty of EGYPT to the Ottoman Empire is barely nominal. The administration is now carried on by native ministers subject to the ruling of the Khedive and under the supervision of England. The Southern boundary since 1884 has been fixed at Wady Halfa, eight hundred miles up the Nile. Within this line resides a population of six and three-fourths millions, of whom ninety-one thousand are foreigners. They enjoy the advantage of eleven hundred miles of railway and three thousand miles of telegraph. The United Presbyterians of America maintain a vigorous mission. It was begun in 1854, and has expanded so as to occupy points from Alexandria to the upper Thebaid on the river, and out to Cossais on the Red Sea. Distributed into seven districts, there are seventy-nine stations with twenty-three organized congregations, numbering two thousand communicants. There are native pastors and schools to raise up a succession of ministers. The Church Missionary Society maintains a foothold in Egypt, and the Wesleyans are opening a mission exclusively for Moslems.

EGYPTIAN SOUDAN. It brings sorrowful recollections to look away toward the sources of the Nile and see what ground, once held, has apparently been lost. Says *L'Afrique*, "From 1879 to 1883 the valley of the Nile, from the mouth of the river to its source, saw European civilization developing at rapid strides. Means of communication multiplied, the telegraph took messages to Famaka on the Blue Nile and nearly to the capital of Darfour. Steamers made regular trips even to the Albert Nyanza. Letters were mailed at fixed dates. Europeans, established at Khartoum, furnished supplies for expeditions to the interior. Agriculture adopted European processes, and the soil produced more abundantly than before. The natives husbanded the crops which formerly had been left to perish. The slave-traders were discountenanced, their victims were set at liberty and themselves were answerable to the courts." Since the death of General Gordon this fabric of civilization has fallen to ruin. Chaos and anarchy have returned. An immense region suffers from this melancholy recoil.

ABYSSINIA belongs to the column of retreat rather than advance. A land attractive to missionary aspiration on account of its ancient Christianity, it has been blessed with the presence of men who "would have gathered its children together" with the tenderness of Christ toward Jerusalem. Beginning as early as 1829, missionaries like Gobat, Isenberg, Krapf, and the brethren of St. Crischona have sought opportunity in Abyssinia. If they have been welcomed sometimes, the capricious country has soon turned and expelled them. At the present time there is a small company of faithful Swedes at Massouah reaching out toward the Galla country, where they have perhaps a few native evangelists. But there is no Macedonian call; there is rather a Lystran repulse.

SOMALI-LAND. The sea is not touched by Abyssinian territory. The coast in both directions from Cape Guardafui to a great distance is awaiting a positive owner. Along the Red Sea and the Gulf of Eden the Italians are at Massouah and Assab, the French are at Obock, and the British are at Zeila and Berbera. The German East African Society is understood to be negotiating with a view to extending its protectorate up the ocean coast to the cape. It is to be anticipated that rival claims and interests will be adjusted by friendly means, and soon the entire shore will be placed under the flag of one or another civilized nation. When so much is accomplished, these fine regions, especially Somali-land, may be open to Christian influences. The Church Missionary Society has reconnoitered the field with peculiar care. The British post of Aden affords a favorable point for observation.

ZANZIBAR is the centre in these days of an interesting game in which Germany and England are the players. By a convention between these powers the scope of the Sultan of Zanzibar has been defined. He is to have the island on which he lives and the neighbor islands. He is to control, if he will, a strip of coast ten marine miles in depth, reaching from the mouth of the Tana to the mouth of the Rovuma, and embracing nearly ten degrees of latitude. The vast territories between this fragile littoral are then divided into English interests and German interests. The former stretch up to the Victoria Nyanza, and perhaps to the Egyptian Soudan; the latter sweep away to Lake Tanganyika and the rear line of the Congo Free State. The next step is to form a "British East African Society." The sultan is easily persuaded to concede to this company, for fifty years, the administration of all that coast line which forms the front of the territory assigned to British supervision. Thus the English get control of three hundred and fifty kilometres of African shore, including the port of Mombas and the old historic port of Melinda, with an indefinite depth toward the interior. On the other hand, the German East African Society is not idle. It is erecting mission buildings. The Sultan gives for this purpose the stone from a palace left unfinished by his brother. A suitable hospitable edifice has been acquired, and two deaconesses from Germany have been installed.

Mombasa is the base of the Church Missionary Society's activity, which proceeds to the region of Mount Kilima Ndjaro and onward to Uganda. Near by is the work of the United Free Methodists, who have been on the ground nearly thirty years. Zanzibar has been the point of departure for agents of the London Society bound for Lake Tanganyika, but a route requiring less land travel will probably be preferred. It is the base of the interesting Universities' mission, active since 1860, whose line runs across the country to Lake Nyassa. Bishop Smythies is in charge,

PORTUGUESE DOMAIN.—From the Rovuma river to Delagoa Bay, the coast is under Portuguese control. It includes the estuary of the Zambesi, one of the grandest inlets to Central Africa. By this passage access is had to Lake Nyassa, where the churches of Scotland have established Livingstonia, an unique settlement at once industrial, commercial and missionary. Several steamers now ply on the beautiful waters. A portage of two or three hundred miles takes the traveller to Tanganyika, within reach of the London Society's mission vessel and stations. A second portage carries him to Nyangwe on the Congo, where he may hope to meet means of transport to the Atlantic. This seems likely to be the first trans-African route to be achieved by steam. Were the boats now rotting on the

upper Nile to be restored, it would be doubtful whether the adventurous tourist entering by way of the Congo would choose to emerge at Alexandria or Quilimane. Either way, or in both ways, there are great possibilities of opening up the country.

The fringe of Portuguese control brings us to Zulu-land, where again the British have a protectorate.

To obtain a view of SOUTH AFRICA, we pass forward to begin with the *colony of the Cape of Good Hope*.

Founded by the Dutch, 1652; taken by the English, 1796; restored to the Netherlands, 1803; reoccupied by the British, 1806—such in brief is the chronology. The limits are the Orange river on the north and the Kei on the east, yet the colony has a sort of jurisdiction in the Trans-Kei or Kaffraria. The population is one and one-fourth millions, of whom three hundred thousand are whites. The blacks are Kaffirs in the east and Hottentots in the west. The Dutch predominate among the whites. The colony has eighteen hundred miles of railway and forty-five hundred of telegraph.

Beyond Kaffraria, on the Indian coast, lies *Natal*, a colony since 1856, with half a million people, one ninth being white.

Inland we reach the *Orange Free State*, founded by the Boers in 1836. It is an African Mesopotamia, the Orange and the Vaal inclosing it. Of the people, numbering one hundred and thirty thousand, there are seventy blacks to sixty whites. Bloomfontein, the capital, is in telegraphic connection with the outer world, and the locomotive is not far off.

The *South African Republic*, or Trans-Vaal, owes its existence to the Boers, who would never endure the sovereignty of the British crown. The population may be three hundred thousand, of whom one sixth are white. Three-fourths of the whites are Dutch. The eastern frontier fails to touch salt water, but is only forty miles from Delagoa Bay. Fifty miles of railway are open on the route to connect Pretoria, the capital, with the port of Lorenzo Marquez.

*Basuto land* occupies a niche at the angles of the Cape Colony, the Orange State and Natal; a fine country with one hundred and seventy thousand inhabitants, protected by Great Britain.

*Bechuana-land*, reaching away to the Zambesi, the home of half a million people, is a British protectorate.

The mother colony of the cape has been the base of all missionary operations on its side of the Tropic of Capricorn. The Moravians began 1737, withdrew under compulsion 1743, resumed 1792, and have now twelve thousand people in charge, of whom three thousand are communicants. The London Society opened in 1799 by the

agency of Dr. Vanderkemp, and after sowing generously for others to reap has pushed forth to spheres of great usefulness in Bechuana-land. It has had the honor to give to Africa such men as Dr. Moffat and Dr. Livingstone. The Wesleyans have reached the point where they have been able to set off their great constituency into an independent conference of South Africa. The Church of England groups its adherents into seven dioceses: Cape Town, 1847; Grahamstown, 1853; Maritzburg, 1853; Bloonfontein, 1863; Zulu-land, 1870; Kaf-fraria, 1873; Pretoria, 1878. The churches of Scotland have the famous institution of Lovedale, the ripe product of well-tilled fields. It furnished spiritual seed for Livingstonia. The American Board has its honors in the Zulu churches, ministered to by Zulu pastors, from a complete Zulu Bible—attainments since the work began in 1834 among tribes without a letter. The Berlin Society began in 1834, and has an arc of forty-eight stations sweeping from the Cape to the Limpopo river. They are arranged in six synodical circles, and count eighty-five hundred communicants. The Hermansburg men are erecting solid industrial missionary communities in and beyond Natal. The Norwegians are in Natal. The Paris Society has possession of Basuto-land, and prosecutes a mission of unrivalled excellence. It has drawn its bow and shot an arrow that has alighted a thousand miles away on the upper Zambesi, where it promises to take root and produce another garden of the Lord. The Rhenish Society has adhered to the western side and pressed northward beyond the Orange. The Dutch Reform Church is widely spread throughout South Africa. Of late years it prosecutes missions among the neighboring blacks, and now has solicited the privilege of contributing to the Scottish work on Lake Nyassa.

THE GERMAN PROTECTORATE in southwestern Africa extends from the Orange to Cape Frio or the Cunene river. The region is named Namaqua-land and Damara-land, and is the peculiar field of the Rhenish Society. If the Germans will secure order and guarantee safety to the missionaries, they will be benefactors to an immense territory from the Atlantic to Bechuana-land.

PORTUGUESE CONTROL prevails from the Cunene to the Congo. The Portuguese are sinister toward evangelical missions; yet have they cheerfully opened their lines at Benguela, and allowed the American Board to pass to their well-chosen site at Bihe and Bailunda. Angola is one of the places chosen by Bishop Taylor for his enterprise. A railroad has begun to push its way eastward from Loanda.

THE CONGO FREE STATE comes next. With a mere privilege on the coast, it expands in the interior to an empire of one million square miles, embracing probably twenty-five millions of people. The ad-

ministration is becoming settled. A flotilla of small steamers navigate the Congo and its endless affluents. The English Baptists, the American Baptists and Bishop Taylor have the vanguard of missionary adventure.

**FRENCH DEPENDENCIES.**—The French then take up a large allotment. It extends northward beyond the equator, absorbing the Ogove river and the Gaboon district. This unfurls the flag of France over the missions of the Presbyterian Board—missions so interesting in themselves and so sacred in their history. In anticipation of the future, it cannot be denied that both the French and the projectors of the Congo State are opening paths to the heart of the Continent in a wonderful manner.

**CAMEROON.** Germany holds the Cameroon region as far as the river Rio del Rey. Here the Basle Society is reorganizing the missions made over to it by the English Baptists. The Bible in the Dualla speech is one of the legacies.

**THE NIGER PROTECTORATE OF GREAT BRITAIN** there takes control through four degrees of longitude to the river Benin. The administration is by the Royal Niger Company, chartered in 1886. It covers the missions of the United Presbyterians of Scotland at Old Calabar. Here also is the gate to the enormous Niger valley, the sphere of the Church of England missions under Bishop Crowther and his corps of native assistants.

The colony of **LAGOS** is only the island of that name on the slave coast, but its protectorate embraces four degrees of longitude, throwing a shield around the noble plant of the Church Missionary Society, which sends its roots into the Yoruba country. The Baptists from the Southern States of America are here also.

The British colony of the **GOLD COAST** comes next if we overlook a mere post held by Germany in Togo-land. It appropriates three hundred and fifty miles of shore. It takes in the delightful mission of the North German Society in Ewe-land. Farther to the west it covers those works of the Basle Society which reap the blessings, long delayed, but due to the Moravians who perished there in the eighteenth century. This mission penetrates to Ashanti-land.

France has lately assumed authority at points farther along the coast toward Cape Palmas. We should not leave these parts without recalling the activity of the Wesleyans throughout Guinea.

**LIBERIA** has an ample coast of four hundred miles. The colonies on either flank, being well supported by civilized nations, probably divert prosperity from her; yet the Republic is said to have the natural route to the interior Niger region. Of her large million of people, only eighteen thousand are reported as Americo-Liberians.

The British colony of SIERRA LEONE, though of limited area, is a stronghold of Christianity. Out of sixty thousand people, forty thousand are Protestant Christians. Here are well-established and self-governing Christian institutions.

SENEGAMBIA. France seems to be unchallenged in her assumption of authority over unrestricted area along the two rivers Senegal and Gambia. Last year she extended her protectorate so as to touch the Niger. The Paris Society maintains a promising work in this field.

A small British colony at Gambia completes the circuit, for the desert then fills the space to our point of departure.

REVIEW.—This survey is altogether too rapid to give a proper conception of the providential plans for Africa. A glance at a print leaves no suggestion of the countless strokes of the engraver's tool. Patient study would disclose how a host of explorers have blazed paths for the gospel to pursue; how the healthful situations have been distinguished from the pestilential; how the obstacles have been confronted and estimated; how the protest has been raised to an unanimous outcry against the East African slave trade; how the denunciation is rising against the importation of intoxicating liquors, next to the slave trade, the second scandal crime of Christian lands toward Africa; how languages have been brought to writing and compared until there is an African philology, a branch of science by itself; how the wide diffusion of Arabic in the north may be designed after all not for Islam, but for the gospel's use; how by long experiment the proper combination of the industrial, the educational and the evangelistic to compose a successful African mission has been arrived at, like a formula reached by unwearied trial; how churches which may serve as models have been gathered in most of those lands which have fallen under our eye; how training-schools have been placed on firm footing, and are already supplying qualified natives for pioneer and progressive work; how the true has been sifted from the spurious, the prudent eliminated from the visionary, and the grounds of courage set in concrete. All this and much more is in picture, evincing that God is master of the situation and ordering events. When, one midnight, by and by, the steeple bells, with unusual clangor, are ringing out the nineteenth century and ringing in the twentieth, a church will hesitate to stand up and call itself a great church if it be not then the patron of a great mission in Africa.

*From the Princeton (N. J.) Press.*

### AFRICAN COLONIZATION IN NEW JERSEY.

An effort is to be made to revive the New Jersey branch of the American Colonization Society. It seems probable that it will begin in Princeton. Princeton was the place where the whole scheme for Liberia was originated. Dr. Finley woke the first feeling in its behalf. Dr. Alexander, years afterwards, was the voluminous historian of the Colony. Dr. Maclean was an enthusiast for it from the beginning, especially in its missionary aspect, was at the head of its Managers in this New Jersey branch, and continued to be its warmest promoter till the day of his death; and then, in the purchase of its territory, Com. Stockton, in one of the most gallant acts of his life, in the country back of the present Monrovia, and away from the protection of his guns, rescued himself and his marines from massacre, and brought away an executed treaty in the face of savage revolt that the slavers had aroused against him.

The Princeton of that day and since is redolent with histories that were the shaping of this excellent undertaking.

Its fruit is a stable Republic with 500 miles of coast, with a million of native people; with sixteen thousand original emigrants (increased to twenty thousand Americo-Liberians), with many drawbacks incident to just such a history; but, on the whole, one of the most successful of the world's colonies; and beyond all question rooted in its place; with long river banks of coffee plantations; with established trade; with advancing statesmanship, and with a working machinery of government, shaped by Negroes and carried on by them with gratifying intelligence and safety.

Princeton, that originated the scheme, might now take the lead in restoring it to vigor. The plan is for a book subscription. It is proposed that there be a book for every chief town and each ward of each great city of the Commonwealth; that subscriptions one year be memoranda for subscriptions next; that the whole be under the hand of one laborious agent for the State. A Baptist preacher, whose name will soon be announced, has been chosen for the service. A benevolent lady has offered his first remuneration, so that all that Princeton gives (if we lead off) will go unbrokenly to emigrants. As thousands are applying to go, it is arranged that this money be not sent to the parent Society without a pledge on their part that they *pick* the emigrant that our money goes to send. To add to an African church a sound Christian member, that church being in a Republic of a million native heathen, and to accomplish it all by a payment of \$100, or in a family of five \$500, is indeed an inviting form of evangelism, and justifies all Dr. Alexander's theory. It is not

a wild speech that it is the most frugal foreign mission on earth.

To add picked citizens to 20,000 Americo-Liberians in a country already established, in society evidently fixed to remain, is an admirable and, let me say, *imperative* good work, and in the presence of a million heathen, the safest and cheapest form of a foreign mission.

JOHN MILLER.

#### PENNSYLVANIA COLONIZATION SOCIETY.

The Pennsylvania Colonization Society, which is an auxiliary to the American Colonization Society, whose main office is at Washington, D. C., has been in existence over sixty years. The purpose of this Society is to aid persons of African descent in finding their way to Africa and raising up a community for the advancement of the colored race in a political, social, religious and economical sense. This Society has for many years past assisted emigrants by paying their passage money and providing for their subsistence for six months after their landing in Africa. It seeks to aid only those who are moved by a genuine impulse and desire for the redemption of Africa. More than sixteen thousand emigrants have been settled in Liberia by the American Colonization Society, and many thousands of natives have been brought under the influence of Christian civilization.

British trade with Africa is said to amount to \$125,002,000 annually, and the commerce of France to \$100,000,000. Liberia, which is the field of the operations of the Colonization Society, furnishes the most advantageous gateway into a large section of Africa as yet untouched by foreign traders. It will be seen at once that the presence in Liberia of intelligent and capable emigrants will greatly aid in such attempt. Hence this Society appeals to the business men of the community in the confident hope that they will assist it in preparing the way for large commercial enterprises, by which both Africa and America will be benefited.

Will you aid us? Our agent, Mr. Walter Newbo'd, will wait upon you personally with pleasure, and you can hand him your check, drawn to the order of John Welsh Dulles, Treasurer, 313 Walnut street, Philadelphia.

*By order of the Board of Managers of the Pennsylvania Colonization Society.*

President, ROBERT B. DAVIDSON.

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DEATH OF PRESIDENT FREEMAN.

Monrovia, March 16, 1889.

Dear Sir:

It becomes my painful duty to inform you that after a lingering illness. President Freeman of Liberia College, breathed his last on Tuesday night, the 12th inst., and was buried on the afternoon of the 13th. His remains were attended to the grave by a large and respectable concourse of citizens. Rev. G. W. Gibson, Rector of Trinity Episcopal church, preached the funeral sermon from Ecclesiastics 1x-10.

Soon after his return from America in January, 1888, his health began again to decline. He performed his duties in the College with difficulty; and he continued so feeble that he was not able to go through the ceremonies of his inauguration as President of the Institution, which were to have taken place two months ago.

During his residence and labors of twenty-five years in Liberia, President M. H. Freeman was remarkably even in the tenor of his ways and unswerving in his devotion to his work as teacher in the College. He was a man of deep learning and culture, but of excessively modest and retiring demeanor. No man more truly loved the race with which he was identified or had higher or more decided opinions as to its possibilities and its future. The work of education in Liberia has lost an important agent, and the Republic a most valuable citizen.

Yours faithfully,

C. T. O. KING,

Secretary Executive Committee Trustees Liberia College.

EXPEDITIONS FOR LIBERIA.

The Spring Expedition of the American Colonization Society left New York, April 6th, by the bark *Monrovia* for Grand Bassa County, Liberia. It comprised fifty persons; of whom eight were from Conway, Ark.; three from Evansville, Ind.; sixteen from St. Louis, Mo. eight from Great Bend, Kansas; and fifteen from Muscogee, Indian Territory. Thirty-one are 12 years of age and upwards, sixteen are

between 12 and 2 years, and three are less than 2 years. Thirteen were reported as communicants in good standing in the Baptist Church, and five in the Methodist Church. Of the adult males twelve are farmers and one is a blacksmith.

The next company of emigrants will sail from New York during the coming Fall. Many thousands of worthy people are seeking passage to Liberia.

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### THE CONDITION OF LIBERIA.

The following letter has been received at the office of the American Colonization Society from the Rev. Ezekiel E. Smith, United States Minister Resident at Liberia.

LEGATION OF THE UNITED STATES.

Monrovia, December 10, 1888.

Dear Sir: In order to acquaint myself with the condition of the people of Liberia, I have, during the five months that I resided here, closely observed and studied their customs and institutions. I have had the pleasure to meet and converse with, at different times, the President, the members of his cabinet, the chief justice of the supreme court, the judges and officers of the lower courts, the different members of the two branches of the national Legislature, the pastors of many of the churches of the various denominations of the Republic, the faculty of the College and leading educators generally, the merchants, traders, farmers and mechanics, all of whom seem hopeful and speak encouragingly of the future of Liberia.

But aside from this class of evidence—testimony of interested parties, one might say—I cheerfully state, in addition thereto, what has passed under my own observation. I have visited many of the churches and schools here, and on every occasion I have been made to rejoice at beholding the skill and ability which are being put forth through these channels to disseminate and inculcate those essential requisites of head and heart so necessary to make a man, a people and a nation useful and powerful. I have visited, too, the courts of justice, which I found presided over by men of ability, with the attendance of an array of able attorneys. The business of the courts seem to be dispatched with rapidity and equity. I have had the pleasure also to visit the two branches of the Legislature, each of which assemblies transacts its business in such a way as to impress a looker-on with the fact that its members are indeed interested in the weal of the country and anxious to devise such measures as will inure to the prosperity of its citizens.

I have visited at different times, various settlements along the St. Paul's river, where the land of industry has been diligently at work, and the once dense forests have been, and are being, converted into delightful farms. If a thing of beauty is a joy forever, certainly must one's joy be endless when once he beholds the beautiful coffee farms along the St. Paul's river. Many of the owners of these farms live comfortably in brick houses, which are furnished with taste. So far as my observations have gone, the citizens are struggling manfully to build up a prosperous people and a grand country. When I behold the glorious results which have been achieved here, I am inspired to believe that there is abundant hope for the future of Liberia. I have rarely heard a sermon or an address since reaching this city in which there was not an urgent appeal for greater effort to be put forth to bring in the native and practically incorporate him in the body politic.

I have just returned from Clay-Ashland, a very prosperous settlement some

15 miles up the St. Paul's river. There was indeed a vast gathering of people, the occasion being the annual meeting of the Providence Baptist Association. There were delivered during the session several able and instructive sermons and addresses. Rev. Dr. E. W. Blyden delivered a very fine address on Saturday, the 8th inst., to a large and appreciative audience. The address was replete with food for thought. On Sabbath morning Rev. R. B. Richardson, the able principal of the Ricks Institute, preached to a large audience an eloquent and forceful sermon, in which he clearly pointed out the true line upon which the Afro-American must move in order to do effective work among the natives. Rev. J. J. Cheeseman preached in the afternoon. Such pertinent discourses delivered at times so opportune must surely bear fruit. Both these men were born here of American parents.

The Legislature is in session, also the quarterly court, hence the representative men of the nation are in the city. The Presbytery of West Africa will convene here on the 12th inst.

Monrovia contains some 4,000 inhabitants, a College building, brick, and a nice brick seminary. The State House and Executive mansion are beautiful stone buildings. There are four large brick church edifices, Baptist, Methodist, Presbyterian and Episcopalian. The residences are generally brick two story buildings. Many of them are not only comfortably but elegantly furnished.

My interest in Liberia and my hopes for a great Negro Republic increases as I grow familiar with the country and its institutions.

With sentiments of high esteem, I am, your obedient servant,

EZEKIEL E. SMITH.

### AN AFRICAN PICTURE.

The Arab from his inland raid  
Is urging toward an eastern coast  
The captive victim of his trade,—  
A languid, chained, despairing host.  
Behind him, smoldering ruins mark  
The plains where peaceful hamlets  
rose,  
And bones of warriors brave as dark  
Lie ghastly in a long repose.  
The fierce hyena trains her cub  
To seize the gasping human prey  
That, sinking 'neath the driver's club,  
Falls back upon the desert way.  
At noon the parching sun-flame dries  
A woman's bare and panting breast,  
Whence her young infant, for its cries,  
Was snatched to feed a vulture's nest.  
The sun creeps down the western arch;  
A boy clings to his mother's side,  
Who, fainting on the weary march,  
Yearns for the halt at eventide.  
His weak limbs totter; old, unclad,  
Yet with the parent-love as strong  
As Hagar's toward her exiled lad,  
She grasps the child, and bears him on.  
Night ends awhile the torturing tramp;  
The ivory burdens are unbound,  
And thickly in the Arab's camp  
His jaded captives s'rew the ground.  
Near by, wise, western rovers make  
Their bivouac in the starlight air;  
And lo! the rescued boy they take  
To slumber in their guardian care.

But where the mother? Hark! the  
screams  
Of evil birds, the beast's fell cry  
Borne on the night; and hark! in  
dreams  
The slave-child dares to moan and  
sigh,  
While shine the old Nile watching stars,  
That in their courses wait so long  
To light men to those sacred wars,  
Wherein the just shall quell the  
strong.

And shall that mother yield in vain  
Her life? And shall that boy's low  
moan  
Unheeded, from the deeps of pain  
Break, Afric! as a wavelet's tone,  
Keyed with the chant of all the tide,  
Dies out o'er some wreck-cumbered  
beach,  
In cavern shades, where none abide  
To give its mystic import speech?

Methinks an angel, o'er the place  
Flying to join the hosts on high,  
Beats on to those who see the face  
Of God, the burden of that sigh,  
With a i its story; and if, then,  
His wrath-bolts be not swiftly hurled,  
Delays he not awhile, that *men*  
May sweep oppression from this  
world?

*Selected.* —Josephine Tyler.

## ROLL OF EMIGRANTS FOR BASSA, LIBERIA.

*By Bark "Monrovia," From New York, April 6, 1889.*

No.	NAME	AGE.	OCCUPATION.	RELIGION.
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*From Conway, Arkansas.*

1	John Johnson.....	37	Farmer.	Baptist.
2	Elissa Johnson.....	27		
3	John Johnson, Jr.....	16		
4	Ella Johnson.....	11		
5	Noah Johnson.....	9		
6	Joseph Johnson.....	7		
7	Monr. via Johnson.....	3		
8	Ulysses Johnson.....	1		

*From Evansville, Indiana.*

9	Philander Cooper.....	35	Farmer.	Baptist.
10	Emma Cooper.....	39		Baptist.
11	Vernal Cooper.....	11		

*From St. Louis, Missouri.*

12	Edward W. Leonard.....	21	Farmer.	Baptist.	
13	Mar a Gaines.....	58			
14	Robert Gaines.....	11			
15	Charlotte Davis.....	33			Baptist.
16	Sila Davis.....	7			
17	William Davis.....	4			
18	Mary Franklin.....	55			Baptist.
19	Andrew Franklin.....	26			Farmer.
20	Jefferson Thomas.....	50			Farmer.
21	Lee Anderson.....	23			Farmer.
22	Georgiana Anderson.....	21		Methodist.	
23	Catherine Austin.....	37		Methodist.	
24	Lizzie Austin.....	17			
25	Lillie Austin.....	10			
26	George W. Wheeler.....	25	Farmer.	Methodist.	
27	Saida Wheeler.....	23			Methodist.

*From Great Bend, Kansas.*

28	William E. Gladden.....	23	Farmer.	
29	Carrie D. Gladden.....	21		
30	Howard S. Gladden.....	Infant	Farmer.	
31	Jesse Howard.....	47		
32	Mary Howard.....	16		
33	James Howard.....	14		
34	Charles Howard.....	10		
35	William Howard.....	5		

## From Muscogee, Indian Territory.

36	Moses Cade.....	50	Blacksmith.	Baptist.
37	Clarissa Cade.....	49		Baptist.
38	Fannie Hudson.....	42		Baptist.
39	William Hudson.....	12		
40	Edward Hudson.....	7		
41	Arthur Hudson.....	5		
42	Isaiah Hudson.....	3		
43	Bessie Hudson.....	1		
44	Reu en White.....	56	Farmer.	Baptist.
45	Malinda White.....	50		Baptist.
46	Mary Rentey.....	40		Baptist.
47	Rainey Rentey.....	8		
48	Albert Rentey.....	2		
49	Henry Seadville.....	70	Farmer.	Baptist.
50	Alfred Smith.....	37	Farmer.	Baptist.

NOTE. The foregoing named persons make a total of 16,122 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

## RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of March, 1889.

MAINE. (\$5.00)		MISSOURI. (\$1.00.)	
<i>Bangor.</i> Dr. T. U. Coe .....	5 00	<i>St. Louis.</i> E. W. Leonard, toward	
		cost of emigrant passage .....	1 00
NEW JERSEY. (\$136.00)		KANSAS. (\$20.00.)	
<i>Princeton</i> New Jersey Coloniza-		<i>Great Bend.</i> W. E. Gladden, to-	
tion Society, Rev. G. F. Love,		ward cost of emigrant passage.	20 00
Agent, viz. Mrs. S. Brown,		INDIAN TERRITORY. (\$55.00.)	
\$100, Prof. C. A. Aikin, D. D.,		<i>Muscogee.</i> Moses Cade, toward	
\$10. Mayor L. H. Anderson,		cost of emigrant passage.....	55 00
\$10. Frank S. Conover, \$10.		RECAPITULATION.	
Rev. Lewis W. Mudge, D. D.,		Donations.....	142 00
\$3. Rev. Alfred B. Baker, \$3	136 00	Applicants toward passage.....	123 00
FLORIDA. (\$23 00.)		Rent of Colonization Building.....	197 00
<i>Gainesville.</i> Henry Brigham, to-		Interest.....	22 67
ward cost of emigrant passage.	23 00	Interest for Schools in Liberia....	90 00
INDIANA. (\$25.00.)		Total Receipts in March.....	\$ 574 67
<i>Evansville.</i> Philander Cooper, to-			
ward cost of emigrant passage.	25 00		

During the Month of April, 1889.

GEORGIA. (\$10.00.)		RECAPITULATION.	
<i>Rome.</i> Miss Mary Vance .....	10 00	Donation .....	10 00
FLORIDA. (\$6.50.)		Applicant toward passage.....	6 50
<i>Ocala.</i> H. W. White, toward cost		Rent of Colonization Building.....	192 00
of emigrant passage.....	6 50	Interest .....	193 35
		Total Receipts in April.....	\$401 85

During the Month of May, 1889.

VERMONT. (\$34 85.)		FLORIDA. (\$2.00.)	
<i>Essex.</i> Annuity of Nathan Lathrop by S G. Rutler Exc. \$35. Less ex- penses 15 cents.....	34 85	<i>Oakland.</i> J. R. Freeman, toward cost of emigrant passage....	2 00
NEW JERSEY. (\$37.00.)		TEXAS. (\$1.00.)	
<i>Princeton.</i> <i>Additional.</i> C. B. Robinson, \$20. Miss Susan Olden, \$20. Prof. C. W. Hodge, \$5. Pres. F. L. Patton, \$5. Prof. J. T. Duffield, \$5. J. V. Dey, \$5. Prof. T. W. Hunt, \$5. Mrs. W. C. Ulyal, \$5. Rev. N. J. Wright, \$3. A. Maclean, \$2. E. E. Cook, \$2. A friend, \$1. Mr. Vinton, \$1. Mrs. Olden, \$1. Mrs. Thomas, \$1. Miss Thomas, \$1. Mr. Laning, \$1. Mrs. Vannest, \$1. Miss Vannest, \$1. Mrs. Johnson, \$1. Mr. Washing- ington, 50c. Mr. Hutton, 50c.....	<i>Marshall.</i> Rev. William Bowman.	1 00	
	87 00	WISCONSIN. (\$5.00.)	
		<i>Chelsea.</i> J. L. Carter, toward cost of emigrant passage .....	5 00
		RECAPITULATION.	
		Donations .....	88 00
		Annuity.....	34 85
		Applicants toward passage.....	7 00
		Rent of Colonization Building....	150 00
		Interest.....	220 34
		Total Receipts in May .....	\$ 500 19

### FACTS ABOUT AFRICA.

The giraffe, the baboon, the chimpanzee and the gorilla are found only in Africa.

The African elephant has never been domesticated like the Asiatic.

Africa is the chief home of the lion, the camel and the ostrich.

The date-palm is the most characteristic and important African tree.

Gold is perhaps the most generally distributed of important African minerals.

A single diamond from the famous fields north of Cape Colony was sold in its rough state for \$57,500.

The Sahara, which is 3,000 miles long by 1,000 wide, is by no means a monotonous expanse of sand, but has a great diversity of surface, including mountain groups of 6,000 feet high.

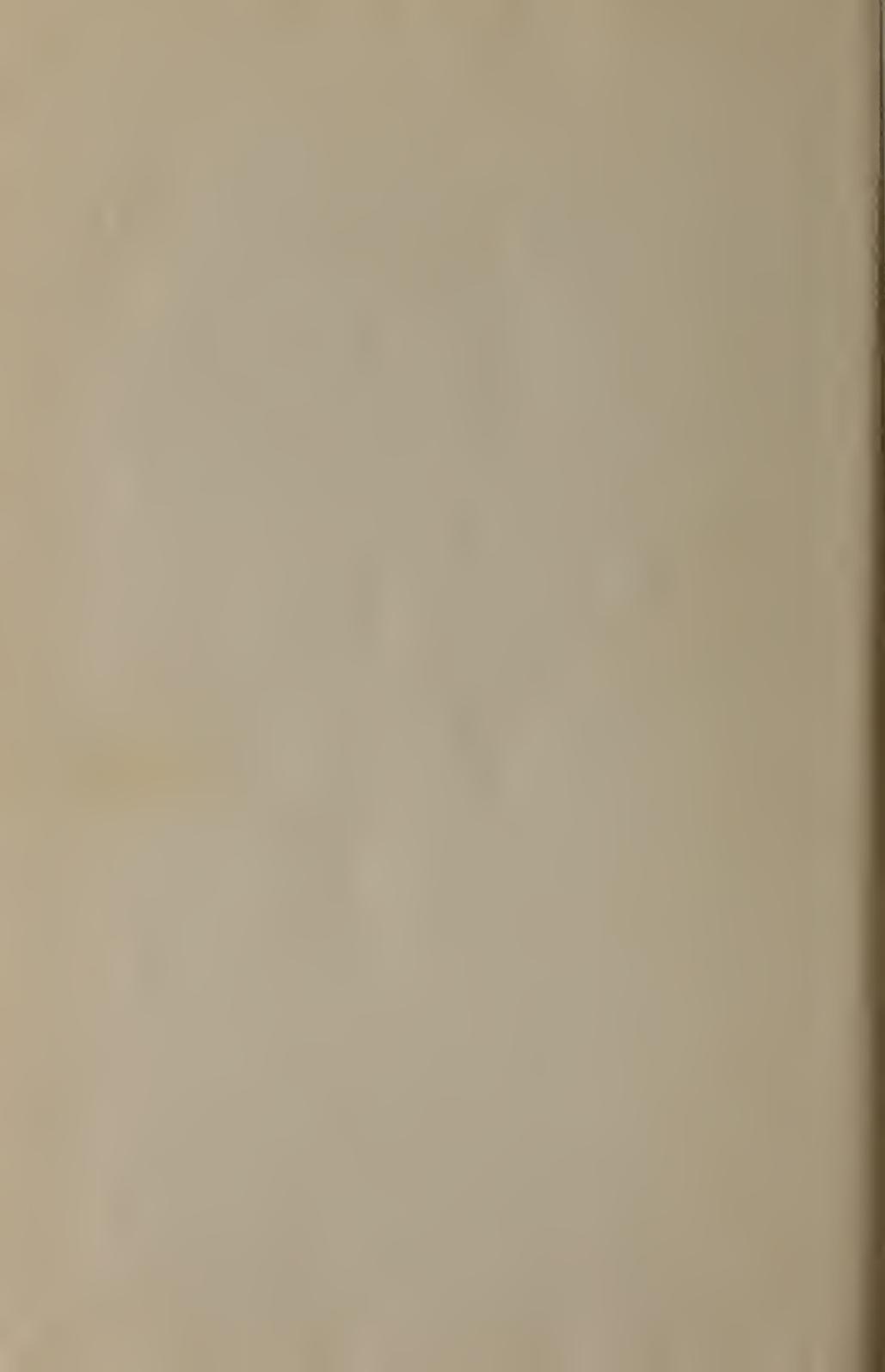
The highest mountain in Africa is Kilimanjaro, supposed to be about 20,000 feet.

The name of the Continent is said to have been originally the proper name of Carthage. It means a colony in the language of Phenicia. The Arabs of the present day still give the name Afryghah to the territory about Tunis.

The Hottentots of the south form a distinct and remarkable variety in the population, most closely resembling the Mongolian races of Asia.

It is the most tropical of all the continents, and the hottest. The greatest heat is not under the equator, but in the deserts.





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