This second circular is issued in order to inform the Church at large, that it has been definitely determined (should Divine Providence permit) that the members of this mission will sail from New Haven. Conn., for Hayti, April 25th, 1861.\*

The undersigned also wishes to report that the contributions received up to this date have not reached \$300. He therefore begs the friends of missions in the Church to send in their contributions without delay, so that the amount of \$1000 at least may be reached before the expedition sails. He would particularly recommend that this mission be remembered in the Easter Offerings of the faithful, at the close of the present season of Lent. And even after we have sailed, let us not be forgotten by your pious offerings, for the success of this mission will depend much upon the Christian liberality of the Church at home, for the next five years. The first year of its establishment, however, will make the most urgent demands upon such sympathy and support. During the present year, at least \$4000 will be needed for the following purposes:—Clerical support, \$1000; Church Edifice, \$1000; Salary of Teachers, \$1000; School Edifice, \$500; books and other furnishing for Church and School, \$500.

Contributions may be sent to the undersigned, at New Haven, Conn.; Wm. T. Lee, Esq., Hartford, Conn.; the Church Bookstore, 762 Broadway, New York City, or the Episcopal Reading Rooms, Philadelphia.

J. Theodore Holly, Missionary to Hayti.

NEW HAVEN, March 1, 1861.

## LIBERIAN COTTON.

Of late the Cotton manufactures of England have given particular attention to portions of Africa as available fields for their enterprise. The principal achievement in this line has been the shipment from Lagos of very large quantities of cotton obtained from the Abbeokuta country. But it is certain that, speaking generally, all of Africa is naturally adapted for growing cotton, which is found more or less in all sections. This result from the Abbeokuta district is that of which some accounts have appeared in the newspapers, and which has been achieved by Mr. Thomas Clegg, of Manchester, Eng. Some 4000 lbs. of this cotton were imported into Boston last year by Mr. Edward Atkinson, treasurer of the Indian Orchard Mill, of Springfield, Mass.

The English manufacturers have also looked to the possibility of obtaining in time some supplies of cotton from Liberia, and the sections adjoining that State; and the Manchester Association has, to some extent, promoted a movement in that direction by giving medals to Liberian cultivators.

It is of this opening for cotton culture in Liberia that we now wish to give some particulars, which we have obtained from Mr. Lloyd, who has recently returned to this country from Liberia.

This cotton is somewhat different from the American staple. It is of rather shorter growth, but is stronger, and may be called "more woolly." It is evident that this difference is in some respects advantageous. This cotton affords a desirable material for a class of thick cotton goods, which would enter into ready consumption, and one which would be especially serviceable to mix with wool.

Sufficient quantity of cotton has already been raised in the vicinity of Monrovia, the capital of Liberia, by American immigrants, to demon-

\* About 150 persons will form this Church Colony, that will sail at that time.

Fair, Mr. Hines and others exhibited specimens (several bales) of their growth, for which they received medals and premiums. The premiums, in money, were given by the Liberian government, and the medals by the Manchester Association, and the latter also gave to Mr. Hines a splendid cotton-gin.

Throughout all Liberia there are large numbers of American immigrants, who, having worked on cotton plantations in our Southern States; are perfectly familiar with the cultivation of cotton, with picking it and ginning it, etc. These persons, under the direction of capitalists, could be most favorably employed in managing gangs of natives. If it is asked—why have not they already undertaken cotton raising?—the answer is, that individually they have not the means to enter upon the business on a large scale, and as yet there has been no movement for any combination of means and energies for such an end. We understand that most of the immigrants are decidedly poor. Since it would require considerable means to buy land, hire labor, etc., and some months of time to bring a cotton plantation into a remunerative condition, and to provide for shipments of the product, it is not to be expected that this should have been done by these immigrants.

In its moral and religious aspects, aside from its business features, an enterprise of this sort is worthy of consideration.— Boston Commercial Bulletin.

## MISSIONS.

Africa.—The Rev. Dr. Caswell, the zealous friend of the Pongas mission from the outset, has sent the following statement of its present position and needs to the London Guardian:

Sir,—It is indeed a cause of great thankfulness to Almighty God that Archdeacon Mackenzie has been so well sustained in his proposed mission to the region on the river Zambezi. In his address delivered at the Cape, the venerable Archdeacon stated that contributions in England had been received to the amount of £15,000 or £16,000, and that a subscription list of £1,300 a year had been guaranteed for five years. That list (it was added) still requires to be augmented by £3,000 in donations, and £300 a year, to amount to what is estimated as necessary for putting the mission fairly "in a working condition."

The mission on the river Pongas, in West Africa (130 miles northwest of Sierra Leone,) was founded in the year 1855, by the devoted Leacock and has now been in actual operation during more than five years. Three of its missionaries have died—Leacock, Higgs and Dean—owing to the effects of climate in a country within ten degrees of the Line. Three are yet living, one of whom, the Rev. W. Latimer Neville, late of Queen's College, Oxford, is the Superintendent. The mission promises to act on Central Africa, similarly to that projected on the Zambezi. The Soosoo language (into which the Prayer Book has been translated) extending far into the interior towards Timbuctoo, and many natives coming frequently from the central regions to Fallangia, Domingia, and other stations occupied by the missionaries.

At the present time, there is a Church at Fallangia, on the Little Pongas, built by the natives, in which from three hundred to four hundred Africans worship on Sundays in their own beautiful language, according to the order of the Church of England. Daily morning and evening service is attended regularly by about eighty converts. Two hundred

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