msa_sc4303_scm11070-0015 ©Maryland State Archives

me to go to church, and I had the pleasure of hearing him preach in the Methodist church. There is one church and one school belonging to the Colony, and one school kept by Mrs. W. for the natives; she has also a few of the children belonging to the farms.

We have been making calculations for building a house and a school house, that, together with my support for a year, will amount to two hundred dollars. I shall live on the farms; it is well for me that I am a country girl and can ride a horse; yesterday, when I was coming to town, I met a party of bushmen, dressed in their style, they were coming in to pay some honour to their "Greegree" or "Devil men." I was a little alarmed, but I capered among them, and they appeared quite pleased to see "a Colosoo" or "white man horse."

My health began to improve on my way here, and has continued so to the present; but I am daily looking for the fever, as none escape it who come here; it is not so severe as at Monrovia. None of the Colonists who came out with Mr. Gould died, save a few small children; they appear to be satisfied, and several of them have built comfortable houses on their farms, and are living out there. The Methodist Society will establish a mission here, and a church will be built on the farms.

* * * * *

I have been introduced by Mrs. W. to the king and some of the head men; they appear to be fond of her. She has been keeping school but four weeks, and it would astonish you to see their improvement; four of them read in words of three letters, and some are learning to write; they learn much faster than the American children.

* * * * *

My respects to ———; tell her she must not be afraid of my suffering here, for I have found things a great deal better than I ever expected, and have the satisfaction of seeing the heathens trying to read and some to write. Tell ——— that I have been living with Presbyterian friends for a few days, and cannot tell you half of their kindness to me; there are two Episcopalians, Mrs. Thompson, the teacher of the Colony, and her husband; I think our Presbyterian friends should try to get friends to come out of their denomination, to assist in the work; there is a great deal to be done for Africa, and this is one of the best settlements on the coast. Give my love to ———, tell her that I could not write her at this time; tell her that Mrs. Wilson would be very glad if the Methodist Society would turn much of their attention to this place, as well for the Colonists as natives; the majority of the Colonists are of their denomination, and they need instruction; the harvest is plenteous but the labourers are few. There is about fifty children belonging to the Colony, and I cannot number those of the natives. I would hope that our friends of your society will not forget us; that they, too, will come and help us.

* * * * *

I remain yours, in the bonds of christian friendship, MARGARET MCALISTER.

Reception of a Missionary.

The Rev. Messrs. Knibb and Burchell, of the English Baptist mission in Jamaica, returned in October last to their congregations, after some months' absence in England. The following is a description of the manner in which they were welcomed by their people, lately emancipated from slavery:

The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when, being fully assured that it was indeed their minister, they ran from every part of the bay, to the wharf. Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily, we were nearly pushed into the sea by kindness. They took me up in their arms—they sang—they laughed—they wept; and I wept too. "Him come—him come for true!" On they rushed to the chapel, where we knelt together at the throne of mercy.

The following morning we started by land for Falmouth. As I entered, I could scarce contain my feelings; nor can I now. I was, and am, completely overcome. They stood—they looked—"It him! it him! for true!" Soon the news spread, and from twenty and twenty five miles distant they came. In the evening we held a prayer meeting. The chapel was crowded. As I set my foot on the threshold, they struck up, quite unexpectedly,

"Kindred in Christ, for His dear sake,
A hearty welcome here receive!"

* * * As we entered the centre of the town, we were recognized by one who had been a very staunch friend in our difficulties; he took off his hat, and greeted us most cordially; this excited the attention of the negroes in the market; and one of them, recognizing us, exclaimed: "Bless God, and him come for true! Massa Burchell, him come for true!" Others now joined him, and began clapping their hands; when the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shouts, and made the whole town resound with their thundering huzzas. I now endeavored to press on to our house; but the negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us, and take out our horse; which I have since found they would have done.

When we reached the house, we were immediately surrounded; the yard and street were crowded; every one was trying to shake our hands, or lay hold of us in some way. When we alighted, the throng crowded upon me—some taking one hand, some the other; some threw themselves on the ground. The whole scene was such as I cannot describe.

The whole of Saturday, the 22d, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said—"Hi, massa, and it you for true! and you for we, Massa Burchell! and me see you with me own eye! Blessed God!—and then they burst into tears. After speaking to a party, and shaking hands, I was compelled to request them to leave, in order to give place to others; when one said: "No, massa, me no go; me no able to believe yet; and is it Massa Burchell for true?" Another said: "Now, massa, me know dat God him true; him hear for we prayer; but him take him own time; and him work him own way, but him do every ting quite good." I could fill a sheet with their interesting sayings. One poor, afflicted negress came down from the country, a distance of twenty miles, the next Saturday, and when she saw me, looking on me, as the tears rolled down her face, she said: "Massa! me hear you come, and me HUNGRY for see you: and me cry for see you—me take two days for walk for see you, and now me believe—God, him too good—me now willing for die, for me now know me God him true."

I had no idea whatever of such a reception I knew my friends, and knew that they would be truly glad to see me; but I had not the most distant idea of such a manifestation of feeling.

COLONIZATION.

Rev. R. R. Gurley, accompanied by Rev. Mr. Wilson, coloured preacher, of the Methodist church, who has spent 14 months at Liberia, has lately visited several parts of Maine. The result is, as we are informed by private letters and in other ways, that Colonization is now viewed more favorably in that State, than at any former time. A correspondent says, that the cause "never presented, at least in this section, more life and vigour and promise." "It has received a new impulse. Were the pecuniary collections cast wholly out of the account, the advance given to the institution, and the array of arguments in its favor, are doubly worth all the expenditures, growing out of the present efforts and labors. And last, not least, these movements have had a tendency to allay, rather than to excite, the already too much excited public feeling." The statements of Mr. Wilson seem to carry conviction to every candid mind, and have changed the views of many colored people. The funds collected in Maine are very considerable.

On his return, Mr. Gurley held a meeting at Salem. His statements and those of Mr. Wilson made a deep impression, and they were invited to repeat them on Wednesday of last week. The meeting was well attended; a collection was taken up, and the next morning a subscription was began in favor of the Society. A tolerably full report has appeared in the Landmark. This we need not quote; as the same information is to be communicated to a meeting of ladies, at the Masonic Temple, in Tremont street, while our paper is on the press, and to a public meeting at the same place, this evening, at 7 o'clock.

Every movement which Mr. Gurley has made during this visit to the north, has done something to increase the strength of the Society. Its friends are growing more numerous and decided. Opposition is dying away. Attachment to its interests and principles, founded on a thorough knowledge of its claims, existing and growing, notwithstanding a most bitter and pertinacious war against it, will probably be permanent and efficient. We advise all who wish to know the *whole truth* concerning Liberia, to go and hear Mr. Wilson.—*Boston Recorder.*

Extract from the American Quarterly Review for December, 1835.

The American Quarterly Review for December, in a long and able article under the head of "Colonization and Abolition," speaking of the "scheme of colonizing emancipated slaves in the country whence their race was imported," says:

"The early proceedings of the association formed for this purpose, and its several auxiliaries are before the public. It is sufficient here to state, that the colony founded under their auspices, has been successful beyond the most sanguine expectations of the friends of the scheme, and has met with fewer obstacles than any foreign colony whose history has reached us. It has neither made room for itself by the extirpation of the natives by arms, like the colonies of the Spaniards; encountered the fierce and vengeful opposition of a savage foe, like the pilgrim fathers of New England; suffered the miseries of famine, like the colonists of Virginia; nor had to encounter rival settlements, like the founders of Carolina and Georgia. If there be any analogous case, it is that of the settlement of Pennsylvania by Penn; and the auspices of Liberia are even better than his, for the settlers, instead of seeing the native nations wither in their presence, have found them anxious to unite with them, to adopt their manners and become converts to their religion. The slave trade, with all its attendant evils, which has defied the power of the navies of Europe, has yielded quietly to the influence of the colony, and has expired in every point reached by its outposts.

The latest intelligence from Liberia (at the time we write) is that laid before the Colonization Society in the City of New York, in May last, by a personal witness. We shall give it in the words of the report of their meeting."

The audience was next addressed by the Rev. Mr. SEYES, who had been in Africa as a missionary, and who had brought back with him to this country, one of the first fruits of his missionary labours, in the person of a converted African Krooman.

"Mr. SEYES after congratulating himself on the honour as well as pleasure he now enjoyed, went on to state that he had been born and brought up in the midst of West India slavery, (the island of Trinidad,) having viewed the black man as made to be a mere instrument for the gratification of his white master; but having become the subject of converting grace, he had been taught a very different creed.—After his conversion, he began to long for some plan by which the emancipation of the slaves from bondage might be happily accomplished; but could devise none, until about five years since he had come to the United States, and learned for the first time, the objects and measures of the Colonization Society. Here he discovered the desideratum he had so long sought, and ever since had been a decided friend to the society. With the fullest acquaintance with slavery in all its details, and in its worst form, for he had himself for years superintended a West India plantation, he was clear in the conviction that this society was an instrument raised up by God himself, to effect the best good of the coloured population, and to bless the continent of Africa with the benefits of civilization and christianity. He had been sent out by a branch of Christ's church, to teach the unsearchable riches of Christ to the Gentiles; and on his way, he had stopped at Liberia, which, like the land of Canaan, was a fertile and delightful land.

"Mr. S. then went into a description of the actual condition of the colony of Liberia. He had not received his information from disappointed and irritated men, who had been examined and re-examined, till they did not know what they said, but he had been on the spot, seen with his own eyes, and conversed with almost every individual in the colony; and the result was, a belief that nothing could shake, that the colonization cause was the cause of God; and that, though it was opposed by some good men, they were in error and deceived.—The colonists were contented and happy in proportion to their intelligence and industry. A few, and they were very few, were discontented; but these were persons of indolent habits, and not enough knowledge or understanding to appreciate what they enjoyed.—This was owing to the want of previous culture. There were very few such people there; and they ought not to be palmed upon the American public, as true specimens of the feelings and views of the colonists at Liberia.

"Mr. SEYES gave a most decided testimony in favour of the exemplary moral character of the colonists. In the five months he had spent there, in constant intercourse with people of all classes, he had not seen one person in a state of intoxication, nor had he heard one profane word.

"He dwelt upon the value of the colony as the door to all missionary operations for the illumination of that vast but benighted continent; a nursery from which missionaries would be raised up to make the wilderness rejoice. He avowed his firm persuasion that the Colonization Society was the most genuine *anti-slavery* society in existence. Other societies expressed lively sympathy for the slave: but they seemed conversant chiefly with his bodily wants and sufferings: but this society made the best provision for the good of *the mind and soul*, by removing the coloured man beyond the contaminating example of the white people, and placing him where every passing zephyr whispered in his ear, 'Thou art free.' Here he had every religious opportunity, and full liberty of conscience, in the midst of a moral community.

"Mr. S. while having charge of a plantation in Trinidad, had witnessed the arrival of successive proclamations under the authority of the British parliament, on the subject of relaxing the system of slavery; and he had had an opportunity of secretly overhearing a conversation between two slaves, on the subject of the proclamation which had, according to the order of government, been publicly read to them, with the rest of the slaves on the plantation. It amounted to this:

" 'I tell you what all dis amount to: it is for make 'em free in de end; but Buddy what dis here freedom after all? if could take 'em back to Africa, and let 'em live on dare own ground, would be someting; but if dey take away care of white massa, and not leave poor nigger foot a ground, nor any ting he call his own, what good do him, eh Buddy?'

"He had often thought of the remarks of these poor simple slaves. Neither he nor they had then heard of such a thing as the American Colonization Society.

"Mr. SEYES said that the soil of Liberia contained a mine of exhaustless wealth to the colonists; it was well adapted to the culture of the SUGAR CANE. He knew all about the culture of sugar, and he had examined the soil of Liberia, and this was his settled opinion. It wanted nothing but cultivation and it would repay the labour of the agriculturist ten-fold. He here publicly declared it as his judgment, that if the society would raise and put into the hands of an agent, the sum of $10,000, to be laid out in the culture of sugar, it would clear all expenses, and in five years would nett a profit of $100,000. He had gone carefully into the calculation, allowing largely for all expenses, and this was the result. This might sound chimerical; but he knew what he was saying. He had long been himself in the business, and in latitudes so near that of Monrovia as to warrant him to speak with confidence. The lands of the colony contained the means not only of rendering the colonists easy in circumstances, but of enriching them with every thing that could render life desirable.

"Mr. S. then adverted to the happy agency of the colony in putting an end to the slave trade. Wherever the society advanced its foot, the slaver fled before it. Wherever an American emigrant put up a house, the man-stealer fled and never returned. Thousands of slaves were formerly sold where the colony was now situated, but the trade had now disappeared.

"From a long and intimate acquaintance with slavery in all its departments, Mr. S. gave it as his advice, that the slave-owner should be approached with *gentleness*, and treated with *candor and kindness*. He had no personal interest in the matter.—He had devoted himself to the work of a missionary in Africa. He prayed that God's blessing might come *upon all* who were seeking to benefit the slave, and put an end to the abominations of the slave trade, however they might differ in their views. He concluded by expressing bright anticipations of the future growth and prosperity, wealth and power, of the now infant colony."

Such are the practical results of the colonization scheme; and it might have reasonably been expected that it would receive the warm support of all the friends of humanity, and particularly of those, who in their zeal for the negro race, sometimes forget that the owners and holders of slaves have, as men, equal claims to sympathy, and, as descendants of a common race, the rights of consanguinity. So far from this being the case, a strenuous opposition has been excited against it. The society with its branches, has been denounced as a scheme cunningly devised for riveting the chains of the slave, and it has been attacked for not accomplishing objects which have never entered into its view. Stimulated by the example of England, an outcry has been raised for immediate abolition, and furious attacks have been made upon the Colonization Society, coupled with addresses urging the sudden emancipation of all slaves, without remuneration to their owners, or provision for the support of the negroes themselves. This plan, which would reduce at once to poverty three millions of whites, and expose to misery and starvation two millions of blacks, is enforced by arguments, and assertions, and calumnious representations, which, if brought to the ears of the slaves, would incite them to open rebellion or secret murder. The nicest and most difficult question ever presented to legislative investigation, is to be solved by suddenly cutting the knot within whose folds the whole social system of sixteen states in the union is wound, and which cannot be severed without throwing back society to its first elements.

Among the proceedings of the American Colonization Society, at their late anniversary held at Washington, the Hon. HENRY CLAY in the Chair, the Rev. Mr. Atkinson, of Virginia, offered the following resolution:

"*Resolved*, That the establishment of Christian colonies on the coast of Africa is of unspeakable importance, not only as it will afford to the colored emigrant a happy home, but as the only apparent means of bringing that vast continent under the saving influence of gospel truth."

In support of this resolution Mr. Atkinson delivered to the meeting a most able and interesting address, which we would be glad to see in the hands of every friend of colonization. Our limits, however, admit only the following extracts, which we make from the New York Observer:

It will be perceived, Mr. President, that the resolution I have submitted contains two propositions, which are highly important. If they be true, they present arguments in behalf of our society which must address themselves with almost irresistible force to the hearts and to the understandings of Christians and philanthropists. It would seem that their truth ought to be admitted, and almost as readily as their importance. The whole history of our society; the principles it has always avowed and acted on; the condition of the colored man; the situation of the native African in his own country; the character of the African climate; all these things afford a mass of evidence in demonstration of our propositions, which, it seems to me, ought fully to satisfy the candid mind. But on this subject many minds are not candid, and many are ill-informed. Prejudice will not listen: fanaticism cannot be convinced. We are compelled sir, again and again, to repeat the same facts, and to urge old arguments which have never been satisfactorily answered, and indeed cannot be refuted.

Permit me, sir, to recur to the period, when the cold approbation with which, almost from the days of my boyhood, I had viewed the establishment and the early operations of this society, was changed into that cordial zeal in its behalf which has ever since animated my bosom. I looked at the condition of the free colored people of our country; then very numerous, now exceeding three hundred thousand; more than one-seventh of them, as I knew, inhabitants of my own native State. I saw their degraded situation; degraded politically, morally, and intellectually; depressed even beyond the reach of hope. I knew that if, by any rare combination of circumstances, one of this race should attain to a higher intellectual and moral elevation than his fellows this would but make him more sensible of his degradation; and his increasing sensibility would but open new avenues to pain. I knew that their condition depended not on law merely, but on that which is above all law—that which originates law—that which can render any law null and void. It is a deep rooted feeling of the human heart; universally felt by