

essential manner in making friends to the cause among the white population, and if the necessary pains were taken to read and explain the contents of each number to the free coloured people, that many of them would renounce their prejudices and emigrate to Liberia. Here then is a most easy and practicable way of helping Colonization. First, by obtaining subscribers for this Journal, and secondly, by reading and explaining its contents to those for whose benefit the work is designed.

Again,—Almost any active person, male or female, might solicit donations; and where it is practicable, organize societies, which might annually give a small contribution to the parent society. It is far better that such auxiliary societies should be organized by individuals residing in a town or neighbourhood, than that the same work should be performed by an agent of the society, because they would be far more active and useful. In addition to these, such societies might render important aid by taking a number of copies of the Journal for gratuitous distribution, and giving circulation to the annual reports of the society, and other important publications which they find it necessary occasionally to publish. But ministers of the gospel have it more immediately within their power to assist the cause than any other class of men. They can with strict propriety introduce the subject to their congregations, solicit donations, obtain subscribers, and in a variety of methods do much to give efficiency to the system. May we not earnestly appeal to every minister who is a friend to Colonization, to devote a part of his influence to its support? Without such co-operation from those who are really friendly to this enterprise, what can the Society do alone and single-handed? Of all the schemes for the colonizing the free people of colour on the shores of Africa, that which is now sustained and prosecuted by the state of Maryland, is the most efficient—and if we may take the present aspect of the Colony into view, promises the greatest success.

If then, the citizens of Maryland are friendly to Colonization—and many of them contributed liberally to the cause before she had a colony of her own—can it be doubted that they who under other circumstances, and these less favourable, gave freely to the support of the enterprise, will now withhold their contributions from the Colony planted and fostered by the state? We cannot believe it.

In the course of the last year, Governor Hall in one of his official communications to the Board of Managers of the State Colonization Society, gave them information that he would resign his office as the Agent at Cape Palmas, to attend to his affairs in this country, as soon as the Board could make an arrangement which would enable him to leave the Colony. The Board promptly appointed Mr. Oliver Holmes, jr. Assistant Agent, who consented to serve the cause of colonization in this way, for a few months. Mr. Holmes arrived at Cape Palmas on the 4th of February last, and after receiving the necessary advice from Governor Hall, on the government of the colony, entered upon the duties of the agency. On the return of Dr. Hall, the Board received much valuable information from him on the condition of the colony, and adopted various measures to ensure its future prosperity.

Among these measures the appointment of a new Governor was a subject of profound interest. After deliberating fully on the history of the colony, its present condition, and its future prospects, the Board unanimously resolved to appoint to this important office, JOHN B. RUSSWURM, a citizen of Monrovia, who has had several years' experience as a colonist, and is well acquainted with the character of the native Africans. The talents and general knowledge of Mr. Russwurm, the Board believe, are of such a nature as to qualify him for the important services which he will now have it in his power to confer on his colonial brethren as their governor. The Board have transmitted ample instructions to guide him in directing the affairs of the colony.

The faithful manner in which Dr. Hall performed his duties to the Maryland Society, while acting as the founder and governor of Maryland in Liberia, has received the unanimous approbation and thanks of the Board of Managers.

Dr. Hall, before leaving Cape Palmas for the United States, advised King Freeman to send Simleh Balla, one of his head-men, to the Board of Managers of the Maryland Colonization Society, with a message. King Freeman, without any hesitation, agreed. Simleh Balla accordingly accompanied Dr. Hall to the United States, and, while in Baltimore, he was present at two meetings of the Board of Managers. His message was delivered in the following words:

I be Balla, head-man for King Freeman of Cape Palmas. Him send me this country. I come for peak his word. Pose him sava book, I no come; he make book and send him; but cause he no sava make book, I come for look country and peak him words.

Long time past, slave man come we country. He do we bad too much, he make slave, he tief plenty man for sell. By and by all slave man knock off. This time we no sell slave, no man come for tief him. All man glad this palaver done sit. Beside that we have plenty trouble. All man have to go for ship for get him ting, iron, cloth, tobacco, guns, powder, and plenty, plenty little ting. Some time canoe capsiz, man lose all him money. Some time he die, plenty water kill him; him cant come up. This hurt we too much, and make we heart sorry. By and by one white man come we country. He bring plenty black America man. Him buy we country, we give him land for sit down. Him say he come for do country good. Him build house—put all him money shore—make farm—make road—make all country fine. This time all good ting live shore—no more go ship. Ebery man can buy that ting him want. No money lose—no man lose. This make all men heart glad—make King's heart glad. King tell me, 'Bally, go that country: see how this ting be. Tell them people all we heart say. Thank him for that good ting them do for we country. Beg him for send more man, for make house, make farm—for bring money, and for make all little child sava read book, all same America men. I done.

On Saturday, July 9th, the schooner Financier sailed from this port for Cape Palmas, with SIMLEH BALLA, messenger from King Freeman—and a company of emigrants, as passengers.

True course of policy to be pursued by the friends of African Colonization.

The following extract, which we make from the North American Review, on Gurley's Life of Ashmun, contains sentiments which ought to enter into the creed of every intelligent Colonizationist. Christianity and education must form the basis of every Colony established on the shores of Africa. Intelligence and piety alone will serve to make that hitherto benighted region interesting, and even attractive to the coloured people of this country. Without these, humanity could not wish them to make it their future home. E.

To make the Colony, we say, a desirable resort of the coloured man, implies every thing necessary to the utmost triumph of the scheme. It implies every thing in the mode of the management, and every thing on the nature of the results. It implies, as Ashmun well knew, a scrupulous care in the selection of emigrants, and a slow and cautious increase of the settlement for many years,—a policy, from the temporary postponement of which to the gratification of a general eagerness to hurry the benefits of the institution, all its temporary inconvenience may be plainly deduced. It implies not emigration of more colonists, but education and care of those already gone over; not the increase of the Colony as a prime policy, but its welfare first, and its increase after its reputation: the already beginning series of new experiments, rising around it, like the flourishing Pennsylvania and Maryland settlements, each improved by the practice of the last, and by the genial light of the period in which it originates. The gradual growth of a system of voluntary emigration; the spread of a prosperous commerce; the whole chapter of colonial influence on the African continent, and the slave trade of the coast; the promotion of science; the propagation of Christianity; in fine, as we said before, the indefinite amplification of the entire scheme, with all its immense and endless issues.

INTERESTING SUGGESTION.

The following communication was received about the time our last paper went to press. We now give it a place in our columns, under the impression that it is from the pen of one of those intelligent, pious, benevolent ladies on the Eastern Shore, whose minds are always devising liberal things, and whose hands are ever ready to execute plans calculated to benefit the human family.

We should greatly rejoice to see such a plan as the writer has suggested, carried into practical operation: but as we know something about the resources of the Society, it would be proper to remark, that if it be commenced at all, the friends of the coloured race who possess the ability, will have it to do. The Society can at all times supply the farm with pupils to any extent, for which there may be provision for their comfortable support.—Are there any number of friends of the Colonization cause, who will commence and mature such a system as the writer has proposed?

Would it not be possible to enlist the friends of Colonization in a plan calculated to ensure regularly a small body of emigrants whose principles and intelligence might prove 'leaven to the whole'?

A farm—a small farm, should be the source. Place on it a religious, prudent, industrious white man, possessing education enough to enable him to teach the elements. Let this farm be cultivated by the pupils entirely—a few hours in the middle of the day, in summer, being devoted to the school; but in the winter, the long evenings occupied in giving and receiving instruction—that of a religious character ever to be most prominent—under judicious direction and cultivation. Surely such an establishment might be made to support itself—that it is to say, it ought to pay

the salary of the teacher, (or teachers) and supply the youths with food and clothing. The cost of the farm, and the first year's expenses must be the work of charity. Are there not those in Maryland who will give the few thousands necessary to effect a plan that may be made productive of such benefit to the degraded class of beings we desire to send from us. A youth kept in such an establishment from his twelfth year, would leave it strong in resources, that must make him a blessing to any settlement in Liberia. He would be trained to freedom, by being trained in habits of self-respect and self-dependence. He would be taught order, industry, obedience to laws and regulations, and above all—far above all else—he may acquire sober and correct views of religion: learn to make it practical, and to consider it as something more than night-meetings, which are now, unapparently, with so many of the coloured population, but a cover for all moral destitution. He would carry from the 'Emigrant School' the materials of character, and he would give a tone to those among whom he finally settles.

If my means were equal to my interest in this unhappy people, I would do more than sketch a picture that might seem to be drawn from some Shaker establishment—and in truth it was reading of those people that led me to think of the plan I have proposed—I have thought of little work-shops on the farm, where boys of decidedly mechanical turn might be made blacksmiths, carpenters, turners,—but alas! I fear all this would require such patrons as the poor negro will hardly find.

If you deem these views worthy of attention, will you give them a place in the Journal, and oblige one who will bless God, if they can be carried into effect by those to whom He has given the power, as well as the heart to do noble deeds of charity.

EDUCATION AT CAPE PALMAS.

The Rev. Mr. Wilson, one of the Missionaries at Cape Palmas, has published a Primer for the education of the native children, entitled 'Elementary Book, for the Fishman or Graybo language, Cape Palmas, West Africa: By Rev. Mr. Wilson, Missionary. Printed in Monrovia, at the Herald Office, December, 1835—Jas. C. Minor, Printer.' pp. 12.

We subjoin the following extract, to give the curious an idea of the language of the natives:

Christ raising the widow's son.

1st—Native. Jesus Christ, au moo oroh (Nain) gnabo quidauman, au yaboh hau gninao oroh bih moo, gnabo obibly yeh, o quah kooqu; o moo nu hamu.

1st—English. Jesus Christ went to the town of Nain, and many people accompanied him, and when he came near to the town, some men met him, who had a dead body which they were going to bury.

2d—Native. Au dih warry nenony. Jesus Christ eeo dihny, au warry ne, aulaly audih, nah wi.

2d—English. His mother was very sorry. Jesus Christ saw her, and was sorry for her, and said to her, do not weep.

3d—Native. Au deo barbyw moo, opponeh quah keh, laly quouqu, duyeh.

3d—English. He came near to the coffin, and put his hand upon it, and said to the dead, get up.

4th—Native. Jesus Christ, nu quouqu aunchunoh, au duyeh au laly dihmu, au nu audih onnesown. Audih bannu uroh.

4th—English. Jesus Christ made the dead man alive, he arose, talked to his mother and made his mother glad. His mother took him home.

YOUNG MEN'S COLONIZATION SOCIETY.

In the last number of the Colonization Journal, it was announced that the board of managers of this Society had pledged themselves to use all suitable efforts to raise, during the current year, \$5,000, in aid of the cause of Colonization in Maryland. The Board of Managers have resolved to divide themselves into committees, and to accompany their agent in calling upon the citizens to aid them in the redemption of this pledge of \$5,000—and also in providing for the medical education of young McGill—a very intelligent coloured young man, who will return to Cape Palmas, there to attend to his profession, so soon as he has completed his studies.

We have already commenced the collection of funds, and have reason to hope, that within the time specified, we shall be prepared to comply with our obligations. To the citizens of Baltimore, and of Maryland, we therefore confidently, and earnestly appeal in behalf of our enterprise.

JOHN H. KENNARD,
Agent Baltimore Young Men's Col. Society.

OFFER TO LIBERATE SLAVES.

The following communication, says the New York Observer, has been sent us, for insertion in our paper, by a student in the Episcopal Theological Seminary at Alexandria. We trust that he will soon receive the sum necessary to enable him to gratify his benevolent wishes, and that the whole family of thirty-four slaves will, before many months, be on their way to a happy home in Liberia.

Messrs. Editors—Will you do me the favor to give this address a place in your paper, and also to receive any donations that may be ten-

dered you in furtherance of the proposed object. Your obt. servt.

Episcopal Theol. Seminary, }
Virginia, June 27, 1836. }

TO THE PUBLIC.

The subscriber contemplates the liberation and emigration of twenty-seven blacks, this fall, to the colony at Cape Palmas, in charge of the Maryland Colonization Society. All of these servants, but four, are under thirty-five years of age; are healthy, well disposed, and of good moral habits for persons in their condition: none of them, with the exception of the oldest man, who is about fifty-five, are now, or have ever been, addicted to the intemperate use of intoxicating drink; and I believe that this old man, who has been a valuable and faithful servant, is the only one among them who now uses at all, as a drink, ardent spirits, and he so seldom, that but with little difficulty he will be able to comply with the requisition of the colonial law at Cape Palmas in reference to this particular. A circumstance in their case, which peculiarly fits this lot of blacks for emigration and colonization, is, that nearly all of them are the children and grandchildren of this old man, who, with their mother, is expected to accompany them. This will doubtless have a favorable influence in maintaining a right feeling among the colonists, which is all important at this incipient stage of the colony. While I regret that the attention which was due to their religious improvement has not been fully bestowed, neither has it been entirely withheld. Those of them who are old enough to understand the essential truths of Christianity, have had those truths repeatedly presented to them. Some few of them have been taught the English alphabet, and can spell a little, and one or two have commenced reading. They are very willing, and I believe the most of them are anxious to go to Liberia. But a difficulty in the way of accomplishing the proposed object, compels me to throw it before the public, and to solicit from the generous, benevolent, and humane, that aid which is indispensable to its success. One of the men has a wife and four children belonging to a gentleman, who, though unwilling to liberate, will sell them for this purpose. And two of the women have husbands in the same situation. Both of these men are valuable servants; one has been disciplined to labour under the eye of a master remarkable for his industry, enterprise, and judicious management; and the other is a very promising young man, having, I believe, fully the confidence of his master, who is a highly respectable gentleman, now far advanced in life. The wife also is a very likely woman; what her character in other respects may be, I do not feel prepared to say; though judging from the general character of the family of servants to which she belongs, I should expect to find in her a valuable servant. She and her four children and one of the husbands belong to the same individual, who is willing to take for them twenty-two hundred dollars. The gentleman who owns the other husband is willing to take what it may cost him to supply his place. I presume he may be obtained for eight hundred dollars. The raising then of \$3,000 is the difficulty to be removed before the emigration of these blacks can be effected. My own situation will not allow me to do this. I should be making such a sacrifice of the interest of a motherless infant daughter, as no father's feelings would justify, and no christian conscience approve.

The plan which first suggested itself to me for raising this sum excited such sanguine hopes of success as to induce me at once to enter into terms for the disposal of my land; which will take effect the first of January next. So that, should I now be disappointed, I may be thrown into an embarrassing situation—and at a period too, when it is so important that as little of the cares of this world as is consistent with living here, should intrude upon that time which I am now soon, in a most solemn manner, to consecrate to the service of God. The plan upon which I had built such confident hopes of success, is this—to obtain the united influence of the Rev. Mr. Gurley, Secretary American Colonization Society—and of the Rev. Wm. McKenney, agent of the Board of Managers of the Maryland State Fund, with the benevolent Societies in the country, and also with private individuals of their acquaintance who might be likely to lend assistance to such a cause—emphatically the cause of our country, of humanity, and of God. Both of these gentlemen have been written to: and all that could have been expected from their known christian zeal and benevolence, has been realized. The assurance of the aid of one is thus strongly expressed:—'What I can do, most surely I will do.' And the deep interest which has been manifested by the other in the active part which he has already taken, inspires me with the fullest assurance that he too will 'most surely do all that he can do.' They both, however, seem to entertain no very sanguine hopes of being able to assist me to the extent required for the success of the object: and therefore, at the suggestion of the one, and the 'cordial approbation' of the other, I am induced to lay its claims before the public, and respectfully to solicit the aid of all who feel an interest in the amelioration of the civil, moral, and intellectual condition of this class of our population, and are prepared to contribute to the success of the contemplated object.

A Friend to the cause of Colonization.

The Editors of the New-York Observer—the Churchman—the Episcopal Recorder—the Southern Churchman—and the Rev. Wm. McKenney, of Baltimore—are authorized to receive contributions for this object.