

to remain silent, hoping that time and observation would produce more sober and consistent views, and lead to measures, better adapted to the attainment of the end proposed.

But truly, fanaticism whatever may be its object is seldom cured by reason or reflection. Blind and infatuated it drives headlong to destruction, sweeping away in its heedless course, every vestige of foundation on which returning reason might hope to build. Who that has resided for any length of time, in the southern or middle states, cannot distinctly see the fearful tendency of abolition principles and doctrines? Painful as the reflection must be to every philanthropic mind, the result can scarcely be misapprehended. What change has taken place in the minds of sober men, in this region of country from abolitionism? Are they more favourable to the emancipation of their slaves now, than two years ago, before the wild and delusive schemes of abolitionists became every where rife? Verily, no. In this state we have the evidence of facts to prove that there is a very sensible diminution in the number of manumissions recorded in our county courts. Much as this effect may be deplored by some of our citizens, this is not the evil which must sooner or later be an astonishment and a bye word in some of these states. The high anticipations of the free coloured people have gradually increased; their proud bearing towards their white rivals is most sensibly and painfully witnessed by those who would avert the coming blow. All intelligent minds must perceive that this is the legitimate offspring of abolition efforts acting on uncultivated minds, tending to insubordination, pride, arrogance and insolence. The whole system is now insidiously at work, and for ought we can see must progress to a given point, beyond which it cannot go. The free coloured man may perceive the signs of the times here, sooner than his less sagacious northern neighbour, and by timely submission to his fate, avoid consequences which but for such conduct are inevitable. Most deeply do we feel interested in ameliorating the condition of the African race in this country; much do we sympathize with their present degraded condition. But let it be distinctly understood, that if the colored man is to be permanently elevated to the rank and condition of a free, intelligent being, enjoying all the rights and immunities of a citizen, he must consent to possess these inestimable blessings on our terms. We do not intend to be in any manner accessory to their attainment or enjoyment here: if he will be free indeed, he must go to his 'father land' to enjoy this freedom. Here he is a stranger, a pilgrim, an alien:—here he has no abiding home, as a freeman. If here he will stay under the fostering care of abolition dreams, he must take the consequences and remain Cuffee still.

As colonizationists, we intend to proceed with the plan of gradually removing with their own consent, such of the colored people as may esteem it a privilege to emigrate to Africa on the condition of possessing there, what every man possessed of sober thought, must clearly perceive, he never can enjoy here. There, we shall endeavour to provide a home, safe, comfortable and happy, for those who now indignantly reject the kindness offered them. The day is not distant, when under the influence of abolition measures, the free colored people will be driven from the south, and when seeking refuge in the north they will be forced back upon the south, thus driven to and fro, 'seeking rest and finding none,' Africa—poor despised Africa, will appear to them as 'a land that floweth with milk and honey,' they will regard it then, as the intelligent colonizationist does now, as the 'last hope for the coloured man,' the only secure resting place for the soles of his feet—and all this will be accomplished, as we humbly conceive, under the guidance of that Almighty Being who led the children of Israel from Egypt to the promised land.

**Mortality among the free Coloured People of Baltimore.**

If there were no other facts to show the degraded and suffering condition of this class of our population, the annexed statement from the American would sufficiently indicate it. But it is only necessary for any careful observer to pass along the wharves and wood-yards of the city to be convinced that there must be much human poverty and wretchedness where there is such an exhibition of idleness. When was it since sin entered into the world, that poverty, crime, and wretchedness were not the inseparable companions of idleness? It is then, the easiest matter imaginable to account for the fact that nearly two free coloured people die, annually, for one slave, in a population of equal numbers. Is the climate of Africa more fatal to the coloured race than the city of Baltimore?

**HEALTH OF BALTIMORE.**

A friend has kindly handed to us some statements, from which it appears that the deaths in 1836 were 2,373, being 323 more than in 1835, and 374 less than in 1834. Of these, 73 more males than females died, and out of the whole number, 316, or nearly one-seventh, were from consumption. Looking to the causes of death, it seems 137 died from old age, 8 of whom were over 100 years—the oldest, a free colored woman, aged 120. 1,153, or nearly one-half, were under 5 years of age. If the population of the city be 94,000, and it is thought to be greater, the deaths were one in 39.—There is a great difference, however, between the deaths of whites and blacks. Taking the same ratio of increase for all, the deaths were—

- Of whites, one in about . . . . . 43
  - Colored persons, one in . . . . . 31 1-5
  - Free colored persons, one in . . . . . 28 2
  - Slaves, one (nearly) in . . . . . 46
- We have no data by which to compare the deaths in Baltimore with those of other cities in

the U. States, and would be obliged to the editors in those cities for such information as would enable us to make an estimate. The ratio of deaths among slaves shows clearly that with us slaves are well provided for, whilst that among free colored people proves as conclusively the improvidence of the latter.

**LOTT CARY.**

*Biography of Elder Lott Cary, late missionary to Africa, by Jas. B. Taylor, pastor of the 2nd Baptist Church, Richmond, Va. with an appendix on the subject of Colonization by John H. B. Latrobe, esq., president of Maryland State Colonization Society. Published by Armstrong & Berry, Baltimore.*

This is an interesting little volume of 108 pages, handsomely printed and bound, and recently issued from the press of the publishers. Mr. Taylor has rendered a most acceptable service to two great branches of christian benevolence—colonization and missions, by presenting the public with the biography of the Rev. Lott Cary, who was the first missionary to the western coast of Africa, in connection with the scheme of African colonization. Of Mr. Cary it has been often and truly said, that he was one of nature's noblemen. Born a slave, in the state of Virginia, through industry and economy, he saved enough from his earnings, to purchase himself and family, by the payment of \$850. And when it was ascertained he had determined to emigrate to Africa, he was offered \$1,000 per annum salary, to induce him to remain. But like Columbus, his soul was too large to be influenced by gain, when the prospect of redeeming a nation lay before him.

We have only room for a few extracts from this interesting volume, which will be read with pleasure and profit by the friends of the coloured race.

Mr. Cary went out to Africa, as missionary under the direction of the American Baptist Missionary Board, to whom he writes from Freetown, Africa; 'Jesus Christ our Saviour, when he came on his mission was often found with a broad axe in his hand; and I believe a good many corn-field missionaries would be a great blessing to this country, that is if they were not confined to the field by the law of necessity. Africa suffers for gospel truth, and will suffer, until missionaries can be sent and settled in different parts of her continent.' Here it will be perceived, Mr. Cary has advanced the idea, that christian colonies are essential to the evangelization of heathen nations, a sentiment which gains strength with the experience of every year of missionary labour. The following letters addressed to Wm. Crane, esquire, then a citizen of Richmond, Virginia, but now a member of our board of managers in this city, is highly interesting.

*Monrovia, Liberia, Africa, April 4, 1825.*

VERY DEAR BROTHER,—I have a short, but very interesting communication to make to you. The 13th of March, being the Lord's day, was blessed to us as a day of good news from a far country. (It was on this day that the Hunter arrived, with sixty colonists from America.) Early in the morning, the church met to hear the relation of a poor heathen, who was led to believe that God, for Christ's sake, had pardoned his sins. His name is John—he came all the way from Grand Cape Mount, about eighty miles, down to Cape Mesurado, to be baptized, having heard that here was a people that believed in Christ, and practised baptism. He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father, to learn English. During his continuance there, he got about three months schooling; and it was so ordered, that he made an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters, to his idolatrous heart. The following is his own relation, without being asked any questions: 'When me bin Sa'Lone—me see all man go to church house—me go too—me be very bad man too. Suppose a man can cus (curse) me—me can cus 'im too—suppose a man can fight me—me can fight 'im too. Well, me go to church house—the man speak, and one word catch my heart, (at the same time laying his hand on his breast)—I go to my home—my heart be very heavy, and trouble me too—night time come, me fear me can't go to my bed for sleep, my heart trouble me so—something tell me, go, pray to God; me fall down to pray: no, my heart be too bad, I can't pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all, pass all terror (other) man—God be angry with me—soon I die—suppose man cus me this time—me can't cus 'im no more—suppose man fight me—me can't fight him no more—all the time my heart trouble me—all day, all night—me can't sleep—by and by my heart grow too big, and heavy—think to night me die—my heart so big—me fall down this time—now me can pray—me say, Lord, have massy—then light comes in my heart—make me glad—make me light—make me love the Son of God—make me love every body.'

This is his own relation, without being asked any questions, and I have no time now, to give you either the questions or answers. He appeared to be strong in the faith of the Son of God. He received his impressions about three years ago, at Sierra Leone—and while there, he got the knowledge of his letters—after about three months advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount where he now lives. He however took along with him a spelling book, and he continued praying, and trying to spell—and, providentially, one of the men belonging to our settlement, went on a trip up there in a boat, the boat got lost, and he himself carried ashore by the waves, and fell into the hands of this native man, John—who treated him with a great deal of hospitality; and all he charged or asked him for, was a Testament, which he fortunately had, and gave him. It would seem, in the course of events, as if he was sent there on purpose to carry the word of God, to this man. Since that time, which has been about a year ago, he learnt to read the Bible without any teacher, except the Spirit of God. He has learnt to read middling correctly, and he has read and meditated

on the different subjects of religion, until he found it was his duty to be baptized, when he came down to our place for that purpose, and gave the relation which I have given you above. I must now say, what was I, that I could withstand God? But I thought, in order for a public notice of his baptism, it was best to postpone it to the next Lord's day, which was the 20th, and was a day which should ever be remembered at Cape Mesurado. In the morning, the native Sunday school met, and your valuable present of clothes, books, &c. were opened and laid before the children, with tears of gratitude to God, and thanks to you. Our teachers and assistants set to, and in a few minutes the face and appearance of our school was changed—having eighteen boys neatly dressed, and wearing every appearance of civilized and improved children. When we turned out our school, and marched them through our streets, and returned to church, it appeared to me as if the restoration and salvation of this ruined and degraded people had commenced. After preaching, in the morning I baptized the native man John; and after preaching in the afternoon, we had the honour to break bread in the house of God, with our newly arrived brethren from America, and our newly baptized brother. I need not tell you, for you know it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, gave him an extra suit of clothes, gave him fourteen bars (a bar is equal to seventy-five cents,) and he went on his way rejoicing. We also gave him three Bibles, and two hymn books.

DEAR BROTHER.—Tell the board (the board of the Richmond African Missionary Society; of which, when it was established in 1814, and till he went to Africa, he was a most prominent member) to be strong in the Lord, and in the power of his might: for the work is going on here and prospers in his hands; that the Sunday school promises a great and everlasting blessing to Africa; and on the next Lord's day there will be a discourse on the subject of missions, with a view to get on foot, if possible, a regular school for the instruction of native children. Tell them they have my grateful acknowledgments for the liberal appropriations which they have made, which have been well and duly applied by brother J. Lewis. I send on to you several curiosities for the benefit of the board of the Richmond African Baptist Mission Society. The health of the settlement is much as common. Improvements would have been very great, provided the inhabitants could have procured nails, lumber, &c. Our meeting house, indeed, is obliged to remain entirely still, for the want of these things. Very respectfully, yours, LOTT CARY.

**MISSIONARY INTELLIGENCE.**

MONROVIA, Dec. 21, 1836.

My much esteemed brother.—By the brig Ruth, of Philadelphia, which sailed from this place on the 17th, I sent several letters to the United States, but had not time enough to write to all I love and include in my list of correspondents.

As you were among the number thus unavoidably neglected, I avail myself of Capt. Keeler's departure, which will take place to-morrow, to write to you. He goes down the coast and expects to meet his brother-in-law, Capt. Lawlin, at the river Gaboon, whence the latter sails for America in February without calling at Liberia. My letters by the Ruth will inform you of our passage, &c. &c. It remains for me to add that up to the present moment we are still the continual objects of divine care, and blessed with innumerable instances of God's loving kindness. Truly, my brother, 'the lines have fallen to us in pleasant places, and we have a goodly heritage.'

When I look around me, and see what a few months—little more than one short year—has accomplished, I am astonished at the goodness and mercy of God. We are enjoying health, good health in the mission family. As for myself I have not felt as I now feel for years: my physical strength has been wonderfully increased by my trip to America, and I am enabled to attend to my multifarious concerns, and increasingly active duties with an unweariedness that I have never before enjoyed in Africa. Bless the Lord, O my soul.

Mrs. S. has also, in a very great degree, become inured to this so much dreaded climate. She is now enabled to accompany me up rivers in our free mission boat, visit with me other settlements, and that without the least inconvenience.

Our boys, saving the loss of their rosy cheeks, are as well, for aught I know, as they would be in America. And even the little Liberian, though down with fever every fortnight, thrives and bids fair to survive it all.

In addition to this our beloved brethren Chase and Brown are yet in excellent health and spirits. How far their exemption from fever so long, (three weeks to-morrow since we arrived,) may be attributed to the course we have taken in the sulphate of quinine for two weeks previous to getting on the coast, I leave you to judge. Much however, I think, will depend on the experiment. I have learned, from good authority, that such a trial has never been made,—I mean its use so long before encountering the miasma.

I have been paying watchful attention to the state of the brethren's system—administered in both instances, soon after we landed, a brisk cathartic, and recently had some blood taken from brother Brown who seemed to want depletion. Taking every thing together, I am very much encouraged respecting them, and we verily believe we shall find the quinine prove in the sequel, if not a total preventative, yet very successful in mitigating the violence of the disease.

The work of the Lord goes on. Could you, could any of my beloved brethren in America have witnessed the scene which my eyes beheld this afternoon surely a fresh interest would have been excited for poor Africa. I preached in Krootown to a congregation of Kroomen, having first ascertained that they would attend. I spoke without an interpreter, in broken English, compounded of the most common terms of our language, and many that are peculiar to the African, and were familiar to me from my infancy. They hung upon my lips and listened with deep attention.

I opened to them a brief history of the creation—noticing each day's work comprising the first week of time. I told them of man—how his Maker made him—how he blest him, but how basely he fell. At last I talked of Jesus—the blessed Jesus—and O, my brother, when we went to prayer in conclusion, and our beloved brother Chase, in a most pathetic and appropriate manner, addressed a Throne of Grace, they formed a semicircle around us, and not content to kneel simply, they bowed down their faces to the earth.

It was a most interesting and solemn time. And here let me repeat what I have said in my brief report last September. Let me urge it upon the church to have pity upon this intelligent and teachable tribe—O send us a missionary for Kroot Setra! They beg, they entreat us to send them a teacher—a man of God. The door is opened in that part of the country. Who will come over and help us to fill up our lack of service?

Surely the fear of death need not now frighten us. We can live in Africa—even northern men, too. And I trust we shall have good supply. Our conference draws nigh. To me it will be a season of no small interest. On its deliberations much depends. The Lord permitting, brother Herring goes into the interior. We shall make an additional and more energetic effort to plant the standard of the Redeemer among the Condoes. Pray for us, my dear brother.

We have enjoyed recently two days of much pleasure. The brig Niobe arrived on the 15th with emigrants from Baltimore, designed for Palmas. In her came as passengers the Rev. Dr. Savage, Episcopalian clergyman and physician, Rev. David White, Presbyterian missionary, and his lady and Mr. Henshaw. These beloved brethren spent two days with us, going on board every evening. It was a treat to us to enjoy their excellent society and their fervent prayers. May God spare their useful lives.

And now farewell! I write this by candle light. We have a four days' meeting commencing to-morrow, and it will be a busy time to me. Remember Mrs. S. and myself very kindly to sister Reese, and believe me, my dear brother, very respectfully yours, &c.

JOHN SEYS.

**LETTERS FROM AFRICA.**

DEAR SIR: *Harper, Cape Palmas, Africa.*

I embrace this opportunity of informing you that I am now at Cape Palmas, enjoying very good health. I am well pleased with the country, and would not exchange it for any slave state in America. I follow the trade of sawing, the same you taught me while with you and am well satisfied thus far. I receive four dollars per hundred feet for sawing plank and six dollars for scantling.

I am still on the Lord's side and if I never see your face again on earth I hope we shall meet in heaven. I am the first trustee of the church. Since the arrival of the Fortune, a revival broke out in which two-thirds of the Colony previously without religion were converted and joined the Methodist Church. Since I have lived in Africa, I have enjoyed more religion than I did in America. Tell my friends, I say come to Africa; it is a land of freedom; they all know me. I came from among them, and I would not tell them a lie for my right hand. It is a fine country and requires nothing but labour to make it happy and prosperous. Your humble servant,

JESSE IRELAND.

*Dr. Thomas Lawrence, Friendship, A. A. Co. Md.*

*Extracts of a letter from Anthony C. Williams, Lieutenant Governor of Liberia, dated, MONROVIA, Feb. 13, 1837.*

'The Rondout's return affords me an opportunity of giving you a brief statement of affairs here. I am happy in being able to say that at present the colony is peaceful and tranquil. A growing attention still continues to be paid to agriculture; indeed the whole community seems awakening to the subject. No former period of the colony can boast of as great an extent of land under till as at present.'

In order to afford some encouragement to the settlers at Junk, as well as to prevent their eating the bread of idleness at the expense of the Society, I have established a farm there, on which they will work a part of the time in return for articles with which the store there may provide them. The emigrants by the Swift have proved themselves an industrious, thrifty people. They have already raised two crops of culinary vegetables and other produce. The farm established on Bushrod island is doing remarkably well, and will, I think, realize my former hopes respecting it. All the paupers that require constant assistance are now on the farm, and those able to labour have their work regularly assigned them. You will be astonished, no doubt, when I inform you that the former fearful number of mendicants has dwindled down to 20—including those who are only occasional beneficiaries. The doctor requests that hospital stores, such as molasses, tea, &c., shall be kept regularly on hand. He is of opinion that those terrible ulcers, so prevalent in the colony, are owing to the diet on which invalids have heretofore been fed. In order to extinguish old Mama's claim to that part of Bushrod Island for which an agreement was entered into by Mr. Ashman, I have been obliged to make a purchase of goods from the captain of the Rondout, the water casks he takes as part payment at their value in America; for the balance of \$137 43 cents, I have given him a draft on the treasurer. I shall probably be under the necessity of drawing on the treasurer for rice, but not for a large amount.

'The emigrants by this vessel are located at Millsburg, and already have their town lots assigned them, they will have their farms in a few days.' The former name of the settlement called New Georgia was Careytown. We are anxious that the Society will suffer its old name to be resumed. Your obedient servant,

A. D. WILLIAMS, Lieut. Governor.

On Sabbath the 9th instant we attended the 2nd Presbyterian Church in this city, and heard a most able and argumentative discourse from the Rev. Robert J. Breckenridge, on the relative merits of Colonization and Abolition as schemes for the relief of the colored race. We have never listened to any discussion on these important theories so clear, convincing and unanswerable. It is certain that no man in this country, statesman or divine, has possessed himself more fully of the strong points of the argument in favour of Colonization as a scheme of high benevolence, rational, scriptural, safe, and in its results beneficial and successful. Such views as Mr. B. presented are much needed throughout this state; indeed like Mr. Key's speech at our annual meeting they were exactly suited to the genius and policy of Maryland. It would therefore be very gratifying if we could obtain the substance of each of these intellectual efforts for insertion in our own Journal. We do not despair of yet being able to do so.