

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY THE COMMITTEE ON PUBLICATIONS OF THE MARYLAND STATE COLONIZATION SOCIETY, UNDER THE AUSPICES OF THE MANAGERS OF THE STATE FUND.

Vol. I.

Baltimore, September, 1837.

No. 12.

When gratuitous, please circulate.

LETTERS FROM MISSIONARIES AT CAPE PALMAS—AFRICA.

(From the Missionary Herald.)

LETTER FROM MR. WILSON, DATED AT CAPE
PALMAS, JAN. 28, 1837.

Decease of Mr. and Mrs. White.

In the number of this work for June, page 269, it was stated that information had been received, indirectly, that the Rev. David White, of the mission at Cape Palmas was removed by death on the 23d of January. This mournful intelligence has been confirmed by a letter just received from Mr. Wilson, who also gives the particulars of his sickness. And what enhances the painfulness of the account is the further intelligence that Mrs. White was called away from her associates and labours four days subsequently to the removal of her husband.

Mr. Wilson, writing on the day of Mrs. White's decease, remarks—

Our house is indeed a house of mourning. God has taken our dear brother and sister White to himself. They were permitted to pass this way and tarry only a few weeks with us on their journey to their heavenly home; and now we believe they have set down in those mansions which Jesus has gone to prepare, and ere this fully understand and devoutly adore that providence which interposed between them and their anticipated usefulness in benighted Africa. The dispensation to us is mysterious and inscrutable; but God has done it, and shall not the Judge of all the earth do right? We bow beneath the rod; but we have been almost overwhelmed by the waves of grief which have successively and so rapidly rolled over us. But God is our stay and support, and we find consolation in the thought, that our Heavenly Father had more need of our dear brother and sister as 'ministering spirits,' to this mission, than as labouring saints; and that the object to which they had consecrated themselves while living, has been more effectually promoted in their death. They were both taken off in their first fever, Mr. White after an illness of only four days and a half, and his wife after a sickness of eighteen days. The former was taken the eighteenth of January, twenty-four days after his arrival, and died the twenty-third. The latter was taken the tenth of the same month, and died the twenty-eighth. The nature of their attacks, though both leading to the same melancholy results, were very different in kind. In Mr. White's case the fever did not discover itself fully until Wednesday evening the eighteenth instant. At the outset there was nothing in appearance unfavourable; though as we subsequently saw, the fever did at the very commencement lay hold of its victim with a grasp that no human power could detach.

Mr. Wilson gives a detailed account of the sickness of Mr. White from the time when he was first attacked with the fever till its mournful termination. During much of the time he was delirious; but his symptoms were not regarded as specially alarming, or his recovery esteemed hopeless till the very hour of his departure. The arrival of Dr. Smith, of the U. States man of war Dolphin, which anchored off Cape Palmas, the evening before his decease, gave additional encouragement. Dr. S. had had much experience in the African fever, and entered into the case with much interest. But no human aid could avail. To Dr. Smith, and also to Dr. Savage of the Episcopal mission at Cape Palmas, many thanks are due for their kind and assiduous attentions during the sickness of Mr. and Mrs. White.

In giving an account of the dying scene, and referring to the prescriptions of Dr. Smith, Mr. Wilson writes—

Before his prescriptions could be prepared, to his great consternation and our deep grief, it was obvious that death had laid his sceptre upon our dear brother, and in the course of half an hour he sunk without a struggle or groan into the arms of death. After the action of the delirium ceased he appeared to be free from pain, and both Mrs. Wilson and myself tried to rouse him and get him to speak, but we soon found that all his senses were locked up, and we could only commend him to that Being who in the first place breathed into him the breath of life. He left no dying testimony to cheer the hearts of his friends, but he has left what is a great deal better, a living testimony of his attachment to his Saviour and his devotion to the cause of humanity and religion. One of the last sentiments he penned, as I have found by examining his papers, is that he felt no solicitude about the issue of his expected sickness, and he knew that his Heavenly Father would be as much glorified in his death as by his life. I shall never; I can never forget the kindlings up of his countenance whenever the salvation of this people was made the subject of conversation, and the ardor with which he contemplated this opening and inviting field of labour. His views of this as a missionary field are set forth with much feeling in letters to different friends, all of which will be forwarded.

The sickness of our dear sister was very different in its character, and much more protracted. She was taken with fever eight days earlier than her husband, and up to the time of his attack she had the personal attendance and advice of our worthy brother, Dr. Savage. Her fever was not at any time very virulent, and we supposed there was a decided change for the better, though she was not altogether free from febrile symptoms. On the morning of the 18th she was taken with what is known in this disease as a 'sinking spell,' which seems to be nothing more than a suspension of the nervous action throughout the system. From this and a second, which occasioned delirium, she was revived by appropriate applications, and her mind was less clouded. From this period her fever assumed the character of what is known in some parts of the United States as the 'sinking typhus,' and continued so with little or no remission until her death. Dr. Smith, the physician above mentioned, attended her from Monday the 23d instant, until Thursday evening the day before her death. When he paid her the last visit every symptom indicated a favourable result, and we had every prospect of having her restored. But alas,

how delusive was the hope. In the night she was seized with quinsy, a disease with which she was much afflicted at home, and before day-light she became speechless and unable to swallow. Her fever rose higher than it had ever been. The ordinary remedies were again resorted to, but did not rouse her. She lay in a state of insensibility all day, and in the evening, about nine o'clock, in the midst of a burning fever and high pulse, the silver cord gave way, and the wheel of life suddenly stood still. Her spirit took its flight, and was soon joined to that of her husband by ties that are never again to be dissolved.

The remains of our dear brother and sister slumber in the south-east corner of our yard. The sensation occasioned by this afflictive dispensation was very great. The day of the burial of Mr. White all the native people suspended their labors and amusements. The corpse was borne to the place of interment by four native men, followed by the king and a great many others. Many of them have since called to condole with us and appear truly affected. I trust it is an event that will make a deep and lasting impression upon their minds, and perhaps it may be the means of bringing some of them to a more speedy consideration of the claims of the gospel. Mr. White preached to them through an interpreter the Sabbath before he was taken sick, and told them with great emphasis that it might be the last time that they should hear his voice; and when he asked them what message he should carry to the courts of heaven, intense emotion was depicted in almost every countenance, and it is not easy to conceive with what feelings they must have received the tidings of his death. How lasting these impressions are to be God only knows. Every interview he had with this people made them feel that he was their friend, and that he had come to Africa for their good. He and I visited all the native settlements between this place and king Baphro's town, at the mouth of the Cavally river, the week after his arrival. This visit enlisted his feelings very deeply in the salvation of this people, and he frequently said, 'How interesting—how interesting a field is this? Oh! that my brethren in America could only see what I see.' Many times he was affected to tears, as he turned his eyes upon the lively groups of boys and girls who surrounded us in every village through which we passed.

Nor were the feelings of his dear wife less engaged. Her only desire to live, as she frequently said, was to do good to this people. When the situation of her husband became alarming, it was made known to her, and she received it and the intelligence of his death, which soon followed, with as much composure and resignation as it was possible for a feeling heart to exercise. Her first request was that we should unite in prayer to Almighty God, that she might be sustained under the affliction. After this and until the night before her death she spoke frequently and freely about her husband and his assiduous attentions to her before he was taken ill; also of the interest he felt in his work and the joy with which he was then crowned. But notwithstanding this, grief had taken a strong hold upon her heart; and this, combined with the attack of quinsy above mentioned, were doubtless the immediate cause of her death.

There is a circumstance connected with the state of Mr. White's mind previous to his being attacked, which ought to be known, both for itself and for the influence which it unquestionably exerted over both his mind and his fate. The day before she was taken sick, he was seized with the conviction that he would die in his first fever, and went out and selected the place for his own grave. That evening we perceived something of dejection in his countenance. He retired with his wife to his chamber much earlier than usual, and made to her substantially the following remarks—1. That he had never enjoyed so much of life in so short a time, as he had done since his arrival in Africa. 2. That his most sanguine expectations of this as a missionary field had been more than realized. 3. That he thought fever, as an obstacle to missionary labour, had been overrated. And notwithstanding all this, he had impressions on his mind amounting almost to absolute certainty, that he should be carried off in the first fever, and that after a very short illness. How nearly this foreboding was accomplished may be inferred by comparing it with the preceding part of this letter. Such an impression as this, in any sickness, might have been regarded as the harbinger of serious consequences; but in the African fever it was peculiarly so. No reflecting mind will regard it as a voice from heaven. It was rather an indication that the fever had already commenced its work upon his brain, and it was resisted by the excitement of mind and the solicitude he felt on account of his dear wife. He loved her very tenderly, and no doubt felt that his attendance upon her in sickness was the last tribute of earthly affection that he could show. Hence he spent sleepless nights and anxious days, notwithstanding our remonstrance and entreaties, until it became utterly impossible to withstand the disease longer. He then became an easy prey, and soon wasted away under its aggravated violence.

Encouraging Prospects of the Mission.

Our own feelings, my dear brother, under this afflictive dispensation are indescribable. I trust it has humbled us more than any previous event of God's providence, and has taught us to feel that there is no hope for Africa, except in the almighty arm of Jehovah. We received our dear brother and sister in the first instance with joyful but trembling hearts, and now our worst fears have been realized, our prospects have been clouded, and all our plans of operation have been overthrown. But we will not despond. There is hope for Africa, and we believe that God's mercy towards her will yet be disclosed in such a way as will make the hosts of heaven and the inhabitants of earth wonder and adore. We feel that we are called upon to engage in our work with fresh zeal, and to press on until death. We dread the influence which we fear will be exerted upon the church at home by this event. If it seems to awaken sympathy and excite prayer, it will advance the cause of the Redeemer in these benighted realms; but if it causes despondency, and confirms those in opposition who were before faithless, the consequences will be exceedingly

calamitous. But I hope and pray for better things, and I firmly and devoutly believe that He who holds the hearts of all men in his hands, will turn this event to his own glory and to the salvation of Africa. If God designs that we should again be reinforced, he will bid the men come, and they will regard the bidding. On this subject therefore we allow ourselves to feel no undue solicitude, and we shall wait patiently to see what the Lord will do.

Our dear brother, Mr. James, said a few days ago, I fear the next intelligence we receive from the committee will be an order to return home. I have not allowed myself to entertain such a fear. I am sure the committee, if they were particularly acquainted with our situation, would incur this responsibility with trembling and fear. Apart from the removal of our dear friends, the prospects of this mission have never been so flattering as they are at present, and we are looking forward to an abundant harvest from our labours. Our schools, five in number, are all well attended and very encouraging. Mr. Polk, our teacher at Rocktown, at the earnest desire of the people, has taken his family to that place, and designs to make it a place of permanent residence. At several of the schools adult persons and men of character are learning to read, and very many of all ages and both sexes have determined to attend as soon as the working season is over. Preaching on the Sabbath at this place is more numerous attended, and some who attend have reason to hope are pondering the question of their soul's salvation. That a large part of the boys in our boarding-schools have been more or less brought under religious influence there is no reason to doubt.

The people in the surrounding country are more than desirous of having missionaries. Before Mr. White was taken sick, he received applications from five different settlements to go and make his abode with them. The fact being understood that he was to live at Cape Palmas, we received delegates from two kings, with the request that we would send them to America with letters, ('books,') that they might get white men for themselves. As one of these men stood in the middle of our floor, urging in broken English his own cause, Mr. White was affected almost to tears. Said he, 'Oh! that our brethren at home could hear this man for themselves: if I live, they shall hear it.'—He will never communicate it, but in his name, I lay it at their feet. I trust we do not overrate these wishes of the people. They do not arise from any enlightened views of their condition or their need of the gospel. Perhaps the prevailing motive is the pride of having a white man living among them. But such facilities for doing them good ought not to be overlooked.

The fever has been very slight in the case of Mr. James; perhaps more so than usual. His first fever lasted only five days, and his subsequent attacks consisted of a single paroxysm of chill and fever. He has the prospect of good health and usefulness, and is brought very near to us by the loss of our other friends.

Mr. White was a native of Pittsfield, Massachusetts, and left the theological seminary at Princeton, New Jersey, where he received his professional education, in the autumn of 1835. Mrs. White was from Newburg, N. York. They embarked at Baltimore, October 31st, 1836, in company with Mr. B. V. R. James, and arrived at Cape Palmas on the 25th December, less than one month previous to Mr. White's removal by death.

Printing—Church—Schools.

A subsequent letter from Mr. Wilson bearing dates April 16th and May 10th, contains the latest information which has been received from the mission. The journal of a tour alluded to below is of a highly interesting character, as to the prospects which it opens for missionary labours among the tribes occupying the country back from Cape Palmas. Extracts will be given in a future number.

The dealings of our Heavenly Father, since the date of my last, have been merciful and kind. Recently I have returned from a tour into the country, the journal of which accompanies this, and you may derive from it every thing of importance.

The Primer which was mentioned in my last as being in the press, is completed, and we have introduced it into our boarding-school. A fair experiment of its adaptedness is not yet made, but we have reason to think it will succeed well. Several copies of it will be forwarded at the same time with this.

Our church and school-house is now about completed, and we expect to dedicate it on the coming Sabbath. At the same time we expect to have an addition to our church of five persons; one of whom is our native boy, *Waser Baker*, three Americans from other churches, and one upon examination. These will make our church members in all twelve. The case of *Waser* has given us both joy and concern—joy that our Heavenly Father has given us this cheering encouragement in our labours—concern, in as much as he is the first convert in this part of Africa, and we know not what trials he may be subjected to in consequence of his profession. But we have made it the subject of many prayers and trust that we have been guided aright. We not only regard *Waser* as a true convert, but a Christian of a very decided character, and we believe his mind is stayed by the grace of God to sustain any opposition. Others of our boys we think are impressed with the importance of religion, but we know not that any of them are under serious awakenings. Preaching for the natives has been omitted for three weeks past, from the prevalence of rains and the want of a house, except for such a number as we could collect in our own house.

Our day school has been merged into a boarding school; and when we get into the new house, we hope to have sixty or seventy scholars. These will be taught by Mrs. Wilson, with assistance from others. Mr. James will have a class of the more advanced natives and American children. We have now as boarders upwards of forty, ten of whom are girls. The school at Rocktown has been suspended for some time, in consequence of the extreme illness of Mr. Polk, the teacher. His situation is still critical, and we fear that God is about to pluck from us one of our brightest orna-

ments and a very useful and valuable man. But we bow to his will and patiently wait the result of his sickness. Our day schools are all in operation, but not so well attended as at first. But in this we are not surprised, and our chief hope is in steady perseverance and reliance upon God.

The number of females in our boarding school has increased so much as to make it necessary for us to put up a separate building for them.

(From the Gambier Observer.)

DR. SAVAGE.

We have been permitted to publish the following letter just received by Bishop McIlvaine from the Rev. Dr. Savage, missionary of the Protestant Episcopal Church in Africa.

Mount Vaughan, Cape Palmas, }
Western Africa, April 10th, 1837. }

RT. REV. AND DEAR SIR:—I am happy in being able to inform you that I have now passed through that change in my system which so great a transition, as passing from a temperate, my native climate, to a tropical one demanded. During my illness as well as throughout the voyage, I felt the same all-powerful and parental hands extended beneath me. I did not suffer as much as during the summer I spent in your diocese. It has been my constant aim and fervent prayer to Almighty God, for wisdom and strength, to exercise at all times, that degree of care and prudence necessary in this period of one's residence in Africa.

The fact now is, that for two weeks past I have enjoyed perfect health, i. e. freedom from any kind of sickness, and what more could I have asked in any country? During this period, (it is with truth I can say it) my health has been better than I remember it to have been during the two years previous to my embarkation. My weight now is more than it was during the last year in America. How long this state of things may last I know not, but I can see nothing upon this our station ever to cause a change. Suffering and privation, however, must be my lot in Africa. Exploring tours must be made, stations established, new schools opened, &c. This, if no better agent be provided, must devolve upon me. Suffering and privation will necessarily attend such a course in Africa; and life must sooner or later be the sacrifice,—but when that comes, blessed be God, it cannot affect the question, 'Can white men live and labour in Africa?' This question I think is forever decided. White men have lived and laboured for years in Africa, and some are still living and labouring successfully in the cause of Christ. O that the church at home would be convinced of its truth, and not still shrink from her duty in regard to this starving country!

I have just returned from a very pleasant excursion into the dominions of two of the most powerful and influential kings of this region. We had a son of each in our school. The nearest is Baphro, king of the Cavally country. The town in which he resides is Grand Cavally, situated at the mouth of Cavally river, and about twenty miles distant. Crossing said river we entered what is called the *Bulyemah* country, over which reigns the other king *Barrah Kibby*, 'a mighty old chief,' as he is styled by Dr. Hall, late governor of this colony. He resides at Rabookah, about nine miles distant from Baphro, or Grand Cavally. His country is very extensive, and his good will as well as that of Baphro's is highly essential to our successful operations in this region, especially in advancing into the interior near the Cavally river, the mouth of which and for some distance up, they command.

During this excursion, which was performed almost wholly on foot, we obtained from each of these kings another son for the purpose of education, one of whom, the son of the Bulyemah king, I have called by the name of 'Charles P. McIlvaine,' and a more intelligent looking, active lad, whether white or black, I never knew. I was attracted by the personal bearing of the boy on the first day of my arrival. While endeavouring to unfold to his father's mind the concerns of the eternal world, I saw two small boys fighting at a distance from me, with savage ferocity starting from every feature. It was Charles and his little brother. Their old father, with his head worn white by the lapse of years, sat laughing at the mutual courage displayed by his two sons, or rather at the unyielding savageness of their dispositions! A redeeming feature of this heathen group was the almost simultaneous spring of an older brother to the separation of the belligerents. He had been for a few months a member of our school, and knowing the boy as we do, mild, pleasant, and very susceptible to a good moral influence, it was a deeply affecting and very gratifying sight for us to witness this practical illustration of the effect of our instruction. If I can read the human face, there was upon Hobart's (for that is his name,) an expression of pain and extreme mortification, without anger, at the conduct of his more heathen brothers. We consider Hobart an uncommon boy. Seldom do we see in any school in any country one of stronger intellect. His progress since the time of his entrance into the school, which is not yet one year, has been truly gratifying. There is much in every heathen child to cut off and prune by way of preparation, before the effect of your instruction can appear, and yet this boy can, at this short period, read intelligibly any part of the New Testament. His age is about eight years. If there is any truth in the science of physiognomy, little Charles, who is younger probably by three years, must surpass his brother, J. H. Hobart. And my dearsir, the immediate object of this communication is to solicit your 'effectual fervent prayers' in his behalf. Pray for his speedy conversion. Why may he not be born again? He came from the hands of the same God with ourselves. He is the object of the mercy and compassion of the same Jesus; and, of a truth, God is no respecter of persons. He has revealed the fact, that his beloved Son was given for the whole world, and that he is not willing that any should perish, but desirous that all should come to repentance. He has given for our encouragement most precious and many promises. 'His ear is ever open to the cry of his people;' 'the effectual fervent prayer of the righteous man availeth much.' I need then no apology for this my earnest request.