obtained has been, 'that be country fash,' 'white man hab him fash, and dis be country fash.' On this occasion, however, I was informed by one of the principal and most intelligent men, that it was for the use of the deceased. I asked him if he supposed a dead man capable of eating food, 'No! no!' with quick reply, 'but spose he die and we no give him money, that time he come to t'other place (the land of spirits,) when they look him, and he no hab money, den they say 'ugh!' he be poor fellow, and no let him in; so they make palaver for him. 'Spose he hab plenty thing, den, they take him in, and he be great man among em, and they do him good fash.'

This seems to be about all the idea they have of a futurity. They believe after a man dies, his soul appears again in this world, after a short time, in the body of an infant, who again in turn re-appears in the form of another, and so on eternally. Human existence thus becomes a circle, an unceasing round of life and death, so to speak, while no accountability, no judgment, enters into the view.

'Seah' had been my patient, and had long been labouring under a very bad cough, and died by consumption. He had lost all faith in 'country doctors,' and during his last illness, requested to be carried out to the mission, to evade their cruel treatment, and disgusting nostrums. Their influence however was too great, and prevented this. The night before his death, he declared to the bystanders, that his death was not occasioned by witchcraft and forbade the administration of any red water on his account. This is a case exhibiting the influence of the missionary. The views of this man had been so far changed as to save the lives of many others through this single request. Have we not encouragement to believe that our influence will go further? May we not hope that our efforts will result in the salvation of souls?

Mission at Cape Palmas.

Fair Hope.—John Leighton Wilson and Alexander E. Wilson, M. D., missionaries; Benjamin Van Rensselaer James, printer; Mrs. J. L. Wilson, Mrs. A. E. Wilson and Mrs. James. Three native helpers.

(1 station; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

The climate and the fever of Western Africa become less formidable on acquaintance, and missionaries from the northern states appear to be little, if any, more exposed to danger from them, than those going from the southern states. Mr. James, who is a coloured man, was married, near the close of last year, to Mrs. Strobel, a woman of colour, who accompanied Mr. and Mrs. J. L. Wilson to Africa as a teacher, though not under any direct appointment from the committee.

The results of the press since the commencement of its operations, are as follows: in the year 1837, 2,900 copies; in 1838, 4,112 copies; and in 1839 till March 1st, 3,860,—in all, 10,872, containing 180,532 pages. Mr. James is aided in the printing office by two apprentices.

The mission church contains 29 members, eight of whom were received the past year. There was one excommunication. Four schoolmasters and seven boarding scholars are church members. The average congregation on the Sabbath is from 50 to 100. There are three free schools, with 50 pupils. The boarding school, or seminary, contains 35 scholars, of whom 25 are males. They are generally moral and docile, and make good progress in their studies.

It is of great importance to the well-being of the native tribes of Western Africa, that the strongest possible religious influence should be thrown into the colonies, which are rising into existence and power upon their borders. Otherwise the fate of these tribes, notwithstanding the sameness of their colour with that of the colonists, will, at no distant period, be that of the native tribes in South Africa and of our own country. It would seem to be our wisest course to assume the permanence of those colonies, and their future ascendancy over the native tribes, as unquestionable facts, and to frame our plans accordingly. It will be impossible to conduct missions, happily and

prosperously in the immediate vicinity of the colonies, unless the influence of the gospel is predominant in them; and their relations with the native communities, will necessarily extend and become more and more intimate. It is a mighty influence for good or evil, that is taking root in the African soil while the friends of Africa are engaged in controversy about it; and its branches will probably extend to the Niger, the Senegal, and the great Sahara, whatever views may be entertained of colonization as a means of good. On whom it devolves to labour in the gospel among the American colonists, the committee will not pretend to decide. It does not seem to come within the range of duties devolving on the board. Of late years it has seemed to the committee that the field, which specially invites our attention, is remote from the colonies, perhaps among the Ashantees, and especially up the Niger; while, at the same time, it will be desirable for us to have a mission of moderate size at Cape Palmas. Indeed we could hardly maintain an efficient mission in the upper countries of the Niger, without having a station at Cape Palmas, and another somewhere on the Gold Coast, to serve as places for rest and acclimation, and as intermediate posts of communication.

Mr. Wilson visited Cape Coast in the early part of last year, and received a kind reception from Gov. McLean, who promised a cordial welcome and protection to our mission, should we establish one there. The communication between Cape Palmas and Cape Coast is frequent.

Dr. A. E. Wilson, formerly connected with the South African mission, sailed for the Cape Palmas mission from New York city, with his wife, on the 27th of July.

Extract from the Rev. Mr. Seys' *Annual Report of the Liberia Mission of the Methodist Episcopal Church.*

Cape Palmas.—In this place too, difficulties have existed during the year, between the colonists and natives, of a very serious nature, and it was feared that they would have a tendency, in a great measure, to interrupt the regular religious services, and draw off the minds of the people from things of a spiritual character. But notwithstanding all this, the societies have been steadfast, and are making proficiency in the Divine life. A few of the members have been called to their eternal reward, and died triumphantly happy. The increase of population by immigration from America, and their scattered location in different little settlements and townships, render it impossible for one man to do do all the work. Another preacher has therefore been appointed to that charge, by which the school, which has languished and gone down for want of a teacher, Mrs. Thomas having left us, will be revived, and all the ordinances of the Lord's house, some of which the members have been deprived of for the whole year, for want of an ordained man, will now be attended to. We have concluded not to build a new church at the Cape. Brother Burns very judiciously has repaired the old one, and as the population spreads in the interior, and does not increase much at the Cape, we purpose putting up a chapel in a more central place, nearer Mount Emory. Brother Stocker, who is appointed to Palmas, having been graciously spared through two attacks of fever, will go down with brother Burns by the very first opportunity; at which time, the Lord permitting, I shall make my annual visit to that place.

Maryland Historical Society

The Maryland State Colonization Society Papers

VIII. Commissions and Reports

D. Reports of the Board of Managers
1835-47