Western Africa.

The arrival of Captain Lawlin furnishes dates from Cape Palmas to the 5th of Oct. General health prevailed at the mission stations, and every reasonable encouragement attended the various operations of the missionaries. The Rev. Mr. Payne was soon to commence a new out-station, at the mouth of the Cavally river, 18 miles from Cape Palmas, and the prejudices of the coast-natives against the efforts more interior had in a great measure subsided. Dr. Savage had not returned from the Gold Coast, in which direction he had gone about six weeks previously. The following are extracts from the letters and journals received.

Rev. J. Payne, Cavally, July 9, 1840.—*Instruction of Young Men.* Much interest has for some time been manifested by the young men of this place in education. For about three weeks they have been organized into a class, and meet every night at our house. The exercises of the evening are always concluded with singing and prayer in Grebo, and comments upon some appropriate portion of Scripture. Those present appear to be interested; whether really so, remains to be proved. There is so much meanness and hypocricy in the African character, that the utmost caution is necessary to avoid being led astray by appearances. At present, about twelve young men receive regular instruction; what will be the issue, I know not. I feel it, however, to be cause for heartfelt gratitude, that I am permitted to point so many every night, to the 'Lamb of God who taketh away the sin of the world.'

July 24.—Visit of Gnebur to the Interior.—Yesterday Gnebur, the young man mentioned on a former occasion, returned from a visit to an interior tribe, called Wehbo. This tribe is distant from this place about fifty miles, situated around the Falls of the Cavally river, and has for its chief town Netea, visited by Dr. Hall. The account given by him and others of his visit is very interesting. He, and two young men who accompanied him, took their books with them and made good use of them, as their progress abundantly shows. Amongst others, he took a Grebo hymn-book, several of the hymns of which we learned to read and sing with great facility. These he used in evening worship, in connection with prayer in his own tongue. Whenever he gave notice that there would be religious services at the house in which he was staying, it was crowded to overflowing. On these occasions, in addition to singing and praying, he was in the habit of telling the people 'of the things of God.' The conversations which took place on some of these occasions were singular, and afford apt illustrations of the state of mind which the missionary here has to encounter.

'But Gnebur,' (says an old man,) 'if true, why should we attend to the things of God? What can we gain by it; we are too far from the coast ever to be visited by white men, and therefore cannot become rich? Why then tell us to mind the things of God?' 'I do not tell you,' (says Gnebur,) 'that by keeping God's laws you will become rich in this world, but that you will be happy with God when you die. But God is able to make those who love him, rich even in this world if he chooses.' Even such remarks shows that Gnebur's trading trip caused the people of Wehbo to think about the claims of the gospel; and thus a beginning of preaching the gospel to this interior tribe has been made. Ere long, it will be both safe and easy for the white missionary to preach the gospel to all the twelve tribes, which throng the banks of the Cavally, between this and its Falls. Indeed, at this time (there being no misunderstanding between these tribes) there is no difficulty in going up the river, except what arises from the necessity of making presents all the way. Even this however will be gradually removed, as it has been on the coast by frequent visitations, and this great highway become the medium of conveying the blessings of the gospel to the thousands around and beyond it. But where are the instruments to be employed in this delightful field, already white for the harvest? The station at the Cape has no laborers to spare; and the missionary at this place has as much and more than he can do, in a radius of five miles around him. In this space are twelve towns, excluding Grahway, of more or less magnitude, but all large enough to claim the services of the missionary. Should he therefore preach regularly in each of these towns—he cannot consistently with other engagements perform the circuit in less than two weeks, and this is quite seldom enough to present the truth to minds so dark and indifferent, and slow to receive the message of eternal life. The missionary stationed at Cavally, cannot therefore leave his post for a week, without certain injury to his charge, however inviting the field stretched out before his eyes; he can do nothing more therefore, than pray, 'O Lord send forth more laborers into the vineyard;' and holding up the wasting harvest to their view, cry to his American brethern 'come over and help us.' Come! for 'all things are now ready.' 'Come now,' or the high road now opened may be again closed! 'Come now,' or the thousands who are waiting to hear the gospel, will have lost forever their opportunity of hearing and receiving of its blessings.

Sunday, July 26.—To-day the congregation was very large, I think, including the scholars, at least two hundred; may the Lord apply his word to the hearts of these poor people. I am more and more encouraged in the hope that he will; hath Jesus not said, 'and I, if I be lifted up, I will draw all men unto me.'

August 5th.—Yesterday I returned from Mount Vaughan, where I preached, spent the Sunday, and partook, with my brethren and sisters of the mission, of the emblems of the broken body and shed blood of our blessed Saviour.

Since my return, my heart has been much depressed at seeing and hearing of the administering of 'Sassy-wood,' upon charge of witchcraft—one woman has died of it, and a man has drunk it to-day. It being a political institution, I can do nothing but preach against it, and pray that God may 'have mercy upon this poor people, and change their hearts.' In their ignorance most of them do it, but it shall not always be so.

Sunday, Aug. 9th.—Congregation very large. I felt much encouraged by this, because yesterday, orders were issued late in the day, that all should turn out to-day to prepare the road leading to the rice farms. About five o'clock, I waited on the Bodio, Ibadio, and Tibawah, the three chief officers among the people—informed them that the next day was the Sabbath, and requested their interference to prevent its violation; they promised to do so, though I had no faith to believe they would; it was, however, done, and the result what I have stated. It affords the most satisfactory evidence which I have had, of the existence of a religious influence. May the Lord increase it more and more, until all shall fear and love him.

Aug. 22.—Yesterday the head men of this place assembled for the purpose of enacting a law, that no bullock shall be taken or killed in payment for debt, for the next five or ten years. This fact is of little consequence in itself, as it is a measure of policy, to prevent the destruction of their stock, which has been threatened by the late outrages of the soldiery, or young and middle aged men. The agitation of the subject has, however, called forth the expression or an opinion, from a few, which is most gratifying. It was urged by these persons, that the prohibition should extend to bullocks and goats and sheep, so often demanded for and sacrificed to the devil. Such a proposition evinced a contempt of diabolical authority, least expected in the source from which it came. May the Lord increase such contempt to the total rejection of the dominion of Satan.

Sunday, Aug. 23d.—Attendence on religious services good, though it is the busiest season in the year.

August 26th.—Went out this afternoon, as usual, to preach in one of the divisions of Cavally. I am surprised now, on every occasion, that I am able to get together any congregation, as the rice gathering generally occupies men, women and children. I always find enough, however, to cheer my heart, and to encourage me to proclaim with joy the unsearchable riches of Christ. This afternoon I took for my subject, the evidences of the truth of christianity, in the reach even of every heathen—the corruption of man's heart, of which it speaks, its opposition to the gospel, though confessedly calculated to make men happy here and hereafter—the inequality of rewards and punishments here, making future retributions necessary, &c. When I had finished, the usual 'true, true,' was heard all around the house. 'But,' says one old man, addressing Gnebur, my interpreter, 'you can learn and do all this, you are young; we cannot, our time is past.' G. immediately took the position that salvation was in the reach of every one—that God's laws are written upon every heart, and that all know, and may do their duty if they will. He then showed how God's laws would be an end of quarrels and misery amongst them. His hearers could only answer, that he spoke the truth. But oh! for the disposition to follow what is so readily acknowledged to be true! As we were returning home. G., after speaking of the conversation, said, with much apparent feeling, 'Oh I wish I may be a preacher, Mr. Payne, please beg God for this!' May God have mercy upon him, and make him a chosen vessel to bear the glad tidings of the gospel to his poor countrymen.

Sunday, Aug. 30th.—Attendance on religious services to-day good, though not quite equal to that on last Sabbath. I have been constantly fearing a falling off in my congregations, as the gospel attracts more, in nearly all cases, than continue to attend. But as my fears have not been realized after the lapse of ten months, I begin to allow myself to hope, either that I have better materials to operate upon, or that I have had more of divine assistance than labourers in other fields, and even than older ones in this. Not only has there been no falling off, but the congregations have been very much the same, if not steadily increasing. I cannot, upon the whole, but indulge a comfortable hope, that he who has promised that 'in due time we shall reap, if we faint not,' will, ere long, cause his word to spring up and bear fruit in the hearts of these people.

Oct. 1st.—Examination of the School at Cavally. Our quarterly examination took place on yesterday. The Rev. Mr. Wilson, of Cape Palmas, and wife—the Rev. Mr. Smith, and several teachers of our mission attended. Twenty-three native boys and one colonist, five native girls and one colonist, and twelve young native men were examined. The progress of all was encouraging, that of many of the young men much so. Several read quite well, and one, Gnebur, read fluently, and with ease in English and Grebo, and exhibited specimens of writing highly creditable. The interest of the occasion was not a little enhanced by the presence of the king, head men, and the parents of most of the children, all of whom appeared highly gratified with the exercises.

When the examination closed, Mr. W. arose and after expressing his gratification at what he now witnessed, remarked 'that it was not yet quite seven years since he first visited the towns of the Grebo country; then there was not one school, or one child under religious instruction: now there were seven schools in operation, giving instruction to upwards of two hundred children, and the people of the towns where these schools were located, were hearing the glad tidings of the gospel. He would predict, that in less than seven years more, the whole Grebo people would receive the gospel—erect in every town a temple to the Lord, and delight to place all their children under instruction.' God grant that these probable predictions may be realized.

(In speaking of the immediate field of his labours, Mr. P. says:) On this space (16 square miles) is a population of more than 6,000 souls. My labours, thus far, have been confined almost exclusively to little more than one-half of this field, small as it may appear, in consequence of having little help, and being much occupied in reducing to something like system our incipient operations. This work, however, now is in a great measure accomplished. A colonist youth, educated in the mission school at Cape Palmas, is now employed as my assistant, and he, with one of the most advanced native boys from the same place, and Mrs. Payne, almost relieve me of duty in the school, and leave me free to do 'the work of an evangelist.' I trust, therefore, with the beginning of the coming dry season, about Christmas, to commence regular services at king Baphro's, at the mouth of the Cavally river, (about 4 or 5 miles to leeward and 18 from Cape Palmas,) and the towns in the rear of his. And this, as I have remarked in another place, will fully occupy me in the most delightful work on earth—proclaiming to perishing men the 'glad tidings of the gospel.'

Openings to the interior.—But while here is my work, and enough too, this, unless appearances are most deceptive, is the gate through which the gospel can be most easily introduced into the interior of this region of country by others. Unlike the natives of Cape Palmas, this people having no American settlement amongst them—having a poor, exhausted soil to cultivate, situated at the mouth of the river on the sea-coast, are in every respect interested in maintaining an extensive and uninterrupted intercourse with the interior natives; while the latter depending upon them for salt, as well as all foreign manufactures, are equally interested in cultivating it. Let this people, then, once be thoroughly convinced that our object is not to *trade* and interfere with their speculations, but to convert; and still more, let them but feel the truth as it is preached to them, and they will become our efficient auxiliaries in enlightening the vast interior. To convince them of our real object, and to produce an impression here, has been my single object hitherto. Knowing the excessive jealousy, with which the secular interests of the coast natives, leads them to guard the interior against such as might possibly interfere with these interests, I have carefully avoided speaking of our designs upon the interior, except so far as they are seen in the great message which we bring. I have the satisfaction of believing that my course has accomplished what was desired. I have evidence that it is now very generally believed, that I am not here as a trade man, but simply and exclusively, by God's command to teach his laws and will. Nor can I think, that were I to-day to present a petition to these very people, who, two years ago, seized the baggage of some of our brethren, to prevent their going up the river, they would hesitate to send me where they would not permit them to go. How important, then, seems the call for at least two labourers, to enter at once upon this inviting field. I do hope that the subject will be deemed of sufficient importance to induce a call from the committee for such labourers, and that there will be found those who are disposed heartily to respond to it. But the cause is his, in whom is all wisdom and power.

We trust that you will never cease to pray that we may be enabled to devise the best possible means of usefulness, and then most faithfully to use them. Oh, that all at home could realize how much we need 'the wisdom of the serpent, and harmlessness of the dove,' and then I know we should not fail to have the unceasing prayers of all who love Christ and his cause.

Rev. L. B. Minor.—Cape Palmas, Sept, 24.—But crosses and inconveniences are to be classed among those trials with which God in his mercy and love, sees fit to afflict us. It would ill become us to complain of trials, when our comforts are almost every day becoming greater, and are even now much more so than we deserve. There is, thank God, with us, a sufficiency of the good things of this world; and even health, the want of which has marred our comfort in Africa, is evidently becoming every year, less and less precarious. Mr. Appleby looks as well as many in New York, and Br. Payne accomplishes the journey from Cavally to this place and back again the same day—ten miles in a canoe, and twelve miles on foot, without difficulty. Even Mrs. Payne finds a journey here, if in ordinary health, a recreation. Dr. Savage is now absent on a voyage to the leeward; his health latterly has not been so good as it was, but, we trust, that by God's blessing, the sea voyage will, as it once did, restore him to perfect health.

It is now a generally received opinion among all classes throughout the colonies, that the dangers attendant on a visit to the African coast, or a prolonged residence there, is every year becoming less and less—the effect, probably, of a combination of causes.

We have lately fallen on a plan of operating upon the natives, which, we humbly hope, by the Divine blessing, will eventuate in good. It is the endeavoring to induce a few of the more hopeful among them, to settle near us, and thus form a small village under our immediate control, and from which, all greegrees and sassywood palavers, are, by express stipulation, to be excluded—nor will any working on Sunday be allowed. All to whom this plan has been proposed, have readily agreed to it. They are, (to use their own language,) 'tired of country fash,' which is not surprising, when we reflect, that, both their lives and property, are completely at the mercy of a lawless and unprincipled soldiery. We propose limiting the number at first to ten families, and if the plan works well, to increase it gradually, as our experience may suggest.

The state of religious feeling, which was so encouraging a short time previous to my arrival, still exists, though in a less degree. Among those, who, on that occasion, expressed a hope of salvation, there were, (as you may suppose,) some who mistook the mere force of example for the operations of the Spirit. There are others, who, from the first, gave better grounds of hope, who will stand forth among their fellows as consistent followers of the Lord Jesus. Many allowances must be made, not only on the score of youth, but for the very great disadvantages under which they laboured in still more early youth—allowances in the latter case, which few, save those intimately acquainted with the demoralizing influences of heathenism, would be willing to make. It would be folly to expect of our pupils the same tenderness of conscience, the same quickness in the perception of evil, that might well be expected of those, who, from earliest childhood, have enjoyed the prayerful attention and unceasing care of a christian mother. A heathen parent encourages her child, both by precept and example, to indulge in the grossest vices, and so deeply does such instruction take root in the corrupt heart of the natural man, that nothing short of the restraining grace of God can ever eradicate it.

There cannot be a doubt, but that this branch of the mission, (the colonists,) imperiously demands our attention; nor can it be neglected without detriment, in more ways than one; yet, believing myself called of God to preach the gospel to the heathen, nothing short of it can render me contented.

The bulk of the congregation, on Sunday morning, is from the mission—the average attendance from the colony, at that time, not exceeding twenty; but at night, when other places of worship are closed, our little chapel is pretty well filled by a very attentive audience. Our Sunday school and bible classes are, we humbly hope, doing good. [Spirit of Missions.

ANTHONY WILLIAM AMO, born in Guinea, was brought to Europe when very young, and the princess of Brunswick, Wolfenbuttle, took charge of his education. He pursued his studies at Halle in Saxony, and at Wittemberg, and so distinguished himself by his talents and good conduct, that the rector and council of the university of the last mentioned town, gave a public testimony of the same in a letter of congratulation.

Amo, skilled in the knowledge of the Latin and Greek languages, delivered with success private lectures on philosophy, which are highly praised in the same letter. In an abstract published by the Dean of Philosophy, it is said of this learned negro, that having examined the systems of ancients and moderns, he selected and taught all that was best of them.

He became a Doctor, and in 1744 published dissertations and some subjects which obtain the approbation of the University of Wittemberg, and the president, when speaking of one of them, says, 'it underwent no change, because it was well executed, and indicates a mind exercised in reflection.' But what became of him afterwards, is not recorded in the work from which these extracts are taken.

[For the Southern Churchman.]

Letter from Cape Palmas.

MOUNT VAUGHAN, *Cape Palmas, W. A.*
September 25, 1840.

Rev. and Dear Brother,—If I mistake not, I promised to write to you from Africa, and give an account of those things which might fall under my observation. Since my arrival, I have seen but little, and that has been sufficiently described by those who were here before me. I am not able to write much if I had the matter. Writing is a very laborious business here, and most of us suffer in our health from the mechanical operation, when an opportunity offers of sending to America. I have been much unwell of late, and I should not attempt to write now, if a vessel was not soon to sail. At present, I am engaged in the school at this place. The number of native boys is 23, some being absent on account of sickness. Three colonist children are connected with this school, in a course of preparation for teachers. The whole number belonging to the school when full is twenty-nine. Many of those now in the school are promising boys, and bid fair to be useful in carrying the gospel to their countrymen. The little boy who bears your name, is a very pleasant fellow. He came from a bush town below the Cavally river. Some of the boys connected with the schools are professors of religion; some entertain hopes that they are new creatures in Christ. Our quarterly examination is soon to take place, and no doubt you would like to know what branches the scholars are pursuing. Grammar, arithmetic, geography, astronomy, natural philosophy, reading and writing, are the studies in which they will be examined. It is a cheering sight to behold so many heathen children gathered from different towns, thus peaceably learning those things that by the blessing of God, will prepare them to live more like immortal beings here, and promote their salvation in the world to come. I should be glad if their patrons could witness their examination; but this is not possible, yet, they may rejoice in so glorious a work, as that of preparing them to teach their own countrymen. Yesterday, 28th, we held our quarterly examination in the chapel. Though nothing of the display of examinations in schools in America can be expected here, yet there is much to please and gratify in the exhibition of the improvement of those who were lately but untaught heathen. It is delightful to hear them unite in singing the praises of that Saviour of whom they have so lately heard of, and offering prayers for the conversion of themselves and their countrymen. There is hope for this people; the time may soon come when they shall give up their superstition and become christians, for this we pray, and this we expect, with the blessing of God upon our labours. We hope our brethren will remember this dark band, and pray for the advancement of Christ's kingdom here. Yours, truly, J. SMITH.

From Liberia.

We are happy to give our readers the following from a letter lately received by the Rev. T. H. Gallaudet, from Mrs. Elizabeth M. Thomson, one of the colonists of Liberia, who went there some years since from this city. Her letter is dated Cape Palmas, Mount Vaughan, April 30, 1840.

'It was one year, on the 16th of this month, since I commenced teaching again in the Episcopal mission. My school is not very large, about twenty-two in number. Some are colonists' children, and the rest are native girls. The boys' school has about thirty. We have had the most interesting time with us of late, that I have ever witnessed since I have been in Africa. The Lord has been among us, and is still carrying on his work on the Cape in a wonderful manner. The revival commenced in my family, and spread over both of the schools.'

She then goes on to say, that the first individual affected was a fine, promising girl of fourteen, an orphan, whom she had adopted as her own child. 'Soon after, she became deeply distressed for her sins, one and another began to cry out, *What shall I do to be saved?* and what was most interesting, one of the native girls that I had when I first commenced in the mission with my dear husband, was the first one converted. The change was so great and satisfactory, that it alarmed the rest. The large native boys became distressed, and the whole school flocked around Dr. Savage, requesting him and others to pray for them. It was very affecting to see the native boys, with tears in their eyes, praying earnestly to God to give them a new heart, and take away their bad hearts. At the expiration of one week we numbered seventeen that thought they were converted. On Easter Sunday, five American girls, and three natives, came forward, were immersed, and joined the church. Others wait for further trial. It was a most interesting time, a Sabbath long to be remembered by us. Have we any reason to be discouraged? I think there is a great field here for missionaries, if they will have patience and be faithful. I think I have been doubly repaid for what I have done and suffered in Africa. I have had the pleasure of seeing four native boys and two native girls, and my adopted child that I had in my family when the school was first established, come over on the Lord's side. Almost all of the children that I have taught, both here and at Monrovia, have become hopefully pious, and I am still spared as an instrument in God's hand, to be employed in his service. I beg an interest in your prayers, that I may be faithful to my God, and my own soul, and the souls of others.'—*Hartford Congregationalist.*

The best throw upon the dice is to throw them away.

He who thinks to cheat another, cheats himself most.

Praise doth a wise man good, but a fool harm.

Published monthly, at One Dollar per annum.

PRINTED BY JOHN D. TOY,
CORNER OF MARKET AND ST. PAUL STREETS,
Who executes BOOK and JOB PRINTING with neatness and accuracy.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

Vol. I. Baltimore, February, 1841. No. 48.

When gratuitous please circulate.

Ninth Annual Report

OF THE BOARD OF MANAGERS OF THE MARYLAND STATE COLONIZATION SOCIETY.

It is again the grateful duty of the Board of Managers, in presenting their Ninth Annual Report, to express their profound acknowledgments for the protection vouchsafed by Almighty God to the colony at Cape Palmas, which under his Divine favour has experienced a degree of prosperity, peace and happiness during the past year, that has even more than realized the most sanguine expectations of its friends.

When the colony of Maryland in Liberia was founded, the Board of Managers sent with the first expedition a written constitution, and an ordinance based thereon, for the government of the people. Among the most important principles indicated in these laws, was kindness and forbearance to the natives of the country—the Board being desirous to make the return to Africa of the descendants of her children, carried of old into slavery, the means of civilizing and christianizing the region in which they settled. In this way colonization would, in addition to its importance in reference to America, be made a blessing to Africa, and something would at last be done for that injured land in reparation of the wrongs of centuries. While, therefore, the laws given to the first emigrants were most carefully prepared for the promotion of the prosperity of the community that was to grow up under their shadow, full protection was provided for the natives.

The views of the Board of Managers were much forwarded in this particular respect by the immediate connection which their colony formed with the missionary operations of three large sects of christians. The Episcopal, Presbyterian and Methodist Episcopal churches, cotemporaneously almost with the founding of the colony, established missionaries at Cape Palmas, who, though wholly separate from the Society in all respects other than as residents in its territories, still rendered it important services in the promotion of its views towards the natives, by offering to these last the blessings of religious instruction, and teaching them the arts and learning of civilization.

The Board thus prominently notice these facts in their Report, because one of the most gratifying circumstances connected with the existence of the colony, has been its total exemption from native wars—and one of the most valuable qualifications of governor Russwurm is the calm, firm and moderate manner in which he has at all times met occasions that threatened collision with the natives. During the last year this has been the more remarkable, because the colony at Cape Palmas has been the only one on the coast in which the military and the natives have not been in hostile array against each other. The enemies of colonization, in their allegations against it, have always dwelt upon the tendency of a civilized emigration to encroach upon and finally to exterminate the aborigines of the country to which it went—and prophecied the same results towards the natives of Africa, that had been exhibited in the case of the Indians of the western continent. Every thing that disproves this charge must be hailed with peculiar satisfaction by the christian and the philanthropist; and even the politician who looks to colonization but as the means of removing what he deems to be an evil, will consider it as all the more commended to his favour, by the fact, that its results are in every other respect promotive of the happiness of the human race.

Of course it is not pretended that the settlement of the emigrants at Cape Palmas has wrought such a change among the natives, as to prevent their ever giving cause of offence, or indulging in the propensities towards theft and falsehood, which are the characteristics of savages, and which are the fruitful sources of dispute and war, when they come into contact with civilized man. The people governed by the kings around Cape Palmas, claim no exemption from the charges made against the other natives along the coast—all of whom have had the disadvantage of a three hundred years association with the traders of all nations, which has not been calculated to impart to them one of the virtues of civilization, but has been the competent instructor to apt scholars in all its vices. The course pursued by governor Russwurm has been such, however, as to prevent collision with the natives, without sacrificing the dignity or reputation of his government. Instead of avenging on the instant, with the strong arm, an act of aggression which circumstances did not permit him to punish without violence, he has awaited the opportunity which never failed to arrive, when the aggressors were at a disadvantage, or were desirous of favours at his hands. He has then demanded reparation, and insisted upon having it afforded by the strict measure of justice. This policy is well known to the natives—they say among themselves that 'it is useless to do the governor wrong, for he never forgets, and pay day is sure to come some time or other'—and in most instances this consideration either restrains them from the commission of an offence, or makes them, after it is committed, volunteers in its reparation, to avoid a state of suspense and doubt until the governor takes up the matter for himself.

It is impossible to foresee what may be the future relations of the colony of Maryland in Liberia with the great country on whose margin it now presents so slight a mark; but the Board entertain the hope that as it grows with the emigration from America, by its own natural increase, and by absorption into it of the surrounding native tribes, it will be an increasing blessing to Africa, and a striking proof that the contact of the civilized man and the savage is only fatal to the existence of the latter, when the barrier of colour interposes an obstacle to amalgamation which can never be overcome.

Not only have the relations of the colonists and natives during the last year afforded to the Board the highest gratification, but the situation of the internal concerns of the colony have been in the highest degree satisfactory.

Among the most important considerations connected with the colony, is its health. The fear of sickness there has often been sufficient to deter many who would otherwise have emigrated, and it has been the policy of our opponents to exaggerate the mortality in the settlements. In a letter from the Rev. Mr. Minor, of the Episcopal Mission, dated, May 26th, 1840, he says, 'the health of the missionaries is uniformly good, and consequently their ability to labour is much increased.' Dr. Sam. F. McGill, the colonial physician, writes under date of the 26th September, 'it is with great pleasure I am able to announce a state of perfect healthiness in the colony. Since June last, we have had no deaths. Indeed, I do not know that there ever has been a more healthy period than the present.'

In the early periods of African colonization, ignorance of the best mode of treating diseases incident to the climate, the unsheltered condition of the colonists, and the despondency that at times prevailed in consequence of the privations natural to their condition as first settlers, caused frequent deaths, which instead of being attributed to temporary, and often accidental circumstances, were taken as furnished the standard by which the effect of the African climate on the constitution was forever to be estimated. Now, that the colonists are comfortably housed and fed, and well clothed, and of contented mind, and that experienced physicians are at hand, the mortality among them is not greater in Africa than it would have been had they remained in the United States. In many instances, where intemperate persons have emigrated, their health has improved, and their life no doubt been prolonged beyond what it would have been had they remained in this country. The testimony afforded by Mr. Minor and Dr. McGill, relating as it does to both the white and the coloured residents of the colony, is particularly important. The number of the former being about 20 and of the latter rather more than 500.

The last despatches from the colony are dated the 27th September, and the condition of things then exhibited was very satisfactory. The Board are aware that it is very easy to write letters from Africa to the United States, giving an account of affairs, which, without being false, is in fact exaggerated in the description of the prosperity of the people—and their experience has led them to distrust the statements that are put forth by those on whom the responsibility of keeping things in order properly hangs. And they have been especially careful in their publications and reports not to say any thing which could be charged upon them as untrue by those who went to Africa on the strength of the representations of the Board or its agents. It was therefore with more than ordinary gratification that the Board read the proceedings of the council of Maryland in Liberia, that accompanied the last despatches from governor Russwurm. They furnished an account of the every-day transactions of the colony, not liable to the suspicion of being gotten up for effect, but exhibiting the actual and unexaggerated condition of things, between April, 1839, and March, 1840. Among other orders adopted was one, required by the increase of the colony in size, appointing surveyors for the public roads, and dividing the township of Harper into four sections, for their more convenient action. Another order passed by the council, very much like a law yet on the statute book, of Maryland, prohibits debtors from leaving the colonies without first settling with their creditors. Another settles the terms upon which the Barrica people shall be permitted to enjoy intercourse again with the colony—all intercourse having been prohibited by the governor, in consequence of damage done by them, and they having sued to be restored to favour and tendering compensation—another order settling the mode of celebrating the 22d February, 1840, being the sixth anniversary of the colony—another establishing a public market, and providing rules for its government—another prohibiting the hunting of game on the Sabbath, under penalty of five dollars, one-half to the colony, and the other half to the informer—various orders relating to the military—one of which appoints a major to command the two companies of uniformed volunteers—and many others, all shewing the temper of a settled and happy and prosperous community, rapidly becoming capable of efficient self-government, and worthy of the blessings of well regulated liberty.

Nor is the information of the Board derived from the officers of the colony and the missionaries alone. All visitors join in giving the same character to it, and representing it salubrious in point of climate and of surpassing natural beauties. All that is required to make it every thing that its friends desire, is a continuance of the same policy that has heretofore been pursued in regard to it, and the dissemination of information among the colonists. Many, if not most of the emigrants from this country, are illiterate, and being generally past the appropriate age for the school-house, are but dull scholars. The young, however, make excellent progress, and it is on the rising generation that most reliance is to be placed for any decided improvement in this respect.

The number of missionaries at the colony is about 20, and with these, and with the societies from which they are respectively sent in this country, the relations of the Board are in every respect satisfactory, and the advantages of missionary labour in preserving peace and good will between the natives and colonists—and in the improvement of both, are fully appreciated and acknowledged. In the first few years of the colony's existence, the question of the character and extent of the society's authority arose on more than one occasion, and was made the subject of discussion. The ground then taken by the Board, and which has since been maintained on their part and acquiesced in by others, was that they were the political government of the colony—the colonial government emanating from them. That the officers in Africa, acting under the constitution and laws, and the Board, in the state of Maryland, united in themselves all the power which, when hereafter transferred to Africa, would make the colony of Maryland in Liberia a nation among the family of nations. That of consequence, all persons residing in the territories of the society, not citizens of the colony, were like strangers residing in any other civilized country and bound to pay obedience to the laws. This being early and well understood, has obviated many embarrassments, that might otherwise have arisen, and has placed things upon a footing that it is believed has in the end proved satisfactory to all parties.

During the last year no expedition has been sent with emigrants to the colony. One of the reasons for this has been the want of funds, and the indisposition of the society to go in debt for the purpose. Another and most influential one was, that the excitement for emigration to Trinidad and Guiana, prevailed to such an extent among the coloured people as to prevent their listening to the favourable pretensions of any other place to their notice. The Board of Managers were unwilling in any manner to throw difficulties in the way of the emigration of the free coloured people to these islands—although they were firmly of the opinion that the day would come when they would find out, that while the English planters held out every inducement for them to leave the United States, philanthropy had but little to do with their proceedings in this respect, self-interest constituting their exclusive motive—and that ultimately the coloured people would open their eyes to the fact that in the British islands they were but exchanging the white American superior for the white British—and that the difference of colour which formed the insuperable barrier to amalgamation in America, was not less high nor more easily surmounted in Trinidad or Guiana than in Maryland. That the enjoyment of petty offices was but a short step towards real liberty, and that the English residents themselves welcomed them warmly, exactly in proportion as they could do good service in the sugar plantations of the colony. In many instances, it is believed that the coloured people have realized that what is here stated is true—and have expressed their disappointment with the result of their emigration. In the meanwhile the Board of Managers have gone on to strengthen and improve their colony in Africa, satisfied that the time is at hand when it will be hailed by the free coloured population of Maryland as the only place where they can be really free, and where their energies, relieved from the incubus imposed by the presence of a white population enjoying all political power, can profitably, fully and rapidly expand.

In one respect the emigration that has taken place to Guiana and Trinidad is most important. It shews that the hold of the abolitionists upon the coloured population, is growing weaker; for the abolitionists have always opposed any emigration whatever, and insisted, that the only mode by which the coloured population could obtain social and political equality with the whites in this country, was by preserving their numerical strength undiminished. This argument has lost its weight, and the hopes which it was intended to raise have most evidently abated. The emigration to the British islands proves the existence of a restless spirit among the coloured people. They do not now feel at home in the United States. They begin to anticipate the period when their interests will imperatively demand their removal; and this is a feeling that will increase rather than diminish. The idea of emigration constantly presented will become familiar, until the only question will be, to which place can we emigrate with most advantage to ourselves. While the coloured people are thus becoming accustomed to the idea of leaving the United States, the colonies on the coast of Africa are every day becoming more prosperous and happy, and consequently, more attractive; and no doubt is entertained, that the time will arrive, when emigration to Africa will be considered by the coloured population of Maryland, as emigration to America is considered by the European. Then will the fruition of colonization take place, and an emigration, without cost to any but the emigrants, voluntary and eager, will relieve our country from a race that is in the midst of us, but not of us, and whose separation from us will be mutually advantageous.

During the last year there have been signs of a change of feeling on the subject of colonization in England, which is gratifying to the colonizationists of this country, although it is not so openly avowed as in candor it ought to be. The African Civilization Society which has commenced its existence under royal auspices, admits, that the slave trade can only be put an end to, by a line of colonies of civilized men on the coast, and evidently considers that this line can only be established by those whose constitutions and descent qualify them to live in health, and with the full enjoyment of their faculties, in the climate of Africa. It is well known, that it is just such a line as this that the colonizationists of the United States have, since the year 1816, been labouring to establish; and now, that they are rapidly succeeding in establishing it, it is not at all surprising, that the English society should recognize its efficiency, although former hard things said of the colonizationists prevent their name being used or their merits openly acknowledged. It has been suggested, that the Civilization Society here referred to, has a double aspect; one political, and the other philanthropical; and that perhaps, the desire of opening new markets for English manufactures in Africa, will be more potent in promoting the success of the society in question than any other considerations. Of this, time must be the judge.

Among the evidences of the prosperity of their colony, which have afforded satisfaction to the Board, has been the trade that has been gradually centreing there, and that has enabled the governor to contribute materially to the expenses at Cape Palmas within the past year. The Board hail the beginning that has been made as a good omen for the future, and they trust, that before long, the colonists will be able to export to this country the produce of their labour, in the shape of cotton, coffee, rice, palm oil, and not improbably, sugar. When this shall be the case, the wealth of the colony will be assured. To promote so desirable an object, and also, to make the intercourse between Baltimore and the colony more frequent and regular than it has been, the Board are desirous to obtain a good vessel of their own, a measure which they deem of very great importance. They have directed their agent to take subscriptions for this purpose especially, and between three and four thousand dollars have already been subscribed. The Board hope, that during the present year, the necessary amount will be obtained.

During the coming year it is the wish of the Board to prosecute collections throughout the state, and in the city of Baltimore, and they earnestly call upon their friends for their prompt and energetic assistance. The 4th of July, especially, should not be without its contributions to the cause, and the reverend clergy are earnestly solicited not to forget the claims of the Society on that day. In regard to collections for the Society, the Board would invoke the aid of every well-wisher to the cause of colonization, whether in respect to its influences upon the state of Maryland, the coloured race, or the whole human family. It appeals in the strongest terms to the patriot, the philanthropist and the christian. It claims the consideration of all good men. It is dependent upon their liberality, that it may go forward vigorously in the work that it is set apart to accomplish; and for every dollar that is contributed to its support, the prayers and blessings of the colonists now, and of the nation, of which they will be the founders, hereafter, will ascend to heaven. The Board cannot believe, that such a cause, having such claims, will appeal to the public of Maryland in vain.

During the past year, Mr. George R. McGill, assistant-agent at the colony, visited Baltimore, and on returning to Africa took with him his appointment as teacher of the Ladies' school, established by the ladies of Baltimore, at Harper. Mr. McGill is a man of intelligence and information, and the appointment is an excellent one. There has been erected, for the use of the Ladies' Society, a commodious stone school-house, and if the example set in Baltimore, could be followed elsewhere, great good might be done at a comparatively small expense. The subject is commended to the favourable notice of the ladies of Maryland generally.

Maryland Historical Society
The Maryland State Colonization Society Papers
XII. Newspapers
A. Maryland Colonization Journal
1. May 1835 (I, 1)—May 1841 (I, 51)
1841