and uniform; and I hesitate not to say that there is not a village in Maryland, if in New England, of but 500 inhabitants, where there are a fewer children without a knowledge of the elements of education than in the town of Harper.

Independent of the mission stations there are two churches in the colony; a Methodist and Baptist, and of the whole number of colonists of proper age there is not one tenth but what are members of some church. They are decidedly a moral and religious people. There are three very important mission stations within the limits of the town of Harper; viz. the Presbyterian, the Methodist and Episcopalian, employing in all, including the dependencies, about twelve white missionaries, and perhaps twice that number of coloured teachers. Although these missions were established specially for the benefit and conversion of the native inhabitants, still they readily and willingly instruct the more advanced colonists in the higher branches of education, and fit them to act as teachers, clerks, &c.

The most important and beneficial results are expected from these mission stations, in addition to the advantage the colonists may receive by their instruction. Through their influence and exertions it is hoped the natives will be induced to embrace christianity and adopt the modes and habits of civilized life, to which results too the example of the colonists (a kind of medium and connecting link between the white missionary and the natives) will greatly contribute. This once effected, intermarriage between the two people will be the natural consequence, and a change thereby commenced which it may reasonably be hoped will speedily extend to tribes far remote. The two undertakings will go hand in hand and derive from each other mutual aid and support. I have thus endeavoured to give you the outlines of the character and circumstances of the Maryland emigrant to Liberia. You have seen him after enduring sickness, trials and hardships incident to his change of climate and entrance on a new state of responsible existence, quietly settled side by side with his sable brethren, in the land of his fathers, in a climate to which he is adapted by his peculiar physical formation. You have seen him the independent master of the soil, digging from its bowels his healthful and daily sustenance, sitting under his own vine and fig tree, with none to molest or make him afraid. You have seen him the temperate and pious father of well instructed progeny, the man of authority dignified with the badge of civil and military honour, a supporter and pillar of his own free government. You have seen him in all circumstances and in all relations which give him a title and claim to the rank of man, and I ask you not to acknowledge in him an improvement or change, but I ask, can you recognise in him the same obsequious stupid slave that goes with the ox to his toil, and is possessed of no thought or hope beyond the attainment of what would gratify his physical passions and desires? I hesitate not to say, that barring all chance of strife, bloodshed and disorganisation of government, were the whole coloured population of the United States set free to-morrow, and still remain in contact with the white population, one century would not effect so material a change in the character and being of the slave as has been wrought by a seven years residence in the colony of Maryland in Liberia.

The change that has been effected in the native African, although less apparent and difficult of elucidation, is still not the less material or beneficial. Some prominent individuals it is true have entirely changed and stand in stronger relief above their fellows perhaps than any of the colonists, as specimens of the material influence exerted upon them by the combination of the colonization and missionary movement. Many conversions to christianity have occurred, and a very large number is constantly in attendance on the mission schools. Some two or three native youth are employed as teachers of separate schools in the country. Sundry christian marriages have been solemnized, and polygamy will doubtless be renounced by all the pupils of the various missions. The main instigator and leader of the attack on the British vessel before noted, is now a reformed and civilized man, reads both the English and his native language well, interprets for one of the missionaries, and frequently officiates at the desk in his absence. Independent of all these important and more obvious reformations, there is apparent to one well acquainted with their habits and customs, a gradual improvement pervading the whole community. Their peculiar associations have less power and influence, their doctors and fetish men are less frequently consulted, the terrible ordeal by which persons suspected of witchcraft are tried to prove their innocence by drinking a decoction of a poisonous vegetable, is not insisted upon so firmly as heretofore—the king has appointed justices to sit with those of the colony in trials affecting the interests of the colonists and natives, and constables to assist in arresting offenders, both in his own and the neighbouring towns, in fact their every institution and custom is becoming more or less tinctured with and influenced by those of civilized man, and they are rapidly becoming a new, a regenerated people.

That the operations of the Maryland State Colonization Society have been attended with beneficial results derived by its founders, I believe the foregoing brief detail of facts abundantly proves. So far as the effect intended to be produced upon the American emigrant and the native tenant of the soil, the success has far exceeded the most sanguine anticipations of its warmest advocates.

That it has not thus far effected any material change in the mass of our coloured population, or relieved our apprehensions of the future, I readily acknowledge, nor were such results to be hoped in so short a period. Colonization was never proposed as a *decisive* and *immediate* remedy for our great social evil, but as the only *palliative* which could ultimately afford any relief. A much longer time, toil, perseverance and additional means are requisite. The colony must be maintained and preserved in a condition to receive our coloured population when the time of their removal shall arrive. Less than this would be injustice to a long suffering and much injured race; more cannot be done.

An Aged Woman.—A Mrs. Stevens died recently in Clearfield county, Pa., at the advanced age of 108 years. She left her third husband a widower—and her posterity extends down to the sixth generation.

COLONIZATION JOURNAL.

BALTIMORE, SATURDAY, MAY 15, 1841.

☞All communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. James Hall, General Agent, Colonization Rooms, Post Office Building.

To the Clergy of all denominations throughout the State of Maryland.—*Gentlemen*,—In pursuance to a resolution passed at the ninth annual meeting of the Maryland State Colonization Society, held at Annapolis, on the 28th day of January last, a Convention will be holden in Baltimore, on Thursday, the 3d day of June next, to deliberate and act upon the subject of African colonization. Although this subject has, in the state of Maryland, at least so far as it relates to the white population thereof, assumed something of a political character, yet as affecting the condition and ultimate destiny of the coloured emigrant to Africa, and the native African population, it claims a high stand among the great moral and religious improvements of the day, and by its operations is materially instrumental in advancing the great work of evangelizing one of the most important sections of the heathen world. This fact so universally known and acknowledged, gives the subject of African colonization a special claim to your consideration and countenance, and it cannot but be presumed that to advance its interest by all practical and proper means will be congenial to your feelings and strictly in accordance with the spirit of your vocation.

You are therefore most respectfully and earnestly invited to attend the approaching Convention, to be holden in the city of Baltimore, and to take part in the deliberations of the same, as acting members thereof.

With much respect and esteem, I have the honour to be, very truly, yours,

John H. B. Latrobe,
Pres't Md. St. Col. Soc.

N. B. Publishers of newspapers throughout the state are requested to insert the above.

We publish below the names of the delegates appointed to attend the State Colonization Convention from the several districts and counties from which we have received returns. In all the meetings, spirited resolutions were passed, approving of the cause in general, and the necessity of the proposed Convention, in order the more efficiently to awaken public attention to the subject, and to induce a more uniform and energetic action thereon as a matter of state policy. We regard the approaching Convention as one of the most important movements of the present day. By it will be decided the fate of colonization in Maryland. We say the fate of colonization in Maryland, with reference to the grand object for which colonization was first patronized by the legislative authority. The law of 1831, to induce the removal of the free people of colour and manumitted slaves to Africa, or elsewhere, as they might choose, and supplying means for their transportation and support, was strictly a political measure, *political* in the most exalted sense of the term. It was a political measure designed to effect the general good and best interest of the people of the state—of the whole people—the two separate and distinct classes which compose the population of Maryland. That it will decide the fate of the Maryland colony in Liberia, we would not be understood to say, indeed do not think it. We do know that there is too deep an interest felt by all classes throughout the state, to permit that young, beautiful and flourishing namesake to be abandoned, or to suffer for want of such support and acquisition to her strength as shall insure her permanency and stability as a free and independent nation. She has done too much—she is of too much importance—she stands too prominent, in too bold and bright relief above the surrounding masses of heathenism, to be sacrificed. We have no fears for the colony, she will—she *must* be fostered and cherished. The honour and faith of the state and the people of the state is pledged to this. Aside from all political considerations, the colony is safe. But the approaching Convention must decide whether, and to what extent, colonization is capable of effecting the political object for which it was proposed, viz: the materially lessening the number of the free coloured population of the state? and if not, under the existing statutes, from what cause? and whether such causes are remediable? and if so, how? and by what means?

The character and condition of the coloured population, and their relative position with regard to the whites, is, at this time, a subject of more importance and one more materially affecting the interest and well-being of the state, than any and every other, singly or combined. It is *the subject* of paramount importance to all others; and the discussion, deliberation and action upon the same by the Convention, can but have the most important and lasting influence.

The Convention is not one of the friends of colonization, nor a Colonization Convention in the ordinary acceptation of the term—but a Convention of the people of Maryland, to examine into and discuss the merits of colonization, and decide upon its importance and expediency. In all instances where meetings for the appointments of delegates have been called by our agents, a delegation of men of talents, weight of character and patriotism has been selected, without regard to their sentiments upon this subject. In fact, the opposers of the cause, if any such, have been solicited to attend. All that is asked or desired, is, open and free discussion upon the subject, a full knowledge of all facts connected therewith, and then let it stand or fall by its own merits.

That the subject will be ably discussed, the merits of the cause fully developed, and efficient measures taken to consummate the plans, and fulfil the intent of the founders and projectors thereof, we cannot doubt.

In most of the counties of the state, men of the first rank and standing have been appointed, and we doubt not but there will be congregated on the third day of June, more talent and wisdom than has been witnessed in any like association in the state for many years, and the effects of their deliberations will long be felt. If decided measures are not taken, and a firm and lasting policy established with regard to the relative position of the two classes of people which compose the population of the state, we opine that the next meeting with regard to this subject, will be that of a less deliberative body, and its acts not so strictly of a conservative character.

A meeting was holden in Upper Marlboro', Prince Georges County, April 29, 1841.

Thomas F. Bowie, Esq. *Chairman.*
George W. Williams, *Secretary.*

Delegates appointed.

Wm. F. Wooten,
Wm. H. Tuck,
Thomas F. Bowie,
Thomas G. Pratt,
Horatio C. Scott,
Wm. D. Bowie,
Arthur P. West,
W. B. Brooke,
Dr. D. Crawford,
A. Keech,
W. W. W. Bowie,
C. B. Calvert,
Geo. W. Duvall,
Robert M. Bowie,
John H. Waring,
Joseph A. Turner,
John S. Skinner,
Wm. R. Barker,
Thos. Martin,
Thos. Duckett,
Robert Bowie,
Geo. W. Wilson,
Daniel C. Diggs,
Dr. Jas. Harper,
Robert Gliserlin,
Dr. B. J. Semmes,
Thos. J. Marshall,
Richard L. Jenkins,
Robert Wright,
Samuel Brooke,
C. C. Magruder.

A meeting was holden in Annapolis, Md. April 22, 1841.

Dr. Dennis Claude, *Chairman.*
John Sellman, Esq. *Secretary.*

Delegates appointed.

FROM THE FIRST DISTRICT.

John S. Sellman,
Dr. James Cheston,
Col. Alfred Sellman,
David M. Brogden,
William O'Hara,
John Iglehart,
Dr. Martin Fenwick
John Thomas,
Thomas J. Dorsett,
Solomon G. Chaney.

SECOND DISTRICT.

N. Worthington, of Br.
Rignal D. Woodward,
Gerard Hopkins,
Stephen Beard,
Dr. Wm. T. E. Gantt,
Thomas H. Dorsey,
George Tyler,
Charles Waters,
Thomas Welsh,
Isaac G. Magruder.

THIRD DISTRICT.

Thomas Robinson,
Dr. Zach. Merriken,
Charles Hammond,
Wm. B. Chairs,
Henry C. Dunbar,
Samuel Thomas,
Charles Waters,
Richard Cromwell,
Wm. Pumphrey,
Philip Pettibone.

FOURTH DISTRICT.

Benjamin E. Gantt,
Caleb White,
Tristram S. Dorsey,
Samuel Belmier,
Richard Phelps,
Thos. Snowden, Jr.
Lancelot Warfield,
Dr. Jas. Mewburn,
Geo. W. Hammond,
Eli Gaither.

EIGHTH DISTRICT.

Joseph G. Harrison,
Robert Griffith,
John F. Wilson,
Capt. John Wood,
Nathan Childs,
Cephas Simmons,
Gassaway Winterson
Thos. J. Lawrence,
Richard Estep,
John Sellman.

FOR ANNAPOLIS.

Dr. John Ridout,
Jeremiah Hughes,
James Murray,
Alexander Randall,
Daniel T. Hyde,
Grafton Munroe,
Th. S. Alexander,
Somerville Pinkney,
George McNeir,
Richard Swann.

A meeting was holden in Carroll County, May, 1841.

Delegates appointed.

Dr. James Billingslea,
James C. Atlee,
S. Ecker,
John Nicodemus,
Wm. Shepherd,
C. Birnie, Jr.
J. B. Boyle,
Wm. Roberts,
Evan McKersty,
Jacob Landis,
Joshua Warfield,
Dr. J. L. Warfield,
George Crabbs,
Sterling Galt,
John Cover.

A meeting was holden in Rockville, Montgomery County, May 3, 1841.

Rev. John Mines, *Chairman.*
Edward Waite, *Secretary.*

Delegates appointed.

FROM BERRY'S DISTRICT.

Francis Valdenar,
Robert Y. Brent,
Thomas Gittings,
Basil Brook,
Eden Beall,
Dr. Wm. P. Palmer,
Thomas Fawsett,
Rich'd S. Anderson.

FROM ROCKVILLE DISTRICT.

Rev. John Mines,
Samuel C. Veirs,
William Darne,
Maj. Geo. Peter,
John G. England,
Z. F. Johnson,
Henry Harding,
Richard J. Bowie.

A meeting was holden in Boonsborough, May 3, 1841.

Rev. Geo. Deihl, *Chairman.*
Geo. Frende, *Secretary.*

Delegates appointed.

Elias Davis,
Samuel C. Bentz,
John ———,
Wm. Booth.

A meeting was holden in Frederick, Md. May 6, 1841.

Rev. Mr. Harkey, *Chairman.*
Dr. Lloyd Dorsey, *Secretary.*

Delegates appointed.

Dr. Wm. Bradley Tyler,
Ezra Houck,
Rev. John L. Pitts,
Dr. Albert Ritchie,
Dr. Lloyd Dorsey,
Edward Shriver,
Wm. J. Ross,
James L. Davis,
Col. John H. Simmons,
Dr. Jacob Bear,
Daniel Biser,
Thomas J. Clagett,
Richard Coale,
Abdiel Unkefer,
Ezra Cramer,
Dr. T. W. Johnson,
Jos. Eichelberger,
John R. Curtis,
Dr. Jef. Shields,
Col. T. C. Brashear,
William Morsell,
Wilson Hays,
Lloyd Thomas,
Benedict Boon,
Jacob Cronise,
Col. Thos. Johnson,
Dr. W. S. McPherson
George Bowlus,
Thos. C. Shipley.

A meeting was holden in Elkton, Cecil County, Md. May 8, 1841.

Gen. Wm. Mackey, *Chairman.*
Washington Hall, Esq. *Secretary.*

Delegates appointed.

Joseph Coudon,
Thomas W. Veazey,
Frisby Henderson,
John N. Black,
James Sewall,
Benedict Jones,
Alfred C. Nowland,
Andrew McIntyre,
Benjamin W. Harris,
William Torbert, Jr.
William Mackey,
George Kidd,
Dr. H. Broughton,
Washington Hall,
John Conard,
Levi H. Evans,
Henry Chamberlain,
W. M. Townsend,
Samuel B. Foard.
Samuel Maffit,
Joseph Haines,
John C. Groome,
Rev. Jas. McIntyre,
Henry Stites,
Thomas Richards,
John Owens,
Thomas S. Thomas,
Robert Evans,
James L. Maxwell,
Daniel Megredy,
J. J. Heckart,
Albert Constable,
Giles S. Langdon,
Enoch Cloud,
Francis A. Ellis,
Hiram McCullough,
Cyrus Oldham,
Thomas White,
Greenbury Purnell,
Anthony Smith,
Thomas Roman,
Amos Ewing.

A meeting was holden in Hagerstown, Washington County, May 8, 1841.

John Robertson, Esq. *Chairman.*
A. Neill, Jr. Esq. *Secretary.*

Delegates appointed.

Dr. Charles H. Orr,
Robert Wason,
George Brent,
Jacob Snively,
Dr. John O. Wharton,
Rev. Jeremiah Mason,
Isaac Nesbit,
Daniel Hauer,
Dr. Michael A. Finley,
A. M. C. Cramer,
Andrew Rentch,
M. S. Vanlear,
Casper W. Weaver,
John T. Mason,
Daniel Weisel,
John W. Kennedy,
Charles H. Fletcher,
Dr. F. Byer,
Lewis Zeigler,
Dr. John Reynolds,
Isaac Gehr,
Daniel Witmer,
Michael Newcomer,
Horatio N. Harne,
Col. John Miller,
Jacob Grove,
Elias Baker,
Peter Beeler,
Elie Crampton,
Dr. Clagett,
John Miller, Esq.
Edward Garrott.

The following letter was left in our office, probably wishing its insertion in the Journal as proving that the British settlement at Demerara, was unfavourable to or not advantageous to the coloured men from the United States, emigrating thither. For ourselves, we think it proves nothing at all, but that the writer is either a lazy fellow or possesses but little faculty of managing for himself. What he states of the wages is doubtless true, but then there are a thousand ways by which a smart fellow may get along in any part of the tropical world. There is no one of the West India Islands, which does not offer greater inducements to the coloured man then the State of Maryland, and no one in which he cannot take a higher stand in the scale of being. There he is manifestly desired by the other class—the white race; but here, he is not wanted or tolerated. There, in the British Islands and settlements he cannot aspire to the high offices of state or to legislative power, but yet, he at once attains privileges that probably he never can here, until our government shall have been dissolved. The very fact of his superiority in numbers there gives him an unacknowledged power and influence, almost equal to actual equality in the social condition. But then how infinitely inferior in every respect, is the standing of the American emigrant to the British West Indies, and that of the one to Maryland in Liberia. Here he at once enters into a new state of existence. He is in every acceptation of the term a free man. Meets with his fellows, holding the highest offices in the government. There the well educated man of colour meet on equal footing with the white missionary, and receive from him that respect ever due to the Chief Magistrate of any government, sees the agents of all vessels and trading companies submit willingly to the laws enacted by the rulers of his newly adopted country, and at the same time, is assured that the most exalted station in the land is attainable by him and his children. But notwithstanding all their political advantages, and with all others, agricultural, commercial and religious, surpassed by no people in the world, we occasionally find a 'Jacob Peters,' to write home whining letters, and beg his *master's* permission to return to servitude. He belongs to the house of Issachar—'A strong ass couching under his burthen.'

Georgetown Demerara July 28th 1840.

Honable Sir I take this opportunity of writing to you that I am tolerable well but are deceive in meny measures the costomary wages are only ten bit per day sixteen cents less than a dollar out of that I have to find my own produce and its verry dear and house rent is just as dear again as it is home Sir the wages are so low that I cold not save a nough in twelve months to get home, A brig by the name coqwet has arrived in Baltimore and are going to return again and I should be verry happy if you would please fray my expensees home I Remain your humble servent

Jacob Peters.

Will our readers have the goodness just to look over the articles headed 'Garrisonism' and 'Non-Resistants' on our last page, for the creed of the Old School Simon Pure Abolitionists. There it is.

(From the African Repository.)

New Plan for suppressing the Slave Trade and obtaining Labourers for the British West India Colonies.

We have frequently noticed the various means resorted to by the British planters, to supply the place of the recently emancipated slaves in the West Indies who have refused to labour on the plantations, none of which have been attended with success. The produce of the Islands is so rapidly falling off, that the next crop, it is feared, will not furnish a supply for home consumption. It is reduced to a certainty that the introduction of foreign sugar for home use, cannot be deferred beyond another year, unless the labourers to work the plantations in the Islands can be immediately increased.

In our number for 15th April, we copied an article from a British Colonial paper, proposing the importation of native Africans, from Sierra Leone, and observed that we should look with much anxiety to the full development of the British African policy. We have at no time believed that this policy was dictated by motives of pure benevolence, but, on the contrary, that it was wholly selfish. We confess, however, that we did not so soon expect to see the British Government throw off all disguise, and openly sanction the plan of supplying the places of the recently emancipated slaves in the West Indies, by importing the natives of Africa. There is no longer any doubt of the fact, as appears from the following extract from a late British journal, received from the European correspondent of the National Intelligencer:

'There is a vessel only waiting for a fair wind to leave this country on a perfectly novel mission. The *Hector*, Captain Freeman, is under engagement to convey Mr. Barclay, the Agent General for Jamaica, to Sierra Leone, in order to offer to the natives of Africa a passage to the West Indies as free emigrants, and so to participate in the advantage, without the pains, already enjoyed by their countrymen who have left their native land as slaves. They are to be quite unfettered by engagements before embarkation, and free to choose their own employers, and make their own terms on reaching their new home. To *them* the change from a barbarous to a civilized country must be beneficial. To those who look beyond the surface, this commencement of an African emigration, which may one day supersede the slave trade throughout the world, will give no common gratification.'

This is a new and extraordinary movement indeed, and merits the serious consideration not only of every American citizen, but of the Government. The Agent General for Jamaica is commissioned to go to Sierra Leone to treat with the native Africans, and to obtain their *consent* to emigrate to the West Indies! They are to be *free to choose their own employers*, and make such arrangements as they *please* on their arrival, &c. What hypocrisy, to pretend to treat with the poor African, who has been separated by violence from his family and country, placed on board a slave ship in chains, captured by British cruisers, and landed at Seirra Leone more dead than alive. Is it to believed for a moment that he would prefer crossing the ocean, and abandoning his country, his wife and children forever, to returning to his former home? Is he in a condition, mentally or physically, to be a party to such a contract as is proposed? Who is to be his guardian, his adviser and protector, when he arrives in the West Indies? Will he be able to avail himself of any of the benefits or privileges proposed, of selecting his employer? If he repents his engagement, can he return? No: so far as his liberty or rights are concerned, *he will be a slave*. He will be assigned by a commissioner, or perhaps a magistrate, to a planter; the compensation and mode of treatment may be regulated by law; he will be required to labour, and if he refuses, will be compelled, by stripes or starvation, to compliance.

Both M'Queen and Buxton admit that the efforts of the British to suppress the slave trade, which have been continued for thirty years, have totally and signally failed. The world has been filled with the praises of British benevolence, for devising a new plan for suppressing the slave trade, and elevating and christianizing Africa, by inducing its Kings to employ the labour of their people and slaves in cultivating the soil. Before time is given to test the practicability of this scheme, a more summary remedy is devised, namely, to remove the subjects of this trade from Africa to the new world. This is a new plan indeed to put an end to the slave trade, and is about as rational and practicable, as it would be to promote temperance by forming a grand society to drink up all the spirits in the world! M'Queen says, 'Slavery and the slave trade, form the general law of Africa. These two evils reign acknowledged, sanctioned, known, recognized, and submitted to, by all her population, of every rank and degree, throughout all her borders.' It is to this people that a British commissioner is to apply for emigrants to the West Indies!

Buxton's remedy for the slave trade, which was adopted by the British ministry about a year ago, was lauded for its benevolence, both in Europe and this country. He proposes to induce the Kings and Chiefs in Africa, to abandon the slave trade, by convincing them that they would be great gainers by selling the *produce of the labour* of their people, rather than the people themselves. He remarks: 'Africa, notwithstanding the general and terrible drain of its inhabitants, teems with population. But for the slave trade, there is no reason to doubt that it would be as densely peopled as any part of the world.' * * * 'A strange kind of economy, to carry away the population from their native fields, which need nothing but those hands for their cultivation, in order to plant them in diminished numbers in another hemisphere.'

One of the great evils of the slave trade, (which Great Britain has spent over $100,000,000 to suppress,) is stripping Africa of her labouring population. What will Africa have gained by it, if, by a compromise between England, Spain, Portugal and Texas, those several States shall be furnished with labourers from Africa? And why should not other States, as well as Great Britain, supply themselves with free laborers from Africa, and participate in this new speculation? The answer is ready, why Britain only should enjoy a monopoly of this benevolence. She will carry them to a country of freemen, where they will be enlightened and receive christian instruction. She claims to be the guardian angel of Africa and Africans, and arrogates to herself the right of interfering even with judicial proceedings in this country, where the rights of coloured men are involved, as in the case of the Amistad negroes. She boards American ships in the African seas, and searches our vessels as rudely as she would a pirate. Only a few months since she captured an American ship, because the captain had employed a native cook, and sent her with a prize crew into the port of Salem, as a slaver, while, at the same time, she was sending native Africans to the West Indies, and now openly avows the policy of supplying those islands with labourers from Africa. Since, however, these laborers are to be employed, as in other countries, with their free consent, they will cheerfully emigrate to better their condition! What an insult to the common sense of mankind! Spend one hundred million of dollars to heal the wounds of bleeding Africa, to save her children from being torn from their country, and now discover that it is right, moral, and meritorious, to remove them by thousands!

Let us inquire in what way this new plan of benevolence is likely to be conducted, and how the consent of native Africans is likely to be obtained. The following communication from the King of Ashantee to Mr. Bowditch, British Embassador to Coomassie, is instructive on this subject, is a good illustration of the state of society in the interior of Africa, and shows how easy it will be for Mr. Agent Barkly to succeed in obtaining the *free consent* of as many labourers as may be required in the West Indies:

'I cannot make war to catch slaves in the Bush like a thief; my ancestors never did so; but if I fight a King and kill him when he is insolent, then certainly I must have his gold and his slaves, and the people are mine too. I killed Dinkera, took his gold, and brought more than twenty thousand slaves to Coomassie. Some of these people being bad, I washed my stool in their blood; but some were good people, and those I sold or gave to my Captains. Many more died, because this country does not grow too much corn like Sarem, and what can I do? Unless I kill or sell them, they will grow strong and kill my people. Now you must tell my master (the King of England,) that these slaves can work for him, and if he wants ten thousand he can have them, and if he wants fine, handsome women and girls to give his Captains, I can send him great numbers.'—*M'Queen, page 52.*

Can we doubt that a British Agent would have obtained the free consent of the whole twenty thousand prisoners taken in the war with Dinkera? If he should have scruples of conscience about purchasing them by the head, that matter could be easily arranged with his majesty of Ashantee; a liberal present would be satifactory.

In this way only, can the British get the consent of native Africans to leave the country, unless it is those found on board of slave ships.

What less evil will this mode of abstracting the natives inflict on Africa, than purchasing them by the head, as is now practised by slave traders? In what does it differ from the slave trade, but in the name? Superior comfort may be afforded on the passage, in room, provisions, &c., but the idea of obtaining the consent of free Africans to leave their native country, to which they are superstitiously attached, is absurd. The African can live with little labour—the spontaneous production of nature will support life. Resort must be had to prisoners of war, Africans taken on board slave ships, or common slaves of the country.

But the physical and moral condition of either class, is to be improved by removal to the British West Indies! Pedro Blanco urged as an argument in defending the slave trade, that the condition of the natives was improved by removal to christian countries; that he was effecting more good than all the missionaries in Africa—that they converted but few pagans to Christianity, while he sent thousands yearly where the Gospel might reach them!

Whatever benefit may result to the descendants of the Africans removed to the West Indies, the present generation will be hewers of wood and drawers of water; no emancipation law will reach their case. The measure is one of necessity. The trade of the West Indies is lost forever to the British Government, unless labourers can be found to cultivate the plantations. Experience has proved that free negroes cannot be relied on; if they could, then a supply would be unnecessary. It is permanent, steady laborers that are wanted to work under overseers; it is a substitute for the slave. If, instead of purchasing a slave at five hundred dollars, or any other price, per head, the planter pays yearly wages, the negro will be required to yield obedience, and perform his task, and will in fact be a slave to all intents and purposes.

We notice this extraordinary movement of the British Government, not only as a departure from all their professions of philanthropy, but as it is hostile to this country. We have seen that the nations of Europe have recently been agitated with the great question of settling the balance of power, of devising measures to prevent an accumulation of force by any one power or party, that would endanger the peace or security of any other power. Great Britain has taken a prominent part in these measures, and, at the imminent risk of a war with France, has effected her plan by an exertion of naval and military power. But American security is not embraced in their policy; and it is in its relation to our own interests, that we would present to our readers this new plan of importing Africans to the West Indies. The West Indies are in the immediate vicinity of the Southern States of our Union. The entire male population of the British settlements, of suitable ages for military service, is very large. These are under a decided abolition influence. Should the British introduce one hundred thousand Africans as labourers, a large army might immediately be raised from the emancipated negroes. They are proverbially fond of the trappings, parade, and pomp of military life; and, as soldiers, they are found to be orderly and subordinate. This army could be supported at less expense than in any part of the British empire, and would be capable of being used in tropical and unhealthy climates, or in countries or districts where malaria prevails at certain seasons of the year, which would prove fatal to European troops. A well drilled militia or army of 100,000 coloured men in our immediate neighborhood, to say the least of it, is a mighty power in the hands of the British, and if this nation was a member of the Holy Alliance, would not be tolerated, particularly when the British public is engaged in a crusade against slavery, and especially slavery in the United States. We are not alarmists, but cannot shut our eyes to passing events, and the hostile policy of Great Britain to American interests and institutions. The American Colonization Society, from motives of pure benevolence, is endeavoring to build up a Colony of American colored men in Africa, where they can enjoy American free institutions. This scheme is opposed, and generally denounced by the British public as wicked and barbarous. Our trade on the African coast is daily interrupted, although it employs but few vessels. The British flag is hoisted in the vicinity of, and between our settlements in, Liberia. Whatever America does, in relation to the coloured man, is wrong; whatever Great Britain does, is right!

Fraziers' Magazine (printed in London) for April, contains an article headed, '*War with America a blessing to mankind*,' filled with statements in relation to the condition of our Southern States, inflammatory and false. Although this article is not stamped with ministerial authority, yet it speaks the temper of the great body of the nation. We give a few extracts:

'Among the three millions of slaves, we may fairly calculate the adult males at nearly *one million*. Every man of all this multitude would eagerly rush to embrace an emancipating invader: and within a few days sail of their coast repose the free and happy blacks of Jamaica. In one morning a force of ten thousand men might be raised in this quarter, for the enfranchisements of their brethren in America. Such a force, supported by two battalions of Englishmen, and supplied with twenty thousand muskets, would establish themselves in Carolina, never to be removed. In three weeks from their appearance, the entire South would be in one conflagration. The chains of millions of men would be broken, and by what power could they ever be again rivetted?' * * * '*If we must have a war with America, let us make it a war for the emancipation of the slaves; so shall our success be certain and our triumph the triumph of humanity.*' * * * 'A quick, effectual, and utterly confounding blow in the South, would end the war in a few short weeks.'

It is not only in the West Indies that we are menaced; provision is made in Canada to receive coloured men, who are provided for and protected by the laws of the country. About twelve thousand have already taken refuge there, and in the recent civil commotions in that country, a regiment of them was enlisted and equipped, who were as loyal as the troops of the line. The policy pursued by the British in relation to this country and its coloured population, is entitled to the most serious consideration, and is alike interesting to the North and the South. As Colonizationists we know no sectional differences. American Colonization is American in its benevolence and in its policy; it is intimately connected with American interests, civil, moral, and commercial; it is conservative in all its operations; and is now, more than ever, entitled to the support of American patriots, statesmen, and christians. A liberal, cordial, and united support of Colonization, would do much to unite our whole country, and would provide a good home for our free coloured men, who, excluded from the social privileges necessary to their elevation, are easily made the dupes of British intrigue, and induced to listen to plans for enlisting them against our country.

The Nobility of Labour.

BY ORVILLE DEWEY.

So material do I deem this policy—the true nobility of labour I mean—that I would dwell on it a moment longer, and in a larger view. Why, then, in the great scale of things, is labour ordained for us? Easily, had it so pleased the Great Ordainer, might it have been dispensed with. The world itself might have been a mighty machinery for producing all that man wants.

The motion of the globe upon its axis might have been going forward; without man's aid houses might have risen like an exhalation,

'With the proud sound
Of dulcet symphonies and voices sweet,
Built like a temple;'

gorgeous furniture might have been placed in them, and soft couches and luxuriant banquets, spread by hands unseen; and man, clad with fabrics of nature's weaving, rather than imperial purple, might have been sent to disport himself in those Elysian palaces. 'Fair scene!' I imagine you are saying, 'fortunate for us had been the scene ordained for human life!' But where then, tell me, had been human energy, perseverance, patience, virtue, heroism?

Cut off labour with one blow from the world, and mankind had sunk to a crowd of Asiatic voluptuaries. No; it had not been fortunate. Better that the earth be given to man as a dark mass, whereupon to labour. Better that the rude and unsightly materials be provided in the ore bed and in the forest, for him to fashion to splendour and beauty. Better I say; not because of that splendour and beauty, but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the labourer is greater and more worthy of honour than the idler.

I call upon those whom I address, to stand up for the nobility of labour. It is heaven's great ordinance for human improvement. Let not the great ordinance be broken down.

What do I say? It is broken down, and it has been broken down for ages. Let it then be built up again—here, if any where, on these shores of a new world, of a new civilization. But how, it may be asked, is it broken down? Do not men toil? it may be said. They do indeed toil; but they too generally do it because they must.

Many submit to it as, in some sort, a degrading necessity; and they desire nothing so much on earth as to escape from it. They fulfil the great law of labour in the letter, but break it in spirit. To some field of labour, mental or manual, every idler should hasten, as a chosen, coveted field of improvement.

But so he is not impelled to do under our imperfect civilization. On the contrary, he sits down, folds his hands, and blesses himself in idleness. This way of thinking is the heritage of the absurd and unjust feudal system, under which serfs laboured and gentlemen spent their lives in fighting and feasting. It is time that this opprobrium of toil were done away.

Ashamed to toil art thou? Ashamed of thy dingy workshop and dusty labour field; of thy hard hand, scarred with service, more honourable than that of war; of thy soiled and weather-stained garments, on which mother Nature has embroidered mist, sun and rain, fire and steam—her own heraldic honours? Ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity? It is treason to nature, it is impiety to heaven; it is breaking heaven's great ordinance. Toil, I repeat, toil, either of the brain, of the heart, or of the hand, is the only true manhood, the only true nobility.

We give the following but as a specimen of the numerous changes which are continually taking place throughout the country.

Abolition, at first view, appears plausible, desirable and right, and all are disposed to favour it. But the moment action is attempted, we find ourselves entirely at *fault*. The *impracticability* of the thing at once stares us in the face. We are bound hand and foot, and all good and reasonable men will ultimately come to the same conclusion with the writer of the following paragraph.

(From the Weekly Messenger.)

The Subject of Slavery—Modern Abolitionism.

When we say that we are opposed to slavery, and to the system of slavery as it exists in our country, we are but expressing the sentiments of nine-tenths of our readers. We believe that the majority of southern slaveholders themselves, feel it to be an incubus, brooding with omens for evil over the entire territory of slaveholding states.

'Why then' say some of our readers, 'have you not sounded the tocsin of alarm in the ears of your readers? Why not denounce this abomination of wickedness with unsparing severity? and why not rally around the Abolition Society—the cause of the poor and the oppressed slave?'

Ten years ago, dear reader, we would have gone with you in sentiment, and would have been ready to fall in with your measures for putting down slavery. But ten years of candid and serious investigation and somewhat careful observation, have convinced us—not that slavery is good, or desirable (for on this subject we are as decided and if possible, more so, than we ever were) but, that modern abolitionism, especially in the shape of abolition societies, is not the means by which any good *has* been or *can* be effected. On the contrary, that the reckless schemes of its leaders, have only inflicted additional wounds upon the slaves, and rendered their condition more hopeless, than it was before abolition societies were organized.

We think that we have some claim upon our readers for being concidered candid; and that we are not likely to make up our minds hastily on any subject. We have not done so on the subject now in question; and although we hold percisely the same views *now*, that we did when we were first called to our editorial duties and responsibilities, yet we have, for various reasons, pursued a *neutral* course in regard to the questions of modern abolitionism or colonization. Indeed, we do not now wish to open our columns to discuss the comparative merits of either of them. This would neither be profitable to, nor call for by our readers. But as we shall hereafter give statistical and other information respecting the efforts of colonization, and thus employ a portion of our columns in favour of this cause in preference to the other, our readers may justly demand of us

A REASON FOR OUR PREFERENCE.

1. And here we might begin with stating, that modern abolitionists contend, that it is the duty of all slaveholders to emancipate their slaves, and let them run at large. The friends of colonization, on the other hand, desire to send the liberated slave to Liberia, in Africa, the fatherland of the coloured man. Now in our opinion, colonizationists have this to recommend their cause, at least in the estimation of all the friends of religion, viz: that by this means the gospel is introduced among the poor benighted pagans in Africa. Whilst on the other hand, modern abolitionists—at least its principles, leaders and agents—are mainly opposed to religion. Garrison, Wright and other leaders, have denounced the Sabbath, the ministry, and have even dared to lift the arm of opposition against the Bible! And yet until recently, these wretched men have been looked up to and obeyed by hundreds of religious men and women. They have lately become 'split in two'—one portion of whom may be termed the *semi-infidel-ultraists*; the other the *radicals*. Now whilst colonization is at least doing *something* in the way of planting colonies in Liberia, and to send the gospel thither, abolitionism has done neither—nay the old stock of their society is, in fact, *opposing* the gospel, and opposing with a deadly hostility the men and the measures, by which that gospel is sent among the sable sons of Ethiopia.

The colonies established in Africa have already produced, and will produce still greater checks on the slave trade. The very spot were colonies are now planted, was formerly the seat of slave factories; but now for nearly 300 miles along the coast, the slaver does not dare to deal in the barbarous traffic. And these efforts made in Africa, to suppress this wicked business, operates on slavery there and here. The natives begin to think of the enormity of the traffic, and after awhile they will oppose it. And the slaveholder in this country hears of it, and his conscience *tells* him that it is decidedly wrong to deal thus in human flesh.

And then, too, is the influence of the emigrants sent out from here. There they are looked upon as free-men and treated as such at once. The station which is denied them here they can there occupy. And as soon as the slaveholder sees what has been accomplished, he feels that not only should this be done, but a great deal more—he feels, that he *himself* should do something. He cannot feel otherwise; because he is a man, and has a conscience that will speak out, especially at such a time; and the effect will be ten times greater, than if a thousand abolition lecturers were to rise up and call them 'thieves, robbers, murderers,' and such like; because he is fortified against these attacks; but against the other he has no shield.

It is not denied, but that the coloured man *may* rise to some degree of respectability here; but then he has mountains of difficulties to overcome. There he has none. We may talk as we please about prejudice against colour, and ever so ardently desire to see him free in this land—it will not soon be the case. The obstacles in the way will not be removed for a long time.

Here, then, is one principal reason for our preference. We might mention others—but what we have said may suffice.

2. Another reason, and the only one we shall mention is, that modern abolitionism in its nature and tendency, and indeed in the avowed sentiments of the original society, *is* subversive of all family and governmental relations as they now exist. As might be expected from men who have made one particular subject their *hobby*, abolitionists (we speak of their *leaders*) have made sad work with every institution which seemed to stand in the way of their favorite scheme. Thus,

Maryland Historical Society
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