you, that I had an extract of your letter to me of the 30th of August published. It is read with interest and contains the language and expresses the sentiments of a freeman. It is gratifying to the friends of freedom here to have evidence of the fact, that colonization gives expansion and buoyancy to the mind, to know that as 'slavery takes half man's worth away, colonization restores him to his entire worth, and reinstates him in the rank from which he has been forced by the ruthless hand of violence.'

"I now come to the main object of this letter. You inform me you are going to keep school. I am the friend of learning for all descriptions of persons every where, particularly for the coloured man, and especially in Liberia. I am pleased with the meaning the native Africans give to the term '*white man*,' making these words refer to intelligence rather than colour. Their construction is a good one, for knowledge is the same in all intelligent beings. Minds, as far as we know, do not differ in complexion. If therefore I do not approbate your teaching, it is not because I am averse to education, but because I think in some situations, and in some persons there are duties that precede, and in fact form the basis by furnishing the means of education; that situation and person are found in your case. The question is not whether schools should be kept, but whether you should be school-master? I think not. Teachers of children can easily be obtained; they are often persons qualified for nothing else; but you should be occupied in another kind of teaching, I mean teaching the colonists the habits of industry and economy, which will enable them to educate their children. It is incumbent on you as one of the founders of the colony, to place before the eyes of the less informed an example of what they should do and what they should be. You all went to Cape Palmas to be cultivators; the colony was to be an agricultural community, and unless you make it so you will disappoint your friends and deceive yourselves. You must look to the soil for subsistence, for respectability and finally for wealth, and you will find each and all of them *there*. You have as much education as is required for all the purposes of active life; establish yourself on a farm and in a few years you will find yourself in ease and comfort: whereas if you become a school-master you can make but a meagre living, and it will leave you old and poor. Imagine yourself in the decline of life surrounded by some two or three dozen stubborn little urchins, to increase the afflictions and torture the infirmities of age; on the other hand view yourself on a productive farm, reclining under the palm tree you had planted or visiting a neighbour, also enjoying the rich reward of a youth of industry and care. This is in fact the inexhaustible source or *cruse*, for it is a mistake to suppose the widow's unfailing cruse of oil, of which we read in the bible, was a favour conferred on her alone—it is a favour conferred on us all. She was directed to draw from the constantly replenished cruse; we are directed to draw from the constantly productive earth—a source that will not fail while seed time and harvest remain. My desire is that you possess yourself of this source, from which you can draw in your youth, and which will continue to flow in your old age.

"I present to you as plain a proposition as can be offered to a man: one of the purposes for which you went to Africa was to improve your circumstances. How are you to do it? Not by keeping school, that is out of the question; not by trade, you have not the means. You cannot extract property from the air, it is not in the air; you must resort to the ground, and there you will find it in abundance; the sooner therefore you apply yourself to that source, the sooner you will accomplish this object of your emigration.

"It has been asserted, and it is still insisted on, that such is the lethargical character of the coloured man, that he will not labour without the whip, or at least the presence of a master. Your friends the colonizationists have taken the opposite ground, have staked their judgment, and rest their hopes on the correctness of their opinion. They have joined issue with their opponents, which must be decided by the colonists, it is with you to falsify or confirm the assertion of your adversaries.

"You are now in a country where it is said slavery does not exist. This may be a mistake; slavery is a very comprehensive term, oftener used than understood. Let me apprise you that you may be as decidedly a slave at Cape Palmas, as a man under the lash of a driver in Virginia. The slavery of vice or indolence is as much to be deprecated as personal bondage. The colonizationists wish you in every sense, and of course in the highest sense to be free.

"You have heard of the Lloyd estate, the Wilson estate, the Tilghman estate, and other large estates on the Eastern Shore of Maryland. The founders of these estates went to the Eastern Shore in early times, as you went to Cape Palmas, with their hands and with nothing but their hands. You have quite as good a chance for laying the foundation of the Polk estate in Maryland in Liberia, as they had on the Eastern Shore of Maryland; and I hope you will avail yourselves of the favourable opportunity. It can only be done as they did it, by activity and diligence—'The hand of the diligent maketh rich,' but 'the slothful are clothed in rags.' It cannot be done by school-keeping. There is no activity in that. A young and vigorous man becoming a school-master may not always prove an aversion to work, but it never can be made to prove a fondness for work. In your letters let me know what arrangements you have made for establishing the Polk estate, I wish you could inform me what progress you have already made.

"If you perceive ought that is harsh in my language, you must refer it to my solicitude for your prosperity; and on this occasion I have assumed your profession and acted the part of school-master. All my teaching has a tendency to one point, and perhaps might have been expressed in a single sentence, *a youth of labour is essential to an age of ease.*

"The objects of colonization are to relieve the oppressed, to lessen the sum of human anxiety and sufferings, to carry light into the regions of darkness and to demonstrate to the world that the Deity in the creation of man did not restrict himself to any shade or form in which to wrap the ethereal essence which we call mind. In the attainment of these humane and philanthropic purposes, the colonists must perform an important part, and you and each of you are held responsible for no inconsiderable share. Myself the friend of freedom, I am the friend of freedom's friends; not so with all the advocates of the cause—a portion of them avow their opposition to all who do not labour under their supervision. They claim this right by assuming the fact that they are working for the Lord—many men will do the Lord's work, provided he will have it done in the right way, that is in their way. An impressive spectacle is sometimes presented by two parties working for the Lord in fierce and vindictive conflict; an ignorant observer might suppose they were marshalled under the opposite banner."

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"To Thomas Jackson, Cape Palmas.

"There is one part of your letter that I designed should be answered by another hand, but I will slightly advert to it. You mention a renewed religious impulse which has happily been experienced among you. I communicated that part of your letter to that untiring friend and advocate of the coloured man, the Rev. ——— and perhaps he will write you, whatever he may say will deserve your whole attention, for it will be founded on

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