The report closes with the following argumentative appeal:

"And why should we not go forward? The results of the year show that our cause is strong in the affections of the wise and good. Only let our well-wishers even in this desponding and discouraged region come out and show themselves, and they will prove to be an exceeding great army. They will be astonished at their own numbers and power, and will wonder that they were even afraid. We need not labour without hope.

"Nor need we labour without motive. Is it nothing to have planted on the coast of Africa, a colony better adapted to regenerate that benighted continent, than British philanthropy, aided by British power, has ever been able to place there; and that, even in the opinion of British judges? Is it nothing, that thirty nations, though little ones, have been reclaimed from the slave trade, and turned their faces towards civilization and christianity? Is it nothing, that christian missions are permanently established and successfully at work, in a region where all previous attempts, which had been numerous, for a century had failed? Is it nothing, that black men are actually carrying salvation to the bodies and souls of their brethren, where white men cannot live? In the words of an enlightened British officer, "if we would serve Africa, let us go on with this work."

"And what shall we say of those freemen, who find their colour an obstacle to their happiness here, and ask us to restore them to the land from which their fathers were most wrongfully brought away? It is easy to say, that nothing but a wicked prejudice molests them here; but will that justify us in making this continent their prison. If we could take upon ourselves the pain and loss which that prejudice inflicts, it might, perhaps be generous for us to do it; but to insist that they shall stay here and endure pain, contrary to their own judgment and inclination—is it any thing less than cruelty?

"Especially should we be moved by the appeal of our brethren in bondage whose freedom may be secured by emigration. Of those who have gone thither during the past year, at least 157 were slaves while here, and but for the enterprise in which we are engaged would have been slaves still. Others may be free if we will help them to cross the Atlantic. To some of them, this privilege has been left by the wills of their late masters, and they must emigrate by a certain day, or they must be sold at auction, when husbands and wives, parents and children must go wherever the highest bidder for each chooses to carry them. Some who once had this privilege, but whose time expired last year, have been sold already; for the society could not raise the necessary funds to aid them. There are others, whose time will expire this year. Fifty or sixty dollars each, on an average will save them. Shall we sit still, and keep our money, and let them be sold? We cannot give them freedom in this country. Those who could, for reasons which satisfy themselves, refuse to do it, or are dead, and their wills cannot be altered. We can give them freedom in Africa, and is it not better to be a free man there, than a slave in America? Which condition would we choose for ourselves, or for our children?*

"If slavery here is better than freedom in Africa, the Colonization Society is certainly a great sinner. In its very infancy, it persuaded our national government to brand as piracy the only process by which men were ever transferred, not from the privileges of civilized christian freemen in Liberia, but from the savage freedom of uncivilized, pagan Africans, to slavery in the United States, and to negotiate with other governments to do the same. Other nations have been induced to follow the example till the doctrine

* We understand the writer to speak comparatively of the prospects of a race under permanent slavery or permanent freedom.—Ed. Rep.

which this society was the first to urge, has become the prevalent law of the civilized world, and powerful fleets are pledged by treaty to enforce it. And this efficient public sentiment of all the most enlightened parts of christendom rests, mainly, not on any accidental circumstances attending the slave trade, but on its essential character. That trade was denounced as piracy, not merely or mainly because it had been cruelly conducted. Evils of that kind might have been remedied by legalizing and regulating it. Nor was it from any ignorance or forgetfulness of any of the privileges which slaves, through the humanity of their masters, enjoy in the United States; for the act so denouncing it was introduced into Congress by a southern statesman, and carried, to a great extent, by southern votes. But this sentence of condemnation was passed upon the slave trade, because, in the judgment of all enlightened consciences, the transfer of men from a state of freedom, to a state of slavery, is a bad act, and, those who make it their business, are of course, "*hostes humani generis,*" *(enemies of the human race,)* and therefore, when acting by force, on the high seas, come within the old and established definition of piracy.

"Is this all wrong? Ought those fleets to be recalled, those treaties abrogated, and all the laws against the slave trade repealed? Nay more: If slavery here, be better than freedom there, let us kindly send a missionary in every slave ship to explain to the benighted natives, the blessings which it brings them, that, instead of needing to be taken by force, and confined in barracoons, they may crowd thankfully to the shore, and beg the privilege of being transferred from the wretchedness of freedom, to all the happiness and hopes of slavery. But if all this be not our duty; if freedom in Liberia be better than slavery here, let us not withhold good from them to whom it is due, when it is in the power of our hand to do it.

Respectfully submitted in behalf of the managers,

Joseph Tracey, *Secretary.*"

We promised in our May number to give some extracts from the abolition prints, in order that our Maryland patrons might judge for themselves of their present aspect and character, and the kind feelings they all entertain towards Maryland colonization. But we have been wofully neglected of late; not a single abolition paper has come to our office the past month, and we are forced to copy the following graphic description of the doings of the Anti-Slavery Convention from the Boston Post, for lack of something more spicy.

On Wednesday and Thursday (old election week) I attended, for some time, at this convention, at the Miller Tabernacle in Howard street. The performances (speaking) were of a mixed kind, tragedy, comedy, and farce, according to the disposition, character, education, and talents of the orators. There was the eloquence of bold, rude, unpolished invective; of ludicrous, homely, illiterate sarcasm; of glaring absurdity or insanity; and sometimes of the most finished, classical, powerful rhetoric, which Cicero would not have blushed to own, and which is not, perhaps, surpassed here, either in the pulpit or at the bar. There were brother Remond (jet black) and brother Garrison—brother Douglas (coloured) and brother Quincy—brother Latimer and brother Jackson—brother Foster, for uncontrolled liberty of speech, and sister Folsom for the same, but quarrelling with each other, notwithstanding. There was one class for preserving order in debate, and another class for keeping no order at all. There was one set for repudiating

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