on the decease of Capt. Spence his nephew granted all his uncle's right and title (which not being confirmed by his Governmet amounted to nothing) to a missionary at Cape Palmas, and until the place was abandoned by him the society's agent was unable to obtain a title to it. Capt. Spence informed us that he was able to careen his largest vessels so as to examine their bottoms with perfect safety, and could ride out the roughest tornadoes there without apprehension. As soon as a suitable settlement is made at Fishtown, the harbour* surveyed and a good pilot appointed, it will not only be a place of importance to the colonial crafts, but to all vessels on that coast, commercial or national. In fact it ought now to be the U. S. Naval Station or rendezvous for their squadron, and we doubt not when the survey which has been ordered is concluded, the good sense of the commandant of that station will recommend it to the department as a more suitable depot than a Portuguese Island, one thousand miles removed from any slave mart, and which for four months in the year proverbially affords the most unsafe anchorage ground of any port on the west coast of Africa, and a climate not less fatal to the European constitution.

We insert below two articles of a controversial character, one from the Colonization Herald of the 27th ult. and the other from the Christian Advocate of the 11th inst. In both there is much that we think important to lay before our readers. The principles assumed by both in the outset are in the main correct, and should be acknowledged as such by all interested in the cause of Africa. For ourselves, we cordially subscribe to both and will endeavour to mantain them, although, happily, not interested in the special matter at issue between the parties, and we most deeply regret that either feels himself forced to take ground that threatens so much injury to the cause of the African mission and colonization. But when men of such standing and character as the editors of these two journals, both deeply interested in these missions, and both long labourers and strenuous advocates for the cause of African colonization, place themselves in such an attitude towards each other before the public, it proves that there must be something wrong in their principles of action or impracticable in their mode of operation. The latter we conceive to be the case. The continual accumulation of facts with regard to the colonies and missions for the past ten years proves it to be so—the history of tropical Africa from its first exploration to the present time confirms it. It is written as with letters of fire *that the white man shall not prevail in that land—that he shall not be the immediate instrument in the hand of God to work the moral and political regeneration of that people.* It is through the agency of the black man alone, their brother and kin, both as principal and operative, that this great work can be successfully carried on. There *can* be no *partnership* of this labour, and there *should* be none. The position that the superintendent of a mission *must* be *white*, certainly tends to keep alive in the minds of the free coloured men the former relative position of the two races in this country, and as circumstances referred to in

*Orders have been transmitted to the commandant of the African Squadron by the Secretary of the Navy for the immediate survey of the harbour of Fishtown.

the following extracts conclusively shew, is liable to be attended with results that threaten the very existence of the mission. Were the superintendent taken indiscriminately from among the members of the church (and occasionally the white labourer acts as subordinate) the case would be different; but it is not thus, and it cannot be. Just suppose the appointment of a coloured bishop or superintendent of any mission in Africa, and where shall we find the man so deeply imbued with the spirit of the gospel, the love and sympathy for the African, as to volunteer his services as an humble subordinate labourer in that field?

(From the Colonization Herald.)

The observations from our contemporary (*Maryland Colonization Journal*) on the missionary influence of colonists, will be perused with deep interest not unmingled with anxiety. We omitted some passages of a more controversial character, involving the question of disputes, with which it would not be proper for us to interfere, unless we gave all the facts and arguments on both sides. We must, however, be allowed to say, that we fear there is a growing misapprehension by some of the missionaries in Africa, if not by missionary societies at home, respecting the relations which they ought to maintain towards the colonial government and its officers. While it is admitted, that great additional and beneficial weight is imparted to the cause of colonization by the countenance of religious bodies, it cannot at the same time be denied that nearly the whole machinery for missionary enterprise and labours in Western Africa is mainly dependent for its successful operations on the pioneer efforts of colonization, by which an assured place of refuge from barbarian violence, a temporary home for acclimation, opportunity for learning the best means of addressing the heathen, and of acquiring a knowledge of the language, are afforded to the newly arrived missionary. He becomes by prior residence in the colony better fitted, physically, morally, and intellectually, for the discharge of his arduous functions; and in case of sudden and unforeseen obstructions to his progress in the interior, he can retire for a season to the colony, and then resume, on the first favourable occasion, his efforts without the loss of time, and the expense and disheartening effects which must necessarily ensue from his return to the United States.

Assuredly these are substantial benefits to the missionary cause, to say nothing of the sympathy and individual aid afforded by colonists on the spot.

In requital for the protection and aid thus afforded, the colonial government and colonization societies may rightfully expect obedience to the laws and institutions of Liberia, and a becoming deference to the constituted authorities from the missionary. But if, forgetful of his true position and duties, he should sink the priest in the politician and the demagogue, and from evasion, proceed to an open denial of the authority of the legal head of the government, interfere in the elections and become the leader, or his name made the watchword of a party, then must he forego all claims to consideration on the score of an office which he has virtually abandoned, and abide by the penalty imposed by the authorities whom he has defied. It may be that courtesy and a desire to prevent strife and exposure of such anti-clerical and anti-christian conduct of this erring missionary would induce the Colonization Society to direct the attention of the body that sent him, or of his diocesan under whose more immediate jurisdiction he acted, and procure his immediate recall. If, however, this moderation should be mistaken for weakness, and the wrong be repeated, by sending out again the obnoxious individual, it becomes the clear and imperative duty of the Colonization Society and of the colonial government, to put an end to the

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