too, and such another yelling I never heard. It required some time, much perseverance, and yet more patience, to make them understand that this was a part of the *God palaver* which we did not expect them to join in. Something like order and silence being restored, we continued the exercises, with but little faith I must confess as to much good being the result. What added to the disorder and interruption, was a piece of stupidity on the part of one of our native boys that nearly destroyed all effort to produce seriousness and solemnity. Not being able to find shelter for both Jacks, the fellow had concluded that there was no harm in tying one donkey in the corner of the chapel. The house was badly lighted, only one little palm oil lamp on the table at which the speaker stood. Of course the other end of the room was almost enveloped in darkness, and as the benches or seats did not reach the whole length of the house, the donkey's corner was altogether unnoticed. In the midst of the exercises, Jack concluded he would try the character of the bed he was to occupy, and laid himself down, commencing a series of gymnastics that made the dust fly in clouds around us. This was too much for the natives, and the scene was indescribable. Knowing the habits of these creatures, I was expecting nothing less than, that the *rolling* being over, a succession of *brayings* would follow, but in this I was most agreeably mistaken, and we were no more interrupted. Toward the close, and especially when brother Herring added a few remarks, all had subsided into a settled seriousness and attention to the word spoken. Since our visit there has been a vast improvement. Brother Lewis has been authorised to exhort, and holds meetings regularly on the Sabbath, and wrote to me that the people gave heed to things which they heard.

The next morning, after a sleepless night, rendered so on account of swarms of mosquitoes, I examined the little school, and was pleased with the improvement which the boys had made in one short month. As yet they had not received American names however, and so referring to certain memoranda in my journal, I had the pleasure of naming these ten little African boys as follows: *Stephen Olin, Valentine Buck, Samuel Brockunier, Wesley Kenney, Edward E. Allen, Thornton Fleming, Thomas Hudson, Charles Cook, Thomas Gross*, and *Aquila A. Reese*. May these lads be spared to become to their countrymen, what the men of God after whom they are named have been, and are, in their day and generation.

EXTRACT FROM THE LAST DESPATCHES FROM GOV. RUSSWURM.

"All the Latrobe emigrants are comfortably located on their lots in good frame houses. From the number of women and children without husbands, the society can never expect any return of funds, by labour. They are doing as well as can be expected, and just begin to consider themselves at home.

You will be pleased to learn that Rev. Mr. Seys has been on a visit to this colony, after an absence of some years; I trust his report will be such as to encourage your labours, and prove that your interests are not neglected in Africa. Mr. Seys and myself have been on a visit to Saureekah and Barrakah on horseback, and we have a good road opened to the latter place 12 miles, on the direct route to Denah, the king (Neh) of which, lately deceased. He had not had much intercourse with the colony for some years, owing to the hostility of the Beach people.

The Roman Catholic mission will not be *removed*. It is intended to make this the centre of their operations, on account of eligibility and healthiness of location. The French priests have all left, and it is intended to locate such here as can talk English. Bishop Barron, through the misrepresentations of Mr. Kelley, on a visit here, was induced to hold out secret encouragement to our Roman Catholics, that he would provide a better location in some of the French colonies to leeward, but before he returned to windward, he saw his error and forwarded the enclosed. King Freeman denies having sent any message by Mr. Kelley to the Board. Our Light House went into full operation on 20th March, ult."

The following is the letter from Bishop Barron, referred to in the foregoing.

ASSINEE, *Fort de Joinville*,
April 18th, 1844.

"Sir,—In leaving Cape Palmas last March, I gave some encouragement to the Catholics of that colony to come and locate themselves in the vicinity of the Catholic missions about to be established at Assinee, etc. I now find that the resources of this place do not present hopes to colonists of their being able to provide comfortably for themselves and families, and accordingly beg of you to discourage them in every possible way from leaving Cape Palmas.

I thank you by anticipation for your kindness, and remain with great sincerity, Your most obedient, humble servant,

† EDWARD BARRON,
Bishop of Constantina, and Vice Apost. of the Guineas, etc."

To His Excellency, the Governor of the American colony at Cape Palmas.

BISHOP OF AFRICA.

An important act of the late Triennial Convention of the Protestant Episcopal Church, was the "appointment of the Rev. Alexander Glennie, Rector of All Saints, Waccamaw, South Carolina, as Foreign Missionary Bishop, to exercise Episcopal functions in the Missionary Stations of this church on the west coast of Africa," or in other words, as Bishop of the Episcopal Church of Maryland in Liberia, for we believe that church has as yet no Mission Station without the limits of that territory. We cannot but hail this as an auspicious event; not that the conferring the title of Bishop upon the foreign missionary can render his labours intrinsically more useful, but it gives assurance of the confidence of the Missionary Board—of the whole church in the efficiency of that mission, and is, so far as human pledges can go, a guarantee for its permanency. "The steady extension of this mission," says the Secretary's Report, "renders more and more necessary the appointment of a Bishop for this station." We are rejoiced to see this acknowledgment of the "steady extension of this mission" by the Board, without qualification, or any allusion to the "Difficulties with the Colonists" which figured so conspicuously in the Eighth Annual Report of the Commissioners for Foreign Missions of the Episcopal Church; and we may also be permitted to express our gratification that the individual whom we believe to have been the principal mover and instigator of those *difficulties*, was *not* selected for the episcopate.

Maryland Historical Society

The Maryland State Colonization Society Papers

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