my recent sojourn of ten days, nothing could exceed their attention and friendship.

Kent Island is about twenty-one miles long, and from four to five wide. It is very level, abounding in creeks formed by the Chester River and Eastern Bay on the one side, and the Chesapeake Bay on the other. Between these are necks of fertile land, where the residences and plantations of many wealthy farmers are located. Many of these are lovely spots, the scenery around enchanting, and the blessings of competency scattered by a bountiful Providence with a lavish hand.

The population of the Island is about two thousand, one-third of which comprises free people of color and slaves. The former are generally well off, so well indeed and contented, that I could not induce a single individual to emigrate to Liberia. And as to the slaves, they are, as far as I could see and learn, so kindly treated and provided for, that though two very valuable men having free wives and children, were offered their freedom by their masters if they would go to Liberia, they could not be persuaded to accept this great boon.

The Methodists have a very fine church, and are by far the largest religious denomination in the place. My home was at the residence of one of their principal official members, Thos. W. Kemp, Sr., Esq., from whose house at Love Point, there is one of the finest views of the Bay and opposite shore that can be imagined. The Rev. Mr. Walton, their energetic, devoted, and indefatigable pastor, was in the midst of a protracted meeting, at which it was both pleasing and profitable to me to aid him. Night after night that church was filled by a most orderly and large congregation, and before I left some twenty or more whose sorrow had been turned into joy, professed to "believe with their hearts unto righteousness and made confession with their mouths unto salvation."

I was pleased with the good christian feeling prevailing among the people of different denominations in the Island. The Rev. Mr. Thompson, Episcopal Clergyman, who has a small parish and congregation, and with whom I became pleasingly acquainted, is a gentleman of refined manners and liberal christian spirit. He came to our meetings, attended my Colonization address delivered to the colored people on Sunday, at 3 o'clock, concluded the services for me, and at the request of Mr. Walton, preached during the revival in the M. E. Church. It was an excellent and most applicable discourse, preceded by the regular evening services of the Protestant E. Church somewhat abridged. Such a union of christian feeling and effort, unlike the narrow, bigoted views which we sometimes come in contact with, cannot fail to do good in any community, and will be rendered a blessing to these kind Islanders.

I desire to express my gratitude for the attention I received and for their liberality to the enterprise I represented. And here let me conclude by saying that Kent Island has now fairly taken the Colonization banner for the Eastern Shore, no place there having yet for the current year contributed so large a sum as *seventy-one dollars*.

Respectfully, yours, &c.
JOHN SEYS.

BALTIMORE, *October* 11, 1854.

P. S. *October* 26. The banner has gone—the Kent Islanders, have lost it. I have, since writing the above, been at Elkton, Cecil County, and such was the warm, hospitable, and generous reception given to me, and the cause I advocate, that the noble sum, of EIGHTY EIGHT dollars, was contributed, towards our funds. Elkton now stands as No. 1, for the Eastern Shore, and waves the banner in triumph. See Monthly Report. J. S.

(From the Christian Advocate and Journal.)

AFRICA—POOR AFRICA!

Mr. Editor,—Not entirely ignorant of what has been done for generations past, by Christian philanthropists, for the elevation, civilization, and Christianization of this large and populous continent, I was, nevertheless, struck with this remark, made by a warm friend of the African race, in a recent communication, in which he expresses his desire and purpose to visit this country: "We can, and we ought to do more for Africa." Yes, we *can*, and we *ought* to do more for Africa. Long has she suffered from the cupidity of men called Christians, of Europe and America, who have sedulously engaged in that most barbarous of all traffic, the merchandise of human beings. Her tribes have been kept in a state of war and rapine, for the purpose of supplying *materiel* for the slave trade. Alas! that America, either in its colonial condition, or in its free and independent state, should have been stained with the blood of thousands, and hundreds of thousands, of these hapless sons of Ham!

It is due, however, to the United States of America, to state, that in the organization of the Federal Government a constitutional provision was adopted, prohibiting the importation of slaves after the year 1808, and by treaty stipulation and law it has since been classed with piracy, and made punishable with death. But in defiance of the armed national ships of three great maritime powers, the nefarious trade is still being carried on, and thousands are brought to markets in America, although not to that portion belonging to the United States. What a foul blot in the nineteenth century! I should not have alluded to this revolting subject, only to show how much more has been done to degrade and deprave Africa than has been done for her regeneration and elevation in the scale of nations. Now, to the chief object of this communication.

Among the most benevolent and efficient agents embarked for the good of Africa, we may name the American Colonization scheme, and the institution and maintenance of Christian missions. If these have not done all that was desired, let not their beneficial results be overlooked. Much good has certainly been accomplished by them, and much more, without doubt, will be effected by them. In noticing the instrumentality of missionary labors, I speak only of those performed by the Methodist Episcopal Church; not because the efforts and successes of other Christian denominations are either overlooked or undervalued, but having more intimate knowledge of Methodist operations, we can speak more accurately concerning them. Not, indeed, that we intend, in this brief article, to give even a succinct history of the mission, but merely introduce it for the purpose of connecting it with the dialogues which are designed to make up the body of this paper.

The M. E. Church was among the earliest, if not the first to plant missions on that part of the western coast of Africa within the limits of the American and Maryland Colonization Societies. In 1832, the Rev. M. B. Cox, with a heart burning with the flame of Christian love, offered himself for this hazardous service; but not long after he reached Monrovia, and commenced his work, he was attacked by the fever of the country, and went soon to his grave, with this heroic utterance in death: "Though a thousand fall, let not Africa be given up." Nor has Africa been given up. Spaulding and Wright followed in the course of the succeeding year, the former to return with shattered constitution and utterly impaired health, and the latter sleeps in an African grave, by the side of his devoted predecessor. Subsequently, Barton, Seys, Chase, Stocker, Pingree, and Benham, brethren beloved, who "hazarded their lives for the name of our Lord Jesus Christ," at the call of the Church, gave themselves to the work on this distant and deadly coast. These faithful and zealous men met with true-hearted and ardent fellow-laborers

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)--May 1861 (n.s. X, 24)

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