amazement, and I may say with adoration, events which have taken place through the instrumentality of the cupidity and criminality of men, designed, nevertheless, to work out great ends of beneficence and goodness, by our Creator."

Such is the language of one of our own most illustrious, but now lamented statesmen, and it applies to the subject of *African Colonization*, one of the results of that justly condemned and most nefarious traffic, the *slave-trade*. Even this so great an evil, has been overruled by the love, power and wisdom of God, to the highest good of the African race. Therefore, while we cannot too strongly condemn the traffic, we cannot too highly exalt the name of Him, who out of the very crimes and blackest sins which men commit, causes results to spring, the most beneficial to the human family.

That such has been the result with regard to the slave-trade, I shall *first* endeavor to show. I need not here speak of its sin, its horrors, and its enormities, they are well known, and too heart-sickening, to be repeated.

1. The English and American Governments have united for its suppression, and united effectually; the trade has been entirely broken up from the Senegal to the Equator, a distance coast-wise of about twenty-five hundred miles, and as a result, along that very coast, once marked by beacon lights from slave barracoons, and lit by the flames of burning villages, are now operating more than twelve distinct missionary societies. The restoration of peace to millions along the coast and in the interior, had prepared them for the gospel of peace, while the squadrons afforded protection to those who came to proclaim it; thus thousands and tens of thousands have been brought within its influence.

2. The slaves recaptured by the English men-of-war, have been carried to Sierra Leone. There are now found at that place representatives from two hundred African nations; they are there civilized and Christianized. In a report made to the British Parliament in 1851, it was stated that out of a population of 45,472, 36,458 were Christians, and these are now returning as Christian teachers and preachers to their own idolatrous people.

3. As a third result, we find on the Western shore of Africa the *Christian Republic* of *Liberia*. On the high and verdant promontory of Monrovia floats the banner of freedom, a single star is the country's emblem, and what blessed promise of future brightness does that star bring to darkened and down-trodden Africa! Could the group of benevolent and patriotic men who conceived and matured this glorious work, who only saw it in its beginnings through the clouds of obstacles and oppositions which obscured its brightness, could they *now* see it, only thus far unrolled on the scroll of time, how would their hearts throb with joy, and their lips pour forth praise to Him who had deigned to make *them* His instruments in a work so noble, conducive to the temporal and eternal welfare of millions in our own land, and in that neglected and degraded land beyond the sea.

The founders of the Colonization Society were neither unprincipled politicians, nor men prejudiced against the colored race; they were men who sought the highest good of the colored man; wise men and true, whose judgment and far-sighted wisdom assured them that among the Anglo-Saxons the African could never enjoy the rights he justly claimed and was entitled to; they pitied this condition of inferiority and degradation, and would see him elevated and made happy in the land of his fore-fathers. Christian men and Christian ministers were (in 1816) the founders of the Colonization Society. Only six months since, died the venerable man, Rev. James Laurie, D. D., at whose house Mills, Caldwell, and Finley met, to pray for *guidance* when about to lay the foundation of the Society, in December, 1816.

Christian principles were the basis of its laws and regulations, and Christian love the key-stone arch which has, and, we trust, ever will uphold it. The names of Robert Finley, Henry Clay, Elias B. Caldwell, Francis S. Keys, Bushrod Washington, William Thornton, with others, the early active friends of the noble cause, will go down to posterity with lustre ever brightening, with the glorious destiny of the Republic of Liberia.

While the plan of colonizing in Africa (with their consent) the free people of color, was a conception wise and great, it was most difficult in its execution.

There were pecuniary difficulties in the way. There was the insalubrity of the African climate, particularly dangerous to the white man, whose presence there was then required. And there was the unwillingness of the colored man himself to leave the place of his nativity, and seek a new home in the land of his forefathers.

But the cause was of God, and what are obstacles to the Almighty? As he prepared a way even through the sea for his ancient people, delivering them from bondage, and bringing them to their own inheritance, the land of their fathers; so also with His right hand and holy arm began he to lead forth this oppressed people to the country from whence they had been unjustly taken.

In the month of November, 1817, the Rev. Samuel J. Mills and the Rev. Ebenezer Burges sailed for the coast of Africa; commissioned by the Colonization Society to make observations preparatory to the establishment of a colony. Mills was the first martyr in this noble cause; he died at sea on his homeward voyage.

The following year, 1820, went forth the first company of emigrants under the auspices of the American Colonization Society. They embarked from New-York in the month of July, in the ship Elizabeth.

The expedition consisted of eighty-six colored emigrants, and three white persons. Their first location, on the island of Sherbro, was sadly unfortunate; it proved exceedingly unhealthy, and, in the course of a few months, all the white men and about half of the emigrants were buried on the shore.

The second expedition sailed from Norfolk, in 1821, with thirty-eight emigrants and four white persons. Through the good judgment, wisdom, and boldness of Commodore Stockton and Dr. Ayres, a tract of land was purchased from the natives about the Mesurado river, and, on the 25th of April, 1822, the American flag was hoisted on the Cape, the site of the present town of Monrovia.

Here serious difficulties arose with the natives, which threatened the entire destruction of the colony; but the arm of the Lord was present to defend, and in the gallant *Ashmun* was found a man equal to the exigency. He stood forth as the brave leader in the battle, the wise statesman in council; the thoughtful and sympathizing friend, the patient sufferer for the good of others, the humble Christian. Liberia's history honors the name of *Ashmun*, and writes it high on fame's undying roll, which marks the good and wise of earth.

And after Ashmun, God raised up *Lot Cary*, by birth accounted a slave. He was a nobleman in soul and a freeman of the Lord. "His great object in emigrating to Africa was to extend the power and blessings of the Christian religion." In one of his letters he uses this language: "O American Christians! look this way—come this way—and help, if you cannot come. Send help for the Lord's sake; help Africa's sons out of the devil's bush into the kingdom of God. The harvest is already white. The heathen in our vicinity are very anxious for the means of light; they will buy it, beg it, and, sooner than miss it, steal it." In confirmation of the last, he gives the

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)

1854