account, and every death,—the cause notwithstanding,—has a wonderful tendency to deter the colored man from going to the only place where he can be *at home*, while the *ninety-five* per cent. who annually survive the acclimating process, live, and do well, are entirely forgotten. So it is—and so it will be.

THE BARQUE CORA—HER ARRIVAL IN LIBERIA—S. A. BENSON ELECTED PRESIDENT.

We are happy to inform our readers that intelligence has reached our office of the safe arrival at Monrovia of the Barque Cora. Rev. Mr. Hoffman, and others have written to Dr. Hall *via* England. They had a delightful passage of *thirty-five* days from Cape to Cape. All well.

The most important item of news, however, is the election of STEPHEN A. BENSON, as President of Liberia. Mr. Benson is from Maryland, from the Eastern Shore, a Dorchester County man. We are just from Cambridge, had a great meeting with our colored friends, and announced this fact. They were much pleased.

THE AFRICAN RACE, &c. &c.

We are exceedingly gratified in the perusal of the following article from the pen of Dr. Bond, and transfer it to our pages with more than ordinary pleasure. It is to us very opportune, being a confirmation in every point, of the subject matter of the "Travelling Agent's" discourses in this city and elsewhere for sometime past. We thank Dr. Bond for so ably helping us to extricate poor Ham from a curse, existing only in the brain of the visionary infidel, and Canaan and his descendants from imaginary degradation, and intellectual inferiority.

From the Christian Advocate and Journal.

THE AFRICAN RACE—ITS CHARACTER, CONDITION, AND DESTINY.

We need make no apology for bringing this subject before our readers. It is one, not only worthy of their consideration, but which imperatively demands it. As philanthropists, as Christians, as civilized men, and as Americans, we are compelled to regard the uncounted millions of the African race; to consider their relation to us; determine as philosophically as we can their capacities, tendencies, and ultimate destiny, and to exert our patient efforts toward the accomplishment of the divine purpose in them. Not only moral obligation, but selfish interest binds mankind together. The barbarism of millions is a loss to the world as truly as their heathenism is a loss to the Church. As Americans our interests are immediately bound up in theirs. Their destiny seems providentially committed to us, and upon our judicious and humane action toward them probably depends our prosperity, if not our existence as a nation. Nations have their discipline as well as individuals. They have their tests of wisdom and virtue, and in the nature of these tests is involved the blessing or the curse, as they may be met with righteous or unrighteous action. The colored race is now our test, at least one of them. We may neglect them, we may act unjustly or unwisely toward them, but if we do they will be Pandora's box to us.

With regard to the character or quality of the African race, there are three opinions prevalent among those who profess to have given consideration to the subject.

By some it is held that these people are not children of Adam: that though human beings, they are specifically of an inferior order, having been created to supply a class of subservient men to the Adamic race.

By others it is admitted that these people were originally derived from Adam, through Noah. But they contend that their progenitor, Ham, was degraded by the judicial action of the Creator, and that intellectual and moral inferiority having descended through all their generations, they are thus adapted for, and limited to, a condition of perpetual servitude to the white races.

By the great multitude of Christian people, as well as by the almost unanimous opinion of philosophers and men of science, and we may add by the concurrent thought of the millions of men in all countries who have never heard the opinion contradicted, the African race are regarded as a mere variety of mankind, whose peculiarities of body and mind are due to the same class of causes which has determined other varieties, admitted to be such.—They consider the negro race to be of the same blood as the rest of mankind.

With regard to the first opinion, it might be sufficient to say, that it is totally at variance with the Bible, and with the Christian religion. It can only be held by those who reject the one and despise the other. As our readers believe the Bible to be God's truth, of course they will at once reject an hypothesis directly contradictory to its statements. As they believe in Christianity, in the atonement of Jesus, and the sanctification by the Spirit, and as they see this religion preached to, received by, and efficacious in the black as well as in the white, they will not trouble themselves about a doctrine which attempts to prove God to be false, and religion a delusion. In order, however, to prevent any of them from being annoyed by the bold assertions of infidels, who are in the habit of opposing science to revelation, and human authority to common sense, we will observe that all physiologists of reputation are now agreed, that independently of revelation, the result of investigation upon purely scientific principles has clearly established the identity of the human race. The question may now be considered as settled by science itself, and those who reject Scripture upon this point, must reject physiology and natural history too. He who, notwithstanding, sets himself up in opposition both to God and man, religion and philosophy, belongs either to the class of the lamentably ignorant or incurably stupid, and may be permitted to expose his folly without disturbing the equanimity of men of sense.

With regard to the second opinion, viz: that the African race is the degraded and perpetually servile generation of Ham, it is even more absurd than the former, for it has not a shadow of foundation in the facts upon which it professes to be based. It is perfectly amazing how such a notion as this ever found prevalence. Surely it never would but for the necessity which men have felt for some excuse for their conduct toward these unfortunate people. Yet we have known it to be advanced from the pulpit, and that too by a Rabbi, a veritably dubbed Doctor of Divinity.

Who first spoke of the "curse of Ham," we do not know, but neither do we know that Ham was cursed at all; if he was the Scripture is silent upon the fact. Be this as it may, the cause, whatever it was, was definitely confined to the descendants of Canaan. These settled the land called by their name. They rapidly advanced in arts, wealth, and luxury. So far from being intellectually inferior they were the pioneers of the world in the march of intelligence. To talk about the natural stupidity of the Phœnicians seems ridiculous enough. Nor was the curse of the descendants of Canaan in any way connected with a black complexion. If so, it becomes those who advocate the doctrine to prove it. Of the other descendants of Ham, some founded the mighty kingdom of Assyria, others spread themselves over

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)

1855