slaves be and the same are hereby repealed; and that the following section be inserted in the said article in lieu of and as a substitute for the section so repealed:

No slave shall henceforth be manumitted by deed, or by last will and testament; nor shall the fact of a negro going at large and acting as free, or not being claimed by an owner, be considered as evidence of the execution heretofore of any deed or will manumitting the party, or as ground for presuming freedom; providing that this section shall not apply to such negroes as may have been heretofore manumitted by deed or by the last will and testament of a deceased person to become free at a period which has not arrived, and who are now in service as slaves for a term of years.

And be it enacted, That the following section, authorizing free negroes to renounce their freedom, shall be added to said article, and is hereby declared to be a part thereof.

SEC. 2. Any free negro above the age of 18 years may go before the Circuit Court for the county in which such free negro has resided for three years next preceding such application, or before the Superior Court of Baltimore City, if such negro has resided in said city; and after a full examination in open Court, by said Court, so as to ascertain whether force, fraud or imposition, or undue persuasion has been used to induce such application, and upon being perfectly satisfied by such examination, and by any other evidence which the said Court may think it proper to inquire, that such application has not been induced by force, fraud, imposition, or undue persuasion, the said Court may permit such negro to select a master or mistress, and become a slave for life to such master or mistress, and shall cause such order to be recorded in perpetual proof of the fact. If such negro shall be a female, her children, if any, under five years of age, shall be included in such order, and become slaves, and those above five shall be bound out.

The only other measure which was consummated on the subject of the colored population, was the passage of a bill to appoint a board of commissioners for the regulation of free negroes in St. Mary's, Howard, Baltimore, Calvert and Kent and one or two other counties. The bill provides that all free negroes shall provide homes for themselves; that if they cannot support themselves they shall be hired out; all children shall be hired out until they are of age. The bill provides that the bill shall be submitted to the people at the next Presidential election.

From the New York Observer.

AFRICAN EXPLORING EXPEDITION.

Mission Stations along the Coast—Native Christians—Lagos—Abeokuta.

IJYE, CENTRAL AFRICA, *February 1st*, 1860.

MESSRS. EDITORS:—Since I last wrote (from Liberia) I have traversed the whole coast of that country—reckoned at seven hundred miles—visiting and examining every point at which the vessel touched, having left Monrovia on the 5th of August, making the roadstead of Cape Palmas at noon on Sunday, the 21st.

Cape Palmas is a beautiful high point of land, extending much farther than, but not so boldly into the sea as Cape Messurado. I regard it more healthy than Messurado, and probably the healthiest point at present on the Liberian coast. Grand Cape Mount, when equally cleared and settled, will probably be one of the finest points for health anywhere on the African coast.

The Missionary stations at Cape Palmas are worthy of some notice, the first among which is the Female Asylum for orphan children. This establishment is a mixed wooden and stone building, large and capacious, of plain architecture—the light-house being built attached to it, so that it forms a cupola, giving a fine relief to the edifice. It is situated on the extreme point of the Cape, which gives it a fine appearance some distance off. The institution has all of the departments, as schools, chapels, medical, bath, and other domestic conveniences common to such places, and the pupils appear particularly comfortable and happy. Rev. Mr. Hoffman, the Superintendent, seems peculiarly adapted to his position, being a Christian gentleman of rare merit and exemplary character. The inmates love him as a father, and what was to me the most remarkable, outside of the institution every body to whom I spoke concerning him, spoke well of the Rev. Mr. Hoffman. He is a Philadelphian. Mrs. Hoffman, his amiable lady, seems well adapted as the female head of the Asylum, and is also much loved and respected by the people of the settlement, which is a matter of much importance. Miss Ball, a lady of fine attainments and Christian graces. is an assistant in the institution; and there are others of probably equal merit, who did not come under my notice. This establishment is under the Episcopalian Board.

The next institution of note under this Board, is the "Mount Vaughan High School" and Mission Chapel, under the superintendence of Rev. Alexander Crummell, who, after finishing his education in Oneida Institution, (I think it was,) and taking a thorough course in theolgy, and being ordained an Episcopal clergyman, went to England, and there graduated at Cambridge, a most thorough scholar. Mr. Crumwell is a gentleman pre-eminently adapted to the responsible position he fills, and his advent changed the pupils from dirty, ragged, barefooted black boys, feeding on nothing but rice and palm oil, eating on the ground, and sleeping on naked mats on a bare floor—because *they would have it so*, and no teacher could prevent it—to that of cleanly, well-dressed, polite young gentlemen, assembling in the ordinary at meal time, and occupying neat and comfortable bed-chambers, as the beautiful mansion of Mount Vaughan is amply provided with every apartment necessary to the institution. The main building, which is really beautiful, situated three and a half miles from the Cape, on the most elevated point of land, can be seen, with its handsome columns and portico, as you approach, making the impression that you must be in some other country than Africa. Mrs. Crummell is a lady of rare excellence and fine accomplishments, and a valuable member of such a household, and loved and revered by the pupils.

The Methodists have some institutions here, but it was not my province to learn of them, the excellent Bishop Burns having just left the Cape before I reached, from whom, I have no doubt, I would have received valuable information.

The churches, as such, will compare favorably with other professors in Christian devotion to the cause of religion. I could see no difference in this respect. They are generally well filled with attentive, respectable looking people, a good percentage being natives.

While waiting for a steamer to the Bight of Benin, I took advantage of the time, and made an exploration up the Cavalla river.

The station of Rev. Bishop Payne, the Episcopalian Missionary Cathedral, is located at Cavalla, a native Grebo town, near the mouth of the river, the former king of which was the old inflexible friend of the missionary cause, M. Nia Mehia. The old king has some years since deceased, and a son nominally rules in his stead; but they have never since

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)

1860