The extortionate rates levied by the Portuguese government at Quilleman, cause import goods to be smuggled in through Zanzibar, over hundreds of miles, which are sold cheaper after all than they would have done had they been imported direct and paid the Portuguese custom dues.— Wilmer & Smith's European Times, Oct. 21, 1860.

COLONIZATION.

A correspondent asks why we do not advocate colonization. We ask in turn why he does not read our papers. We are earnestly in favor of it; we long since belonged to a colonization society; we have given to the cause; we urge its claims on proper occasions, both privately and publicly. As a cure for slavery in the United States, it is of little immediate use. The slaves who go to Africa, by increasing the value of those that remain, strengthen the motive to continue the system, and so do those that escape to Canada. But colonization is a boon to such good men as go, a boon to Africa, and a boon to the human race. How can any sensible free colored man who has the necessary resources for emigration be contented in this country, where an unconquerable prejudice must bar up his way to social and political equality?

Hayti offers great inducements to our free colored people. It is under the presidency of a wise, liberal and patriotic president; it offers land to the landless, homes to the homeless, an asylum to the oppressed, and a country to the negro.

What she wants is what our free people of color can give—the Pro-

testant Christian Religion.

Africa, perhaps, affords a still more inviting field for the Christian colored emigrant. Its amazing fruitfulness, its vast gold fields, its immense prairies, offer the richest rewards to the laborer. Let the Christian plowshare be thrust through Africa from cape to cape, and what treasures of cotton, tobacco, palm oil, sugar, "barbaric gems and gold," would flow down the Niger, the Senegal, the Gambia, and the Nile, Let the English language, with its treasures of truth and sentiment, be spread over that great continent of darkness, and what new forms of thought and feeling, science and of philosophy, might it not evoke!

Are you opposed to the slave trade? Colonization is its cure. Navies along the coast may do something, but they cannot keep off the slave trader. Put on the land colonies of civilized men, and you have an effectual police, a moral and a physical police. From those centers of light go forth principles and feelings that render the wars of neighboring tribes for the purpose of securing slaves impossible.

Would you give the gospel to Africa? Colonize. The tribes are ripe for conversion; they cling to their idols because they have nothing better. Go teach them by precept and example the religion of our Lord Jesus, and see if nations will not be born in a day. White men cannot do this,

the climate is fatal to them. The way is open, the work is commenced. Radiant spots are seen at Bathurst, Sierra Leone, Liberia, Cape Coast Castle, Accra. The light is radiating inward, and thousands are rejoicing in it. Hundreds of Christians are found on the slave coast, native princes are preaching at idolatrous capitals, and wild tribes are furnishing, not only native converts, but native missionaries.

How can Africa be redeemed? As Greece was enlightened by colonies from Egypt, Rome by colonies from Greece, Britain by colonies from Rome, and America by colonies from Britain, so must Africa be redeemed by colonies from America.—N. Y. Christian Advocate and Journal.

MARYLAND COLONIZATION JOURNAL.

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By the Barque Mendi, into New York, we have advices from Liberia, up to the 27th of November, also files of the Liberia Herald. Attempts had been made to re-open the slave trade in the vicinity of Solima and Gallinas, but with no prospect of success, as the Liberian Cutter Quail, was placed on guard and the natives made to fear the displeasure of the government if the traders were encouraged.

A call had been issued for a National Convention to nominate candidates for President and Vice-President, and many were of opinion that it would result in the nomination of Messrs. Benson and Roberts, as opposing candidates.

Arrangements were also being made for celebrating on the 1st of Dec., the 38th anniversary of the settlement of Monrovia. A procession was to be formed, and an oration delivered by H. R. W. Johnson. Several writers in the Herald give favorable reports of the progress made in the Maryland settlement at Cape Palmas. The Custom House and Government House had been neatly repaired, and new lamps provided for the

The Methodist Episcopal Church had also been recently enlarged, and quite a number of neat dwelling houses erected. One writer mentions the addition of two schooners and a sloop to the list of vessels owned in that port. We are glad also to notice that several mules had been ordered for use in the Colony. One writer refers to the election of a Senator for the County of Palmas, (it being entitled to but one.) Much interest was manifested, and the successful party marched off to the music of drum and fife. The following day several citizens called upon the newly elected Senator, who pledged himself "to have an eye single to the interests of his constituents." We are glad to see further evidence that the belief in witchcraft is relaxing its hold upon the natives of that County. A few years since, no native man, woman, or even child, died without some one being called to account for "making witch." The following extract will serve to illustrate the manner in which palavers of this kind are "talked" in Africa.

"Since the election we have had a witch palaver to set. The Cape Palmas natives accused their King, Bill Williams, of having buried witch

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