them to their father, and came himself to Baltimore to take passage home in the colonization packet. He had already been several years in England, and spoke our language with fluency. Soon after his arrival he visited some of the recaptured Africans just mentioned, and discovered that they came from the region bordering on his own country, and spoke a dialect which he well understood, although it was not his native Susoo tongue. They were overjoyed at seeing a person with whom they could converse, but were incredulous when he told them that they were free, and might return home if they chose. They said he was deceiving them, that they knew they were slaves, and should never again see their native land, their relatives and friends; so thoroughly were they impressed with the melancholy conviction of being in slavery, that no protestations could make them believe in his entire sincerity. They exclaimed with raptures at the thought of freedom, and of going back to Africa, but would not hope that such a dream could ever be realized. The situation of these persons was made known by the Colonization Society to the President of the United States, who said, that if proper certificates were given of their desire to return, the government would pay the expense of transportation. The navy agent at Baltimore was ordered to have them examined. They were brought together for that purpose, and as the examination could only be carried on through Wilkinson as interpreter, he gave his testimony under oath. We shall speak of this interesting examination nearly in the words of Mr. Coale, secretary of the Baltimore auxiliary society, who was present and took an account of the proceedings in writing. The general question was put to them severally, whether they wished to remain in this country as freemen, or be sent to Mesurado, and thence if practicable to their homes. Dowrey was the first who was called to answer. He was chief in his own country, of whom Wilkinson had some knowledge. He replied, 'I wish to go home, I wish to see my father, my wife, and children; I have been at Mesurado, I live but three day's walk from that place.' Barterou answered, 'Let me go home, I have a wife, I have two children, I live a morning's walk from Dowrey.' The next person called was Mousah, the son of a highly respectable chief, with whom Wilkinson was personally acquainted; he had been living with General Harper, and when asked if he was not disposed to remain and be instructed, and go home hereafter and teach his countrymen, he replied; 'General Harper is a good man, he will give me clothes and food, and be kind to me, but he cannot give me my wife and children." When the general question was put to Cubangerie, he replied; 'Why do you ask this question over and over? I am so rejoiced at the thoughts of returning, that I want words to express myself. Do you not know that nothing is so dear as a man's home?' Mazzey said, 'My mother is living, my father is living, I have two sisters, I shall be grateful to those who send me to my family and friends.' The answer of Fanghah was, 'I shall be joyful to go home, I have a father, mother, wife, sister, and three children to meet me in my own country.' Corree said that all he desired was to be landed in Africa, and he should soon find his way home. Banhah made nearly the same reply.

"After these eight persons were examined, they expressed great anxiety to be joined by two of their companions not present. These had been placed with a man, who, it seems, was not willing to part with them, and had reported that they wished to remain. This proved a false pretence set up with a view to profit by the labour of the negroes; and whatever may be the power of the law in such a case, it will be difficult to make it appear in the eye of justice, in any better light than the crime of being engaged in the slave-trade. A writ on a fictitious suit was taken out against the negroes, and they were thus released from thraldom and brought to the place of examination. When they arrived, their companions sprang with ecstasies to meet them, embraced them again and again, caught them in their arms, raised them from the ground, and continued for half an hour at intervals to embrace and shake them by the hand. Nothing could exceed their joy at being told that they were free, and would sail in a day or two for Africa.

"These ten persons, thus providentially rescued from perpetual slavery, and made happy in the anticipations of again beholding their native land, and of carrying gladness to many a weeping disconsolate heart, owed their deliverance chiefly to the Colonization Society. They have gone home to prove to their countrymen and friends, that white men are not all barbarians, traffickers in human flesh, and artificers of human misery; but that the flame of benevolent feeling may sometimes kindle and burn even in the breasts of this portion of

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XIV. Books
3.
A History of Colonization on the West Coast of Africa
by Archibald Alexander, Philadelphia, 1846