the friends of colonization, in this behalf. The principle desideratum was a greater number of well qualified teachers.

About three years previous to this time an institution was formed in Maryland, under the auspices of that pious and gifted lady, Miss Margaret Mercer—a bright name in the annals of Christian charity. This society had now collected thirteen hundred dollars towards a fund to be appropriated for the maintenance, clothing, and instruction of two young men, colonists from Liberia, at the University of Glasgow, in Scotland, on condition that after completing their education they should return to the colony as teachers, or physicians. The determination to educate them in Scotland, was formed after a correspondence which Miss Mercer had opened with Mr. John Ross, a distinguished gentleman of that country. The colonial agent was accordingly directed to select the two most promising boys in Liberia, between the ages of ten and fourteen years, and to send them immediately to Glasgow. Mr. Ross was appointed their guardian. This benevolent institution is called, in memory of the place of its origin, the "Cedar Park Liberian Education Society."

As it respects the subject of education among the natives at this time, we have the following account from the Liberia Herald. "We feel proud to notice the commencement of a new school for the tuition of the natives, by Mr. and Mrs. Tittler, (they were coloured persons,) under the patronage of the Western Board of Foreign Missions. This school is established on the Junk river, about midway between this place and that. The account Mr. Tittler gave of the extreme anxiety evinced by the natives for the instruction of their children, is truly gratifying. In the council that was called when the subject was first proposed to them, not only a general approbation was expressed, but the most solemn assurance given, on the part of the head men, that every thing should be done to facilitate the object: and in testimony thereof, they immediately pledged themselves to furnish as much rice and other necessary provisions, as would be sufficient for the school. As the farming season is at hand, they furnished Mr. Tittler with a large house, hitherto used for domestic purposes, promising that as soon as they finish cutting their farms, they will furnish a new one. They have also put some of their female children under

the care of Mrs. Tittler, to learn, as they call it, 'White man fash.'"

The native kings in the neighbourhood of Cape Mount, were engaged in a bloody war, carried on with more than ordinary ferocity; and King Boatswain was at war with several of the more interior nations, who had leagued together to resist this tyrant and prince of slave-dealers. Commissioners were sent out by the colonial Council to mediate a peace. They were well received, but unsuccessful in the first instance, when they were reappointed with the addition of Mr. Finley, and on a second mission effected a cessation of hostilities. They penetrated far into the interior, and the result of their mission and of their journey of inspection, was published at large in this country. The following extract from a message of Governor Pinney, in this connexion, as illustrative of African speech-making, is interesting. "Nearly fifty natives with their long robes were around, at our first interview. Zingby, the chief warrior arose, and with the interpreter approached near me, and plead his master's claim to our friendship. The words of the interpreter were written down at the time, as follows:—Zingby say, 'Hear him now; He speak King Boatswain's word. King Boatswain send him. You and King Boatswain be friends. King Boatswain send him book for you.* When you, look him (i. e. Zingby with the token) you look King Boatswain. He say him fight war. He say Goolah people fight him for America people palaver. Him cut path and Goolah people make war, so path be stopped, and American man no get bullock. All ivory and bullock come from King Boatswain. Goolah no have too much. That way (therefore) Goolah people make path close. All America belong to King Boatswain, and King Boatswain he belong to America people, (i. e. there is a mutuality.) I be King Boatswain boy-true—no more. I be head war man for King Boatswain. Let all America live in my hand. I cut path—Goolah no be able to keep path close. King Boatswain say that white cloth be him heart. This war belong to America people's palaver. Goolah man no look (own) bullocks and ivory like King Boatswain's man. They fight cause King Boatswain send goods here. Zingby come tell you him (i. e. King Boatswain) fight war this time.'

* This *book* was a token; a silver manilla with his name upon it.

Maryland Historical Society

The Maryland State Colonization Society Papers

XIV. Books

3.

A History of Colonization on the West Coast of Africa

by Archibald Alexander, Philadelphia, 1846