do military duty. The circumstances of the colony were trying in the extreme; but never have I seen the moment, when I regretted coming to the colony. My object in coming was *liberty*, and under the firm conviction that Africa is the only place, in existing circumstances, where the man of colour can enjoy the inestimable blessings of liberty and equality, I feel grateful beyond expression to the American Colonization Society, for preparing this peaceful asylum." Said another—"I thank God that ever he put it into the hearts of the Colonization Society to seek out this free soil, on which I have been so honoured to set my feet. I and my family were born in Charleston, South Carolina, under the appellation of free people; but freedom I never knew, until, by the benevolence of this society, we were conveyed to the shores of Africa. My language is too poor to express the gratitude I entertain towards the American Colonization Society." Said a third—"I came to Liberia in 1832: my place of residence was the city of Washington, District of Columbia, where I passed for a freeman. But I can now say I was never free until I landed on the shores of Africa. I further state, that Africa, so far as I am acquainted with the world, is the only place where the people of colour can enjoy true and rational liberty." Said a fourth—"I beg leave to state, that my situation is greatly altered for the better, by coming to Africa. My political knowledge is far superior to what it would have been, had I remained in America a thousand years. I therefore seize this chance, to present my thanks to the American Colonization Society for enabling me to come to this colony, which they have so benevolently established." The following resolutions, among others were then passed, as expressive of the sense of the meeting:

"That this meeting entertain the warmest gratitude for what the American Colonization Society has done for the people of colour, and for us particularly; and that we regard the scheme as entitled to the highest confidence of every man of colour: That this meeting regard the colonization institution as one of the highest, holiest, and most benevolent enterprises of the present day. That as a plan for the melioration of the condition of the coloured race, it takes the precedence of all that have been presented to the attention of the modern world: That in its operations it is peaceful and safe—in its tendencies

beneficial and advantageous: That it is entitled to the highest veneration, and unbounded confidence of every man of colour: That what it has already accomplished demands our devout thanks and gratitude to those noble and disinterested philanthropists who compose it, as being under God, the greatest earthly benefactors of a despised and oppressed portion of the human family."

"Whereas it has been widely and maliciously circulated in the United States of America, that the inhabitants of this colony are unhappy in their condition, and anxious to return,—*Resolved*, That the report is false and malicious, and originated only in design to injure the colony by calling off the support and sympathy of its friends; that so far from having a desire to return, we should regard such an event as the greatest calamity that could befall us."

At the same time a resolution was adopted expressing gratitude to the benevolent ladies of the United States, particularly of New York, Philadelphia, and Richmond, for their efforts to promote education in the colony, and testifying to the promising condition of the schools sustained by their contributions. The Manual Labour School, incidentally mentioned above, was established by the Missionary Society of the Methodist Episcopal Church. It was located at Millsburg on a spot of singular beauty, salubrity and fertility, under the care of the Rev. B. R. Wilson, and denominated the White Plains Manual Labour School, in honour of the liberality of individuals in White Plains, New York, who had largely assisted to found it. By the plan of the school, from thirty to fifty orphan or destitute children, either from among the colonists or natives, were to receive support and education. These children are to be bound until they are twenty-one, to the superintendent of the Liberia Mission, who is pledged as representative of the Missionary Society, to grant them ample means of living and of instruction in letters and the most useful arts.

The Rondoubt, sailed from Wilmington, North Carolina, on the 30th of December, and arrived at the colony on the 4th of February, with thirty-four emigrants, among whom were William Taylor, a young coloured physician, educated for the medical profession under the direction of the Board, and eighteen slaves, liberated by Dr. Shuman, of Stokes county, North Carolina, for whose comfortable settlement in the colony, he

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