the comparison, is most favourable to the development of the social, moral, and political condition of the African race.

In a reported speech of a gentleman connected with the Maryland Colonization Society, we find a more particular account of the origin and circumstances of Simleh Balla's visit to this country, than that contained in the last chapter, and as it contains some special colonization history, and is interesting on other accounts, we will gratify the reader by the following extract. "Simleh Balla was the head man, or chief warrior of King Freeman, one of the most powerful, sagacious, and artful kings in all the region of the coast of Africa. Of this king, the Maryland Colonization Society purchased a part of the territory on the coast of Africa, now called Maryland in Liberia. This purchase was effected at a very dear rate, according to King Freeman's estimate of such matters, though in truth on very reasonable terms. The first condition he made in his terms of sale was twenty puncheons of rum. This condition, however, was firmly resisted by the agents of the society, and King Freeman was not only induced to abandon it on the ground that the society could not traffic in so ruinous an article, but was prevailed on to discontinue the use of it among his people. The value of this article was fully made up in things more serviceable to the king and his people, and the purchase effected. It was obvious, however, that the king had been induced in his own mind to make this sale of his territory, with the hope of aggrandizing his kingdom from the superior wealth and intelligence of the colonists. But it was not long before feelings of a different character began to mingle with his reflections, and give direction to his purposes. The superior intelligence of the colonists, which first inspired him with a desire to make them his neighbours, from a view to his own profit, began now to assume a different aspect, and excite in him a fear that all this appearance of honesty and benevolence on the part of the colonists, might only be with the ultimate view of supplanting him in his kingdom. The anxiety of his mind, under these corroding reflections, may well be imagined. He anxiously sought to ascertain the truth with regard to the motives of the colonization enterprise, and the real object in seeking to be neighbours to him. *Why come so far?* was a question full of interest to him. He listened with profound attention to every explanation of this matter that could be

given. He heard with peculiar interest the accounts of America; the wisdom and power of the nation, the splendour of their buildings, and the magnificence of their public works in general, and, above all, the kindness of the people in sending back the Africans to the land of their fathers. These relations affected the king sensibly, but could not quiet his alarm, and only subjected his mind to still more painful alternations. In this state of mind, conversing freely on one occasion with his chief warrior, he said to him, "Balla, 'pose you go to 'Merica—you got my eyes—you got my mout—you got my ears. You see—you 'peak—you hear for me, you come back, tell me. What you see, I see—what you 'peak, I 'peak—what you hear, I hear. Den, all these things we hear be true, we be all 'Mericans—have 'Merica book, and all be good like dem." To this, according to Balla's own account of it, he said, "I go." His particular friends, and especially his four wives, vehemently beset him to relinquish his purpose for fear of being murdered in America. To them he replied, "I go if I die." Balla is described as being physically among the finest specimens of man—large, full, and just proportions of body—free, open, and intelligent countenance, with a quick, penetrating eye, and alert manner of moving his head—as altogether a man of remarkable physical presence. He spoke in Baltimore, in broken English, receiving ideas with great rapidity, and making such improvement as indicated a very superior order of intelligence. The first sight of the city was confounding, and when he viewed it from the top of the monument, he was overwhelmed with emotion, and exclaimed, "Man no make all dis, God make him." His impressions on receiving the first correct ideas of God and the Bible, were remarkably natural and striking. His attention while one was attempting to convey to his mind an idea of the power and majesty of God, was intense. "Hah!" said he, "does God 'peak to you in dat book—let me hear him." He listened with an interest deep and profound, and at last made an exclamation which cannot be reduced to language, after which he asked this pertinent question—"Why he no send African man dat book too?"

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