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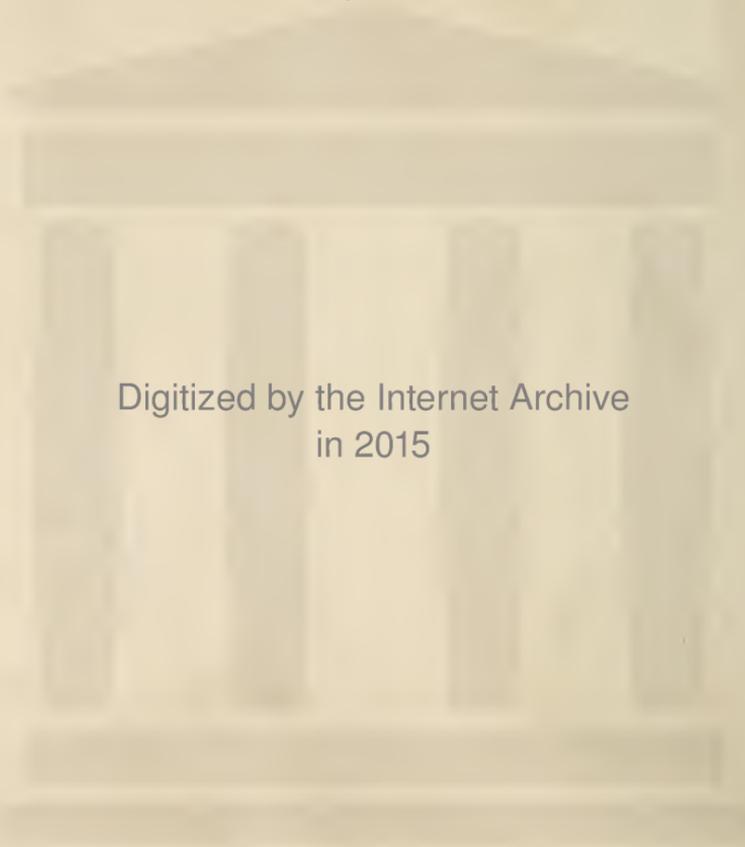
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THE
AFRICAN REPOSITORY,
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COLONIAL JOURNAL.

VOL. IX.]

SEPTEMBER, 1833.

[No. 7.]

THE CRISIS.

THE Secretary of the Colonization Society, having been permitted to resume (after an absence of three months in the Middle and Northern States) the labours of his office, would submit to the public eye, a few thoughts in regard to the means and methods by which the friends of the Institution, in every section of the Union, may, at this crisis, best promote its design. We say at this *crisis*, for that a crisis has arrived, or is at hand in the affairs of the Society, is evident, at least to the writer; a crisis when public feeling in regard to the Institution, can no longer sleep; when facts and arguments relating to it will be generally and deeply considered; a crisis, therefore, most propitious (if the cause be, as we doubt not it is, a good one) for securing so weighty and inflexible a judgment of the country in its favour, as must soon render it too strong for opposition, and if not too pure for reproach, at least inaccessible to danger.

While public sentiment in the largest portions of the Union has, for several years, been decidedly favourable to the Society, it cannot be denied that the efforts and contributions to promote it, have borne no due proportion to the magnitude or merits of the cause. Let us not be understood, however, as placing a low estimate upon the progress of this cause in the good opinion and affections of the American people. It has steadily advanced; prejudice, incredulity, and a thousand conflicting elements of hostility, have, to a great extent, yielded, or vanished before it; so that were we to seek for the most animating evidences of its success, we would not look to Africa, where, through its agency, prosperous christian settlements are rising, beautiful amid the darkness; but to the triumphs it has won over the reason, the consciences, and the hearts of our countrymen. While these triumphs have been signal, while they demonstrate that the faithful and judicious efforts of the friends of the Society can never suffer any lasting defeat, it is proper to say that they have been achieved by toil and perseverance; and that their importance is seen rather in the intelligence, the wisdom, and the piety which are now pledged to sustain it, than in any ardent and all-pervading popular sympathy.

It is true that a great majority of the enlightened Clergy of the United States approve of the Society, and it is also true that more than one-half of the State Legislatures have, by resolutions, sanctioned its plan; *yet the amount of the annual income of the Society* does not authorize the belief that the public mind, generally, has been pervaded by any spirit of charity towards the object of it, of sufficient power to accomplish, within a reasonable time, the expectations of its founders, and most early and faithful friends.

But thought and inquiry are now excited on the subject; discussion has be-

gun; elements of feeling are moved, never more to rest, until the general opinion and judgment of the nation shall be formed and expressed in a firm and decided tone, in regard to the claims of this Institution. We rejoice that the nation is attentive to the subject. We have confidence in the American people, and more confidence still in GOD. We will not allow ourselves to doubt that Truth, and Humanity and Religion will overcome all obstacles; that they will summon successfully to their aid, whatever may be necessary of talent and of means, and that the great Ruler of the world will open the way and lead on these ministers of His benevolence to the accomplishment of whatever this benevolence may dictate for the benefit of our coloured population and of Africa, and for the stability and happiness of our country.

If we could make an effort that should be felt throughout the land; if we could speak with a voice that every American should hear, we would act and speak *now* for the single purpose of allaying all sectional jealousies; of soothing and quieting all unkind or irritated feeling; and of inducing all honest and candid men to consider the great questions connected with the condition and prospects of our coloured population, in the spirit of sobriety, meekness and charity. No other spirit, we are sure, is suited either to the subject or the occasion. Every other spirit we deprecate, as unfavourable to the formation of a correct judgment—as hostile to the interests of those whom we would relieve, and dangerous to the general security and welfare of the nation.

Trusting that such a spirit animates the hearts of the readers of this Journal, we may be permitted to ask whether the simple and direct object of the Colonization Society as expressed in its Constitution, namely, to establish with their own consent the free people of colour of the United States in christian colonies on the African coast or elsewhere, be not (even when divested of all incidental or collateral advantages and entirely distinct from any greater object which may be promoted by its moral influence) sufficiently large and important to merit the united, generous and persevering support of our countrymen? This object of the Society, now presents itself to the public, not as a theory, the utility of which is to be tried, but as a scheme already proved useful by actual experiment; an experiment, which, it is clear, admits of indefinite extension, and promises an increasing good at each point brought within the enlarging circle of its influence. If the character and condition of the free man of colour be improved in Liberia; if that Colony have assisted in the suppression of the slave-trade; if it have already excited both sympathy and respect for the coloured race—if, on a shore of barbarism and crime, it stand a light for the ignorant, a refuge for the oppressed, a Christian Temple wherein superstitious and idolatrous pagans may be taught to worship the only living and true God; how can the philanthropic or pious man be uninterested in its fate, refuse to assist it, or cease to implore the Almighty to vouchsafe to it his gracious protection? Now we venture to affirm, that the influence of our African Colony upon its own citizens and upon the heathen tribes in its vicinity, has been salutary in a high degree; that it has banished the odious slave-trade from a considerable line of coast; that it has awoken strong sympathies in behalf of the whole African race; that it has wrought extensive and auspicious changes in public sentiment towards this race; and, finally, that some extraordinary dispensation of Providence alone can prevent the growth of this Colony to greatness, and the consequent communication of civilization and christianity, through its citizens, to the uncivilized and unchristian population of Africa. We submit the question, then, whether the Colonization Society, fixing its eye and directing its aim to the simple and single object of planting Christian colonies of free men of colour on the African coast, and this while the practicableness of so doing is no longer problematical, and its utility clear as the sun, does not deserve to be well sustained by humane and religious men, however widely differing on points distinct from the fundamental principles of moral and po-

litical duty? Some may think that slavery under every possible form and modification should be instantly and universally abolished; others may judge that so great a change in the condition of the slave population and the general state of society cannot without deepest injury to all concerned, be suddenly effected; some may be of opinion that general emancipation is practicable only as connected with Colonization; others may deem it possible on our own soil, but only by measures cautious and gradual in their operation, and within certain and well defined limitations; and, finally, some may discern no method by which this acknowledged evil can be removed without incurring evils greater than slavery itself, and others abandoning their own judgment, but confiding in Providence, may hope for its final extinction, but only, by means concealed at present from human observation: yet we know not why all these may not unite in aid of an Institution which has effected already great good, and which by a process entirely unobjectionable and harmless, must, if duly sustained, accomplish good incalculable for the interests of mankind and the honor of God. We have ever thought, that on the broad common ground assumed by the Society, all benevolent men might act together. We have never been able to discover in the single, great, specific object of the Society, that which can be reasonably made matter for controversy.— And though we are aware that the Society encounters opposition, both at the North and the South, still our confidence is unshaken, that this opposition cannot long survive except in a few minds subject either to a delusion that no reason can dispel, or to the less excusable influence of principles hostile to the spirit of the age, and to the improvement, the rights and the happiness of mankind. True, the zealous advocate of immediate, entire and unconditional emancipation, while he views the Society as an obstacle in the way of his measures, will refuse to assist it; and the defender of perpetual slavery, knowing as he must know, that the moral influence of the Society is decidedly and powerfully favourable to voluntary abolition, will not cease to oppose it, yet the first is unable to show that the object he desires is retarded by the Society, and the last may despair of proving that either individuals or Society experience injury, rather than benefit, from its moral influence.— True, those who would effect a sudden and complete abolition, even should it bring ruin upon all parties concerned, and those who would never effect it, even though certain that all parties would realize from it the greatest advantage, are not to be relied on either for wisdom or benevolence. Opposition to the Society, however, by those who desire the former, because they believe it both safe and beneficial, (and who would promote it only by safe and proper means), and by those who decline to attempt the latter, because they deem it absolutely impracticable, appears incapable of defence. *The Society colonizes only the free.* It throws no obstacle in the way of manumission, it encourages no attempt to effect impossibilities. It offers the opportunity and presents the motive for emancipation to the master, and has no apprehension that he will deem emancipation wise or expedient, when it is not. It leaves all questions in regard to the slave population, to be settled just as *freely and exclusively by the judgment of those who alone under the constitution of the land have the right to decide them*, as though it had no influence upon their judgment. It exerts no influence upon slavery excepting a moral influence. If we condemn it because it exerts no other influence, we must for consistency's sake condemn the constitution of the Union, which leaves neither individuals nor associations the right of doing any thing for abolition, but through the will and consent of the slave-holder. If we condemn it because it exerts this influence, let us also condemn all our free Institutions—all our Bible, Tract and Missionary Societies—and, finally, the mild and humane spirit of the Christian religion. For, (according to Dr. Robertson,) it was Christianity which weakened the feudal system and finally abolished slavery throughout Europe. It was this religion which “struggled

with the maxims and manners of the world, and contributed more than any other circumstance to introduce the practice of manumission."

We neither hope nor desire to justify the Society in the opinion of those who would suddenly abolish slavery, without regard to consequences; or in that of those who would perpetuate it for their own personal advantage, even when convinced that abolition is required by considerations most powerful, both of humanity and the public good. But we would gladly vindicate its character in the sight of all sober, benevolent and pious men. We would neither degrade reason, nor waste argument, in controversy with those, who would sacrifice to the mere abstraction and shade of right (which would, in this case, prove to be the very spirit and essence of wrong), the peace, the happiness and union of our country; nor in attempts to conciliate those who are warring with the kindest and best influences of truth and reason, and the holy principles of all human liberty and improvement. But we would earnestly invite all reflecting, judicious, patriotic and christian men, seriously to consider the principles and claims, and immediately and generously to unite in sustaining the operations of this Society. Their opinions may be various on many subjects; they may differ in judgment on sundry questions relating to the condition and prospects of our slave population; but will they not agree in this, that the American Colonization Society is a *truly benevolent Institution; benevolent in its aspect and tendencies towards the whole African race?*

If we look to the free people of colour, we see them placed by this Society, with their own consent, in circumstances, where, freed from all the perplexities and embarrassments that surround them here, they are excited by new motives, encouraged by better hopes, stimulated to industry and enterprise by prospects of the noblest and richest rewards, and made to cherish the manly and mighty spirit of an independent and self-governed people. Every thing strengthens their faculties, kindles their invention, and rouses their souls to action. They feel the love of country. The soil they tread, the forests, the rivers, the mountains of Africa are theirs, and to be the perpetual inheritance of their children. They have every thing to do, but they are to labour for themselves. Materials are before them, but rude and unformed, and they must be the architects of their own institutions, their own fortunes. Great examples shine upon them, and God himself favours them. If they fail to be happy, if they fail to be great, they will stand self-condemned, and the world will condemn them. They feel the impulses of philanthropy. What chord of generous, kindred affection, will not vibrate in their hearts, when Africa, their mother, dark in sorrow as in aspect, calls upon them to deliver her children from the most cruel invaders and most rigorous bondage; to teach them heavenly truths; to civilize their manners, tame their passions, conquer their vices, and exalt them to the rank of virtuous, free, and christian men? And who can doubt that circumstances have vast power to degrade or elevate mankind? And if there be a people needing, more than any other for their improvement, new and powerful motives to action, are they not our free pople of colour, so long debased—so long crushed in spirit and hopes—so long aliens from the commonwealth, and strangers to the privileges and promise of the enlightened and independent among whom they reside?

No one who has once read, can ever forget, that most eloquent passage in one of the best speeches of Mr. Burke, in which the orator, after declaring, that when "we speak of the commerce with our colonies, fiction lags after truth; invention is unfruitful, and imagination cold and barren," turns to New England; and in allusion to her spirit of commercial enterprise, exclaims:—"What in the world is equal to it? Pass by the other parts, and look at the manner in which the people of New England have of late carried on the whale fishery. Whilst we follow them among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson's Bay and Davis' Straits; whilst we are looking for them beneath the Arctic Circle, we hear that they have pierced into the opposite region of polar cold; that

they are at the antipodes, and engaged under the frozen serpent of the South. Falkland Island, which seemed too remote an object for the grasp of national ambition, is but a stage and resting place in the progress of their victorious industry. We know that while some draw the line, and strike the harpoon on the coast of Africa, others run the longitude, and pursue their gigantic game along the coast of Brazil. No sea but what is vexed with their fisheries. No climate that is not witness to their toils. Neither the perseverance of Holland, nor the activity of France, nor the dexterous and firm sagacity of English enterprise, ever carried this most perilous mode of hard industry to the extent to which it has been pushed by this recent people; a people who are still in the gristle, and not yet hardened into the bone of manhood." No wonder that Mr. Burke should have said in conclusion—"When I contemplate these things, when I reflect upon these effects, I feel all the pride of power sink, and all presumption in the wisdom of human contrivances, melt and die away within me. My rigor relents. I pardon something to the spirit of Liberty." And what, may we not ask, aroused that wonderful spirit of enterprise that produced results, more than fifty years ago, among the inhabitants of these then colonies, not to be transcended by the language or imagination of this great man? What but the circumstances into which our fathers were thrown upon these shores; and by the discipline of which, their characters were formed to industry, adventure, perseverance, and energy?—While, amid hardships and dangers, they subdued the forests, contended with wild beasts or more savage men, traced unknown rivers to their source, or crossed mountains, the granite bulwarks of which, seemed to stand, impassable barriers to their progress, they were educated for great achievements, and made to realize the all-subduing power of the human mind. If the activity and vigorous habits of youth, form manhood for worthy, bold and successful efforts; surely we may expect the manhood of a nation's character to embody and show forth those qualities, which have been planted and cherished in the soil and periods of its youth. And if circumstances attending the colonization of America, have given to humanity a growth and strength, unknown elsewhere; can we doubt that in Africa, and in the experience of her children, similar circumstances will produce similar effects? Suppose we grant, that the emigrants to Liberia are inferior to the early emigrants to America; yet this cannot change the fact, that the nature of the circumstances of both, has a powerful tendency to elevate their condition and character.

That the influence of the Society, so far as this influence (solely and exclusively moral) touches slavery, is favourable to emancipation, cannot be denied, except by those ignorant of facts, or by such as will trust to theory, rather than experience. We know, and all intelligent men south of the Potomac know, that the influence of the Society favors manumission.—Many generous and christian masters regard Liberia with intense interest, as the hopeful asylum of the enslaved. Nearly one thousand persons, recently in bondage, have been liberated, supplied with various articles of necessity and comfort by their former proprietors, and assisted to settle in freedom and prosperity in the Colony. And numerous others, (not the aged, infirm and vicious, but the young, the virtuous, the valuable,) are now offered to the Society, and want of funds alone, prevents this Institution from immediately assisting them to emigrate.

And who does not know that the founders, and all the ablest friends of the Society have represented it as benevolent, not only towards men of colour already free: but as submitting to individuals and States at the South, a plan, by which the freedom of the slave could be made a blessing to him, and nowise detrimental to the public good—that they have exhibited it, not as an instrument for perpetuating a great, acknowledged, and growing evil, but as designed and adapted for the use of those who might be disposed to use it, as the means of conferring freedom upon their slaves, either from motives of humanity, self-interest, patriotism or conscience?

And who will venture to set limits to the final results of the benign, the peaceful, the glorious moral influence of the Society in favour of human liberty? All the moral elements which enter into, and control our free institutions, and govern the great movements of this age, must increase the power and extent of this moral influence. It enlists in its behalf the principle of association, and makes every emigrant on his way, and every citizen under his own vine and fig-tree in Africa, excite sympathies and purposes in favour of human freedom. It asks not the aid of language to touch a thousand hearts. The holy affections of our nature, truth, conscience, in the secret retirements of the soul, will plead for it, and make it omnipotent. To attempt to shut it out—to attempt to resist it, will be as vain as to attempt to chill the warmth or darken the light of Heaven.

But Africa, that "great wilderness of the world," as it has been truly called, opens her vast territory, inviting American christians to change it from the rudeness of a savage land, into fields of fruitfulness and beauty; to make it the dwelling-place of the free, the educated and the righteous; to banish therefrom, forever, oppression, superstition and war; and to extend over all its miserable people, the law of justice, and kindness and peace.

How shall Africa be made civilized and christian? The restoration and establishment of her own children, as instructed and religious communities, on her shores, certainly promises more for this object, than any other means that can be devised. They can enjoy health beneath her vertical sun. No physical distinction forbids their amalgamation with her tribes. All the products of her soil, and of her rivers, and all the wealth of her mines, wait for their possession. No superior or more powerful race is there to be dreaded; no hand of violence stretched out to rob them of the blessings of a merciful Providence. They go there to be the unmolested dispensers of good to their brethren, and to find their present duty, identified with their present interests. They go to heal the wounds of humanity, to impart courage to the timid, and hope to the disconsolate; to raise up the fallen and speak of mercy to the distressed; to enlighten the dark minded, and to sound out the trumpet notes of salvation over the desert and waste places of human life. They go to unchain millions of souls fettered in the bondage of death, and to bring them into the glorious liberty of the children of God.

With such views of the benevolent spirit and tendency of the American Colonization Society towards the whole coloured race, we cannot believe that any of the wise and good of our country will long question the purity of its principles, or deny to it their support. We call upon them thoroughly to examine its claims, in the spirit of candour, and patriotism, and piety. They will find that it has been guilty of no inconsistency, of no hypocrisy; that it has never shown itself with one aspect towards the North, and another towards the South; that it is the same now that it was at its origin; that it conceals, under the semblance of charity, no elements of political discord; that its purposes, like its proceedings are all open as day; that while it is the *friend of the unfortunate, it is equally the friend of our whole country.*

The signs of the times admonish us, that an appeal is due to every friend of the Society at this crisis, when (as never before) *earnest efforts* are required to produce unity of sentiment, action and charity in aid of its cause; that no cloud may long be permitted to linger in our horizon, and that the sound of distant thunder may die away forever. We are a people peculiarly favoured and honoured of God; and while other nations have been shaken by the storms of passion and of war, we have dwelt together as brethren in one great family of peace. Sensible of our obligations to heaven, and duly appreciating our privileges, we are summoned to a great work of philanthropy; but let us beware lest, while attempting a work so holy, some root of bitterness spring up in the midst of us; lest, while opening streams of consolation to others, the golden bowl of our own union and happiness be broken at the fountain.

If any question should be approached with solemnity, and with prayer

for the spirit of wisdom, surely it is that which relates to the condition and prospects of our coloured population. Great events, which we cannot control, may urge this question upon us, and let it be considered calmly, deliberately, manfully, as before the world and Heaven. So much, at least, is clear. *A practicable plan of good for those already free*, is submitted for our approval and execution. Let us, as one united and generous people, urge it forward; the consequences may be greater than our expectations, may surpass our hopes. Union in sustaining the cause of this Society, in no way prevents individual and separate action in various modes and by various methods, to ameliorate the condition and improve the character of our coloured population: on the contrary, it implies and strengthens that mutual confidence between the citizens of the South and the North, which, if it be not indispensable, must greatly contribute to the success of any means and plans, which may be devised for the benefit of this population.

As gentleness is a characteristic of the virtuous affections, so is it, generally, of those influences which soften the heart and subdue the will of man. Memorable are the words of Christ to his Apostles:—"Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves." They went forth preaching peace; the law of kindness was on their lips; and even in the presence of enemies, their features beamed with love. Though theirs were no carnal weapons, they were mighty through God; and by meekness, by patience, by charity, by forgiveness, by the gentleness of Christ, and in the sign of His cross, they won victories—bloodless, it is true; but far more glorious than Rome ever celebrated in her pride of power.—Christians may now draw weapons from the same armory, and wield them with the same success. Their triumphs will not be over breathless and bleeding and dying humanity, but over ignorance and selfishness, vice and misery; over all that degrades the character, darkens the prospect, and ruins the soul of man.

Pythagoras said God was Harmony; and surely a christian may express regret that discordant sounds should ever disturb that kingdom, the advent of whose Heavenly Prince, angels celebrated by anthems of "Glory to God, peace on earth, and good will to man." Let us catch those strains; let them be prolonged forevermore. Then shall prophetic visions be realized; the inhabitants of the rocks shall sing; they shall shout from the tops of the mountains.

Surely, surely, the harmony of heaven ought to govern the philanthropy of earth. And what man of feeling must not weep to see a noble cause, which is inaccessible to the malice of its foes, ruined, either by the indiscretions or the dissensions of its friends. The cause of African Colonization cannot fail, while the friends of God and man prove true to it. But should these ever lose confidence in each other, or the goodness of the cause; should this cause ever be left to depend for its support on the principles of mere worldly policy, or political expediency; should it struggle amid the angry elements of sectional and party strife, and the sympathies and charities of christians be withdrawn from it, we may indeed tremble for the consequences. But if humanity still hold it as its own; if it continue to gather around it the sympathies of the wise and the virtuous; if it move onward in the light of mercy and of peace, sustained by the charities, and consecrated by the prayers of the pious, it may defy all opposition. It will enjoy the protection of the Almighty; and who shall defeat the providence or resist the power of God!

We would remind the public, that never were the pecuniary wants of the Society greater than at this moment. Without an increase of funds, it will be incapable of sending expeditions to Liberia during the present year. On the list of applicants for a passage are hundreds, recommended as deserving assistance; many of them slaves, ready to be liberated, and all waiting with anxiety for the means of removal to Africa. Shall they appeal in vain to a generous and magnanimous people?

May we express the hope, that the next anniversary of this Society will witness the friends of African colonization, from every part of the country, assembled, duly to consider and aid the object; an object, which, whether we regard its nature or its magnitude, cannot be deemed unworthy of the deliberations of the ablest and best men in this nation. Their enlightened zeal, and the wisdom of their counsels, will give new energy to the operations of the Society, and elevate it to a level, at least, with *any of the benevolent institutions of this nation or age.*

We live in the midst of great events. We cannot, if we would, (and we ought not to, if we could) arrest those moral influences which are powerfully and rapidly working for the relief and elevation of the whole African race. But who that has the heart of a christian, of a patriot, or even of a man, must not deprecate any publications or any movements that threaten the public peace, and endanger that *Union* which is our strength, our happiness, and our glory. *Procul, O procul este profani,* would we exclaim to those rash men, who, in the delirium of imagined philanthropy, would kindle or fan a flame that will leave them, (should reason ever again shed light upon their minds,) only to weep over the fragments and ashes of this grand and holy temple of Liberty.

IMPOSITION DETECTED.

In the August number of the Repository, we noticed, at some length, the statements in relation to the Colony, which certain coloured individuals were reported to have made at a public meeting, held in Philadelphia, in July last; and referred to evidence of the most unquestionable authority, showing the utter falsehood of those statements. At the same time, the favourable characters of the alleged witnesses, and other circumstances, induced us to disbelieve, and to express the disbelief, that they had ever made the remarks imputed to them. The correctness of this opinion, as it regards one of them, will appear from the subjoined article, which is copied from the National Intelligencer; and a similar purgation of the other two persons, whose names have been used as vehicles of slander on the Colony, will, we trust, be forthcoming in good time. This proceeding is more desirable on their own account than on that of the Colony or the Society; the seal of falsehood having been already stamped indelibly on the pretended disclosures.

The concoction of these disclosures may be properly termed a conspiracy against benevolence; and it is difficult to decide which is the more remarkable, the wickedness that prompted such fabrications, or the folly that could hope for their safety from detection. If we mistake not, however, the effect of such machinations on the cause of colonization, must be salutary; for it must naturally inspire every honest heart with sentiments of aversion from opposition so reckless, and every candid mind with a disposition to distrust the congenial calumnies to which the Society has been, and continues to be, subjected.

From the National Intelligencer.

The writer of the subjoined communication is a colored man, of this city, one of the most respectable of his class, long known, and universally esteemed. It has been his intention for two years past to remove to Liberia, and he has during that time been engaged in learning a business which it is his design to follow in Africa. With his hopes and wishes thus turned towards his contemplated removal, it was natural that he should read with deep anxiety the very unfavorable statements respecting the Colony, which were alleged to have been made by three respectable colored men of Mary-

land, who had recently visited Liberia for the express purpose of acquiring for themselves and friends correct information of the state of the Colony.—Confident that the statements were untrue, and suspecting that they were not in reality made by the individuals on whom they were fathered, he voluntarily undertook a journey to the Eastern Shore of Maryland, to see the men, and to ascertain the truth. The result of his inquiries is given in his own language, in the following communication, which we insert at his earnest request:

THE COLONY OF LIBERIA SLANDERED.

MESSRS. EDITORS: The United States Telegraph, of the 24th of July, having been put into my hands, in which the Editor is kind enough to copy from the Emancipator an account of the proceedings of a meeting held in Philadelphia, for the purpose of hearing facts, as it is stated, from Messrs. WHITTINGTON, PRICE and GIVINS, in relation to Liberia, I would observe, that Whittington and Price were sent out by the friends of the Society on the Eastern Shore of Maryland, for the satisfaction of the people of color in that part of the country. On their return they passed through Philadelphia, where they were requested to make statements, which they did, respecting Liberia, but not in the manner as published in the Emancipator. When I read the statements, I was convinced they were false, so much so, that I was guilty of the rudeness of saying to Mr. T. who handed me the paper—"It is a lie, and I can prove it such; Whittington and Price never made such statements—I will see them upon the subject." I immediately went in search of a passage to the Eastern Shore; having obtained one, after four days travel, I found Mr. Price very comfortably situated in the country as a farmer. As soon as a suitable opportunity offered, I explained to him the object of my visit, and then read to him the paper containing the proceedings of the meeting which he attended in Philadelphia. Mr. P. promptly denied making the statement as published in the Emancipator, and Telegraph; and declared that even what he did say was greatly misrepresented. We carefully read over these statements together, and when I came to those parts which were incorrect, he would stop me, and mark with a pencil, and explain what he had said, and point out the misrepresentations. His statements I now give to the public as I received them from Mr. P.

"To all whom it may concern, I, James Price, being called upon by James Brown, of Washington City, to answer to the statements said to be made by me and Joseph Whittington, in Philadelphia, remark, 1st.—It is said that I stated at the meeting, that when I arrived at Liberia, I found almost every thing had been misrepresented. This I deny. I am accused of saying that when the helpless females beheld the distressed situation of the Colonists and the natives, they, with astonishment and grief exclaimed, Merciful God! is it possible that we have been so deceived so as to come to a country like this—and many, who had pamphlets, committed them to the flames; saying that those publications had ruined them and their families. *I never heard such exclamations, nor did I ever see a pamphlet burnt by any one.*

"Here I explain: I said that the Kroomen met us about ten miles down the river, and came on board, without clothes, except an apron tied before them. When the women saw them they turned their backs on them, and I saw one of them weep at the unpleasant sight. I was asked if I attended any funerals, and whether the grave-yard looked as though many persons had been buried. To this I answered, I did attend a funeral, and there appeared to be many persons buried there; but the statement in the Telegraph makes it appear that I was called upon at the first burial to attend another, which led to a much larger grave-yard; and that I was told that I had not seen all things; that I was not aware of the number placed in a grave. *This statement never was made by me, and could not be made with truth.* These burials were twelve miles apart—one at Caldwell and the other at Monrovia. That at C. took place at least a week before the one at Monrovia. How then could I have been called upon at the first to attend the second, when the person whose funeral I attended last was yet alive? I am accused of stating that I saw more drunkards in the Colony than I ever saw in New York or Philadelphia, and that I did not dine or call at a house but what rum or wine was set before me. *This statement was never made by me—it is a duty that I owe to the Colonists, particularly to the Vice Agent, Mr. Williams, and Mr. E. Johnson, with whom I dined—neither of whom offered me any thing to drink but water, nor any other of the Colonists, with but one exception.*

"And as brother Whittington and myself went out together for the same purpose, and returned together, and attended the meeting at Philadelphia, he not being on the spot to answer statements made by him, and, I knowing that he never made such statements as are published in the paper now before me, I feel it my duty to deny what I know he did not say. First, he is accused of saying that he never could see rice or coffee, or even hear of them growing at the Colony. It is true, we did not see them, as we expected to have seen them, yet those things grow there. *I saw coffee growing, and brought some home with me.* It is stated that brother Whittington said, rice sold at twenty cents per pound, coffee at sixty, and pork at twenty-five dollars per barrel. *This he never stated.* The list he and myself

kept, contradicts such a statement. There is no such thing known in the Colony as selling rice by the pound; it is sold as we sell grain in this country, by measure. The list of prices puts coffee from 25 to 37 cents, and pork 20 dollars per barrel. Brother W. is accused of saying that persons were not allowed to write from the Colony to the United States, without their letters undergoing examination. Brother Whittington *could never have made such a statement*. I never heard any objections to any one writing to the United States. *I brought several letters for persons in my neighbourhood*. Brother W. might have said, with truth, that it was difficult for emigrants to return without a passport. Brother W. is accused of stating that the Colonists did not teach the natives, except to understand the English language well enough to decoy their brethren away, and sell them for slaves. *I deny that bro. W. ever made such a statement*. Allow me to explain: Brother W. in a private conversation, gave it as his opinion that several of the Kings had sent their sons to the Colony for the purpose of schooling them; and while these boys were in the Colony they had learnt to speak broken English, and he supposed that the Spaniards, and others who dealt in the slave-trade, could also in some degree speak English; and brother W. thought the fathers of those boys might make them very useful as interpreters between their fathers and the slave-traders. This, however, was only a notion of brother W. and he never intended it to be used in the manner in which it was used. Brother W.'s and my statements at the Philadelphia meeting are so falsely represented, that it affords me pleasure to have it in my power to contradict them, which I now do, in the presence of these witnesses.

JAMES PRICE.

P. LEMON, }
L. ROBERTSON, } Witnesses.

Worcester county, August 6, 1833."

Having given Mr. Price's denial and explanation, allow me to make a few remarks. I have no intention to make the public believe that Mr. Whittington and Price brought very good news. They did not bring as encouraging news as the friends of the Society would like to have heard; yet there was nothing in the report made by them very discouraging.—I had a long conversation with Mr. Price, and the whole cause of the disappointment was on account of the low state of agricultural improvements. This evil, however, is easily removed. Mr. Price states to me, that the land is rich and timber plenty, and that the climate is not as warm in Liberia as in Maryland; and what went to discourage them more, I have no doubt, was this circumstance, that some of the warm friends of the Society had spoken in higher terms of some things at the Colony than they ought to have spoke; and, in consequence, Mr. W. and Mr. P.'s expectations were raised higher respecting Liberia than any country would justify—just as I also now see and hear the enemies of the Colony say things against the Colony and the Colonists, as though it was the most wretched country, and they the most abused people in the world. Were I to tell what I have seen and heard from the opposers of the Colonization Society, I would hardly be believed. But before I proceed to notice the wanton prejudice against the Colony, permit me to say, it is *not* my intention to plead the cause of the Colonization Society—this I leave to those whose circumstances and education have better fitted them for the task. But, I am asked, what means all the trouble I have taken to go a hundred and twenty miles to ascertain the truth, and give it to the public, if I do not intend to plead for the cause of the Colonization Society? I admit that I am a friend to the Society; I know of no just cause why I should not be so, but believe me I am a much greater friend to my colored brethren, and would rather see the Institution broken up, and done away with forever, than that it should work against the interest of the colored people; and could I believe that it would prove against their interest, I would oppose it with all my heart; but I believe otherwise, so much so that I am making ready to remove to Liberia with my family, with a belief that it will be one of the best day's work I have ever done. I am much encouraged to do so from letters I have received, time after time, from some of my best friends in Liberia, who write me every opportunity, and upon whom I can rely. The same ship that brought Messrs. W. and P. to the United States brought me five letters; the statements of these letters were as different from the statements said to have been made by Messrs. W. and P. at Philadelphia, as day and night. This was one of the reasons that induced me to make the investigation: for, as I have already said, that as soon as I had read the proceedings of the meeting in Philadelphia, I said that Messrs. W. and P. never made such statements, as the reader now sees are denied by Mr. Price. Had the statements at Philadelphia been true, it would have perfectly justified the prejudice that called the meeting; and I confess that Liberia would not be a fit residence for any decent man. As it appears that the Colonists returned, say nothing about the drunkenness of the settlers, and their encouraging the slave-trade, and allowing the poorer class of their people to starve to death, and not allowing any to write to their friends in the United States unless their letters are examined, the public may see to what lengths, and to what groundless assertions, the prejudices of the people at Philadelphia have carried them; so that when their statements are read by those who care nothing about the Colonization Society, they believe them not, and the public see the manner in which the enemies of the Colony have so grossly misrepresented the statements of Messrs. Whittington and Price; who can credit any statements made by them hereafter? With respect to the Colonists writing to this country. I confess that my friends at Liberia and myself have been lucky, for since last September I have received fourteen letters from Liberia; yet it is stated, that no one is allowed to write unless the letters are examined. Such a thing, Mr. Price, and Mr. Williams, the Vice Agent, say, never was known.

No man of common sense, can read the proceedings of the meeting at Philadelphia, without seeing manifested on the very face of such statements, falsehood, prejudice, impudence, and cruel slander. I will give Mr. Price's own words to me, in the presence of witnesses; but mark, not *while* witnesses, but colored. He stated to me, that when he got to Philadelphia, he was at his brother's, quite unwell, just recovering from the fever of Africa and the fatigue of the sea voyage. In this situation a couple of gentlemen of Philadelphia, who have assumed the right of ruling over all the colored people of this country, addressed him thus: "Sir, we have come for you to attend a meeting this morning." Mr. P. replied, I am too unwell. But, sir, you *must* come. Mr. P. replied again, excuse me if you please; but one of them, fearing Mr. P. would not attend, replied, "Do come, for God's sake." It is easily seen what was the intention: Had the people in Philadelphia wanted information respecting Liberia, could they not have been better supplied by Mr. Williams and Mr. Roberts, who have lived in the Colony for several years? They could pass through Philadelphia unnoticed. Mr. Williams being a minister of the Gospel, of standing, one would have thought that, out of respect to him as a stranger, he would have been invited to preach; but the fact is, although Mr. Whittington and Mr. Price are men of piety and truth, they are not very wise men, and perhaps that was discovered by the people in Philadelphia. Thus the advantage was taken of them, for the very persons that made up the meeting and begged them to go, knew that it was improper for them to have made a report to any people, whether the report was good or bad, unless they had returned to the people who had sent them out. Mr. Price, however, made rather a short statement at Philadelphia. And in making his statement to those who sent him out, he gave this as his reason for being so short, that he found something was spoken at the meeting by one of them, which seemed to produce great *cheerfulness*, and brighten the countenances of the whole meeting; and he said to himself that these people are *enemies to the Colonization Society*, as well as to the Colonists, as some unpleasant news had produced that effect, and he thought if they were good men, it would have had the opposite effect. Messrs. Whittington and Price, however, are both preachers, as you will see. Mr. P., in this publication, calls Mr. Whittington brother Whittington, yet I wonder if either of them *was invited to preach in Philadelphia*. I expect not. That would have given them the wrong end of the rope, as we sometimes say. Something good as well as bad might have leaked out respecting poor Africa; but the reader may see they were penned up, and had to answer just *such questions as these gentlemen might put to them*; and I suppose, by the way of showing their superiority, they made themselves very familiar with Johnson, Walker, and so forth. Thus Mr. W. and P. found themselves for once in the midst of learning. One thing I know, Mr. Whittington never said, when he was asked if the Colonists taught the natives, that they had taught them to understand the English language well enough to *decoy* their brothers away and sell them for slaves. I do not mention this out of any disrespect to Mr. W., but a man who cannot write his name would have made use of some other word.

I say again, that the grossly unfair manner in which the Chairman or Secretary, or the Editors, who first published the proceedings of that meeting, have conducted, render them unworthy of much pains being taken to contradict any statements they may make hereafter; yet they deserve credit for the artful and cunning manner in which they tried to induce the public to believe their publication. Did the reader notice with what ceremony and apparent candor, the meeting was said to have been organized—that prayer was offered by the Rev. Mr. Givins. This, Mr. Price declared to me he never heard of. He said the meeting was not organized when he got there, although several persons had assembled—he heard prayer from no one whilst he was there. This, with all the rest that Mr. Price has denied saying at Philadelphia, I shall leave to him and them to settle the truth about. I shall hold the testimony given to me, and signed by himself, to extricate me from falsehood. But, what is it that prejudice and zeal, without knowledge, will not do?

I now give to the public, some true copies of letters, that I have obtained from the Eastern Shore of Maryland, particularly the one from Mr. Dover Nutter. The original I saw, and heard read.

It will be remembered, Mr. Nutter went out with Messrs. Whittington and Price—Mr. P. brought Mr. Nutter's letter with the packages mentioned in the letters.

As I shall publish Mr. Nutter's letter and others, it would be unnecessary for me to speak in their praise. The reader will remember, that, not long since, the New York Standard, published an excellent letter, from the Rev. William Reynolds, the copy of which I read to Mr. Price. He said he knew Mr. Reynolds, and staid with him at Caldwell, and there heard him preach. I asked him if he thought that letter was a fair statement of things at the Colony. He answered, it was; and I now beg the favor to have it republished, that the public may see that, if Mr. Price made the statements said to have been made by him, he greatly contradicts himself. Mr. P. thanked me over and over, and said he considered me his friend for calling upon him, and affording him an opportunity of telling the public, that the statements in the Telegraph, of the 24th of July, never were made by him.

Moreover, on Monday morning, when I was taking leave of the family, offering Mr. P. my hand, and saying to him, sir, I never expect to see you again in this world, he stopped me and observed, he did not know about that—if he could get a reasonable price for what he had about him, he would go to Liberia. Now then, if the enemies of the Colonization Society wish to test Mr. P.'s feelings upon the subject, let them go and make him an offer for his few acres of land and other comforts around him. As I hold myself responsible for what I have said on the subject, I without fear sign this exposition.

Washington City, August 14, 1833.

JAMES BROWN.

The following are the letters referred to above. They are given verbatim et literatim:

Letter from DOVER NUTTER, a respectable, intelligent, and pious old colored man, formerly of Salisbury, Somerset county, Maryland, to LEVIN H. PATRICK, Corresponding Secretary of the Salisbury Auxiliary Colonization Society, dated

MONROVIA, April 9, 1833.

Respected Sir: It is a comfort to me to have it in my power to communicate to you the satisfaction I have in being here.—Since our arrival here I visited *Grand Bassa*, a place about to be settled, in which I was pleased—I found it to be a fine place; the soil is rich, the growth of the trees are large, and the land level;—I am so much pleased with it that I shall remove there with my family. It is about three days walk, at leisure, from Monrovia.—Several of us went down to see the place—we dined several times with the Kings of that part of the country, and found them very pleasant and agreeable.

I was much dissatisfied when I first arrived here, but now I am much better satisfied here than when I was in America—I find that to be comfortable, it is to be industrious and stirring.—I find this country is not so warm as I did expect to find it, and it is much cooler at Bassa than it is at Monrovia.

My family all enjoy as good health as I could reasonably expect, and appear to be as well satisfied as myself. I find that I can get more work to do in the Carpenter's line than I can do.

Be pleased to remember me to all your family, and those of our acquaintance who may ask after us.

Be pleased to assist my son *William* to come on, as I am sure this place will suit him better than any other.

I have sent a small package to Mrs. *Pinkett*, one to Mrs. *Sarah Huston*, and one to Mrs. *Peggy K. Irving*, by Mr. *James Price*.

Emanuel, his family and all, are well at present.—I found Mr. *Prout* agreeable while on board the vessel, and after our arrival here.—He went out as our Agent.

No more, but remain your sincere friend,

DOVER NUTTER.

To *Levin H. Patrick, Esq. Salisbury, E. S. of Maryland.*

[The above is a true copy of the original. All the information coming from Mr. Nutter, may be relied on as being strictly correct;—he is one of the most respectable colored men we ever had in Salisbury. This letter, together with the packages above mentioned, was handed to me by James Price.

LEVIN H. PATRICK,

Cor. Secretary of the Salisbury A. C. S.]

To Miss. *Minty Mitchel—Quantico.*

LIBERIA, (AFRICA), April 8, 1833.

Dear Miss: I brace the opportunity to inform you that I am well, and hope that these few lines may find you in the same state.

I will inform you of my present state—I am much pleased with the country—when I arrived here I was very much displeased—but I have travelled a great deal. I expect that I shall move from the place that I now live, about one hundred miles—We are parted by the wide water but I hope not in love.

It would give me a great deal of pleasure to see you here—that if Mr. Mitchel will let you come I would wish to prepare a place for you if you can come.

I wish you to let my Grand-Mother know that we are well and in good heart and let all my friends know it.

I expect that I shall never walk on that shore no more—and all that wish to come I shall be glad to see you all here.—If any of you should come I wish you to bring every thing with you that you can with you. I remain your friend,

WILL T. POLK.

To Mr. *Moses James, Wicomico, Maryland.*

MONROVIA, April 13, 1833.

Dear Sir: I am glad to have it in my power to inform you that Mother, Brother, and Me is quite well at present, and should be glad if you and family is the same. I thank God that we all arrived safe, and are quite satisfied, and much pleased with the country; it is much better than we did expect to find it.

I do think that you all can do well here, as it is a good country, all it wants is industrious people; therefore, I would advise you to come, and as many others of you who wants to enjoy freedom and liberty, for here we have both, and enjoy it, as God intended we should do.

I had not one week's sickness altogether since I have been here. The distance is great, but I am sure that the pleasure you will see here will more than pay you for all your trouble.

We have a fine man here, who will and do always advise us for the best, he was formerly from Baltimore, by the name of Mr. Prout—he was very kind and attentive to us on board the vessel, he was our doctor. Please remember us to Jacob Cottman and all his family,—to Hannah Conway and family,—Levin Brown, George Lankford and family,—to Lewis Jackson and his family,—to Joseph Carr, and tell him not to stay behind for old age, as the old stand as well as the young. My love to all enquiring friends and class-mates, and tell them here is as great revivals here, as in America.

No more at present, but remain your sister in Christ,
ELIZABETH WINDER.

TEMPERANCE IN LIBERIA.

The following communication is from the Vice-Agent of Liberia, the colored gentleman who recently visited this city.—[*Colonizationist, Boston.*]

In answer to your questions, 1st, What is the history of the use of ardent spirits at and about the Colony by the different classes of population?

2nd, What is your opinion of the means to be used for the better promotion of temperance in the Colony hereafter?

Ardent spirits were an article introduced by slavers, ever since the commencement of the slave-trade, and had become an article of great demand.

From my first arrival at the Colony, it has been my wish to abandon the use of ardent spirits; and not my wish only, but it was the wish of the principal citizens in the Colony. But to abolish it at once we found impracticable. In the early state of the Colony we were dependent on the natives, and had to use all means in our power to effect the great object for which we embarked.

The time was when the colonists themselves thought it advisable to use a little stimulus for the preservation of their health; and when we employed a native, his first inquiries were, 'how much rum am I to have?' And unless you would give them rum you could scarce get them to work at all; we generally gave them at that time about two glasses a day.

But the time has now arrived when the colonists—the *principal part of them*—find that the use of ardent spirits is an evil from which no good can arise. Most of them have therefore abandoned the use of it entirely. The natives that could not be hired at one time without first agreeing to allow them their usual allowance of rum, will work for us at this time without scarcely mentioning the want of it. No public laborers in the Colony at this time are allowed rum.

You find, sir, it is my opinion upon the whole, that moderate means should be used if we expect to be successful. We have raised Temperance Societies in the Colony, and much good has resulted from them: and I have no doubt but in a short time the use of that article will not be known there.

In this brief manner, sir, I have given you an imperfect account of the use of ardent spirits in the Colony. Hoping that you will find enough in it at any rate to understand what I mean, in great haste, I am, dear sir, respectfully your obedient servant,

A. D. WILLIAMS.

HARTFORD, June 7, 1833.

To the Editor of the Mercury:

SIR—The introduction, to some extent, of ardent spirits in the Colony of Liberia, is frequently mentioned as a fact deeply injurious to the character of that settlement; and by some, is a valid reason for withholding all aid from the Colonization Society.

As I know that the Managers of the Colonization Society desire to do all in their power to promote the cause of temperance in Liberia, I solicit public attention for a few moments, to the measures for this purpose adopted by them, which, I believe, will be regarded as earnest, well-directed, and likely to prove as efficient as any that could be devised.

On this subject the views of the Managers are expressed in the following Resolution:—

“Resolved, That the Board hear with extreme regret of the continued introduction and use of ardent spirits in the Colony, that they are resolved to exert all their influence to discourage and diminish the evil, so that no ardent spirits except such as may be needful for medicinal purposes shall be introduced by the Board or its Agents.”

It may be proper, briefly, to state what has been done by the Board on this subject.

1st.—A heavy duty has been imposed on all ardent spirits landed in the Colony, and the retailer of this article is obliged to pay for his license \$300.

2d.—The Colonial Agent has been instructed to do all in his power to discourage the use and traffic in ardent spirits, both among the settlers and the native tribes.

3d.—The most earnest appeals have been made by private letters, to leading individuals (particularly christian ministers) in the Colony, and by addresses to the settlers generally, in behalf of temperance, urging them to form Temperance Societies; and the best publications on this subject have been put into their hands.

4th.—For several years past, the Managers have abstained from supplying their agents with ardent spirits, for use, or trade with the natives.

It may be asked, why the introduction of this pernicious article has not been prohibited by law? To this I reply—

1st.—Because the Managers have believed, that the enactment of such a law by them, would prove utterly ineffectual to the accomplishment of this object. As the article could be smuggled in, at a hundred points along the coast, such a law would have no force, unless sustained by the general sentiments of the colonists.

2d.—It is feared public sentiment at the Colony, would not sustain such a law at present, because the natives (though not addicted to intoxication) absolutely refuse to trade, unless with other articles they can obtain *small* quantities of ardent spirits.

3d.—The sacrifice of their entire trade with the natives, upon which many rely mainly for the means of subsistence, is hardly to be expected from the colonists, until the immorality of the traffic in ardent spirits shall be more deeply and religiously felt by them.

4th.—The best means have been adopted to produce a solemn conviction of the vast evils of intemperance, and of the necessity of abandoning altogether the use of ardent spirits, as a drink or an article of trade.

Under all the circumstances of the case, it seems hardly reasonable to expect that to be done by legislation in Liberia on the subject of temperance, which has not been yet attempted in our own country. There, as here, we look for reformation and security from intemperance, rather to moral means than to the power of the law. The only valuable and lasting reformation must be a voluntary reformation.

It is gratifying to know, that the vice of intemperance prevails far less in Liberia and its vicinity than in most parts of the christian world. And the hope may be cherished, that the influence of christian missionaries, and the means which have proved so successful in our own country to diminish this fearful evil, will soon banish it entirely from our African settlements.

With great respect,

R. R. GURLEY.

From the Huntsville (Ala.) Democrat.

COLONIZATION OF THE FREE COLORED PEOPLE.

No. III.

Objection in the South that the Colonization plan originated in the Free States.

The answers I propose to give to all the objections of a general nature, which have been made to the project of Colonization, I shall reserve for a subsequent part of this inquiry.—There are some, however, of a peculiar complexion—they may be called *geographical*, which I will endeavour to dispose of at the outset. The first of this class comes from our own part of the country—the *South*. It is this: The American Colonization Society was gotten up by the *free States*—it is the offspring of a spirit of fanaticism prevailing there—of a blind and officious philanthropy—part and parcel of a system put in operation to wrest from us our slaves, and bring about *abolition*. The objection, here stated, in all the variety of its ramifications, prevails among us with a vigour very nicely adjusted (if the word will be allowed) to the *lack* of information as to the origin of the Society and the progress of its labours. Just as information has been poured into the chambers of the mind—if there be no skulking, selfish interest to resist its influence, so do we find prejudice thrust out. For the purpose of meeting the objection in all its aspects, let us suppose the association was set on foot (though the contrary of this I will show hereafter) by the free states, and that the motives attributed to its instigators are those by which they have been impelled to action in this matter;—what follows? That the plan should be approved or condemned as it proceeds from one or another point of the compass? That, because it comes from the North, we should refuse to bestow a fair consideration upon a project, which seems, at first view, at least, to be the only practicable one for relieving us from an evil, which we ourselves, without dissent, acknowledge to be great? Shall it be, that from prejudice—ever, when directed against men or things, or politics or religion, injurious,—always a loathsome, and oftentimes a crushing burden to those who carry it on their march to truth—shall prejudice so narrow as this, persuade us to lay aside a scheme salutary and profitable in itself, because its inventors have, by the providence of God, their places of residence in the North or East? Heretofore, we have acted a wiser part:—We did not say to Whitney, the ingenious inventor of the Cotton Gin, “you are from ‘the land of steady habits;’—your contrivance is a Yankee trick to take us in—you intend by it your own advantage and not our accommodation—therefore we will have nothing to do with it.” The countless steamboats which crowd our rivers, bearing the wealth of one portion of our country to another, with the rapidity almost of winged messengers, bear witness that we did not thus treat that persevering and excellent genius who first discovered the application of steam power to machinery. No: in those and similar instances, we have acted with commendable discretion, with sound judgment; and wherever the result has been seen to be advantageous or profitable, we have examined every scheme or plan of improvement presented to us, and, accordingly, as we have approved or disapproved the process, we have adopted or rejected it.

The Solons, the Lycurguses, the Pythagorases—the sages and legislators of ancient times, left their own, that they might visit other and distant states, to study their laws and institutions, and bring home with them such knowledge as would be serviceable to their countrymen. Posterity has not only admired the self-devotion of the men—it has passed its sentence of approbation on the wisdom of the course. And shall we say to those of our brethren who struck the first blow for freedom, and poured out the first libation of a patriot's blood upon the altar of Independence, who are bound to us by the cords of the happiest Union the world has ever seen, and whose love to it, I would trust, is no less than ours—to the land of our Hancock, our Franklin, our Clinton, our Rush and our Reed, who, when Fayetteville was lately burnt to the ground, her inhabitants houseless, and suffering for all things,—had despatched their thousands, and had them on their way for their relief, before their town councils could be assembled to vote the appropriation;—to those who, by their noble charities to the perishing Cape de Verd Islanders, are winning, in the eyes of the civilized world, a glory for the American name, which is the proper strength and honour of any people—to such as these are we prepared to say, “we desire no friendly and fraternal bands with you, and in the suspicious language of an enemy, proclaim to them, *‘we fear you even bringing gifts?’*”

So far, indeed, from our fellow citizens of the free States laying claim to the praise of having originated the Colonization Scheme, they have taken frequent opportunities of bestowing it upon those who are entitled to it; and so utterly at variance is it with the state of public sentiment as indicated by the language of their most distinguished citizens and Journals, that *abolition* should, either directly or indirectly be forced upon us, that Colonization is supported by them, not only as the means of relieving us from the evil of a free coloured population, but as the quiet and peaceable substitute for that *liberation*, which, according to the natural course of things, and the unavoidable result of causes in steady operation, must ultimately take place, in some form or another, in the *South*, unless something of this kind be done to prevent it.

It is undeniable, that the *abolitionists* are to be found almost exclusively in the free States, and that, there, they have constituted themselves into associations for the furtherance of their unwise and intemperate project. It is against the cause of colonization—against its friends in the North (and among the latter are to be numbered, as far as their opinions have been made known, the most influential public men) that the efforts of the abolitionists have been

especially directed. I will very fearlessly venture the assertion, that there is no class of men in the United States, against whom the leading abolitionists have manifested a hostility so unappeasable as against the advocates of Colonization.* Is it then wise in us, by indiscriminate accusations, to confound our friends with those whose opposition, we know to be so relentless—to alienate them from us by injurious suspicions of their friendship—to lay up for ourselves stores of regret for having, by our own act, removed a powerful check upon the spirit of abolition *at its home*, and given to its mischievous tendencies, now repressed and scattered, the force and compactness of the phalanx?

In support of the opinions expressed above, I will here introduce a few of the many testimonials to be found in the most respectable *periodicals*, and in the speeches of some of their most eminent public men.

In the No. for July, 1832, of the North American Review, we have this language:—"But the vast majority of those who would emancipate, we have no hesitation in saying, are deterred from it by a patriotism and philanthropy which look beyond the bounds of their particular district, and beyond the ostensible quality of the mere abstract act. They believe it to be unjust to the slave to turn him out, slave as he is—still will be—ignorant, destitute and despised, if nothing more, upon the highways of the world. They believe it to be unjust to their common country." Again:—"They think themselves bound to retain their slaves, during the continuance of these circumstances, as they think themselves bound, and are bound, to retain and maintain their children during minority, and for the much stronger reason besides, that the former are far more able and likely to do and receive harm."

The Christian Spectator, one of the most able of our critical and religious magazines, published at New Haven, in a review of the very inflammatory address of Mr. Garrison (the same Mr. G. mentioned in the preceding note) to the Free People of Colour, says "While he pursues such a course as this pamphlet exhibits, kindling the minds of these people by irritation and flattery, with the lust of possession and the desire of recompense for wrong, with the memory of old grievances and the hope of speedy triumph—how can he reasonably complain if he finds himself feared and hated, not merely as one who is exposing error and crime, and labouring to effect by lawful and peaceful means a moral revolution,—but rather as a wilful incendiary, who would smile to see conflagration, rapine and extermination, sweeping with tornado fury over the land."

As the remaining extracts, upon this point, from the public speeches of distinguished men, would extend this number to too great a length, they will be postponed until next week.

J. G. BIRNEY,

General Agent of the American Colonization Society.

REV. MR. COX'S SKETCHES FROM WESTERN AFRICA.

(CONTINUED FROM PAGE 176.)

Sierra Leone,—Sketch of its History.

It is now about half a century since colonization in Africa, with reference to civilization, was first contemplated in England. Shortly after, a society was formed among the Quakers, † as they were then called, for the abolition of the slave trade; and the great and the good Mr. Wilberforce was the first, I believe, who introduced the subject into the British parliament. Public sympathy thus enlisted, neither plans nor means were long wanted for its active exercise. Sierra Leone was fixed upon as a point well suited to the objects in view, and some were readily collected for the purpose; but, like too many of the foreign British settlements, this, the most important English Colony in Africa, was first settled by materials fitted only for a poor-house or a penitentiary.

Some of the slaves who, during our revolution, served under the British standard, were, after the peace of 1783, sent to Nova Scotia. Not contented with their situation there, many of them repaired to London, where, it is said, they "became subject to every misery and familiar with every vice." A committee was soon formed for their relief, in which Mr. Granville Sharp took a distinguished part; and in 1787, about four hundred blacks and sixty whites were embarked for Sierra Leone. The whites were chiefly *women of the most abandoned character*. This hopeful Colony of American refugee slaves and London prostitutes, was the first that were sent out by English philanthropy to enlighten and civilize Africa!—But God seeth not as man seeth. In kindness to the name of Christianity, soon after their arrival, death commenced his ravages among them, and in a few months nearly half of the

* As a proof of this, take the following charges, to be found in "Thoughts on Colonization, &c." by William Lloyd Garrison, the celebrated abolitionist.—"The American Colonization Society is solemnly pledged not to interfere with the system of slavery, or in any manner to disturb the repose of the planters"—"It apologises for slavery and slaveholders"—"It recognises slaves as property"—"It increases the value of slaves"—"It is the enemy of immediate abolition"—"The principal object avowed (by the American Colonization Society) for the removal of the free people of colour, is their corruptive and dangerous influence over the slave population," &c. &c.

† Goldsmith's History of England; p. 527.

whole had either died or made their escape from the Colony. Desertions continued, and in less than a year the whole were dispersed and the town burned by an African chief.

In 1791, an association was formed by some of the friends of Africa, called the "St. George's Bay Company."* By the efforts of this Society some of the dispersed colonists were collected again, and about twelve hundred more free negroes transported from Nova Scotia. In 1794, the town was again destroyed by a French squadron, and in 1808, disappointed and discouraged, the company transferred the whole establishment to the British government.—Under the banner of the Zion and the cross, the Colony has found security from enemies within and without, and since its transfer, till within the last year or two, has been rapidly increasing in its commercial interests and in the number of its inhabitants. The population now amounts to thirty thousand; about one hundred of whom are whites. Perhaps such a motley mixture were never before collected on the same amount of territory. It is more than Africa in miniature. They are almost literally of "all nations, tongues, and people;" English, Scotch, American, Irish, West Indian; and to these must be added those from an endless list of tribes from the interior of Africa; and their complexions have all the variety of shades from a beautiful white to an African jet. But to speak without a hyperbole, there are between thirty and forty African [note H] languages spoken in the Colony. The burden of the whole are "liberated Africans;" those whom the humanity of England has wrested from that curse of the human species, the slave-stealer. It is a proud thought to the African, that, come from where he may, whether from Christian, Pagan, or Mohammedan servitude, or from the floating hell that is unworthy of the name of either, the moment he treads on the soil of Sierra Leone, that moment *he is free*. O, and it must be a proud thought too, to the monarch who has bequeathed this high privilege, however humble and degraded the objects of his mercy. England has no slaves. May the same soon be said of all the colonies where her flag waves its authority.

The government of Sierra Leone extends its jurisdiction over all the British settlements on the western coast of Africa, between 20 degrees north and 20 degrees south; but Sierra Leone proper, is only 80 or 90 miles in its greatest length, and about forty or fifty wide. Over this territory there are scattered some ten or a dozen villages, all of which are more or less under Christian tuition, and the civil jurisprudence of the Colony.

FREE TOWN.—The principal place in the Colony is situated in lat. 8 degs. 30 mins. north, on the south bank of the river Sierra Leone, and about six miles from the western extremity of the cape. It is built at the foot of a range of mountains which, in nearly the form of a semi-circle, shelters the whole village, and which, when the breeze happens to be southerly, in very hot weather, must render the heat of a noon day sun almost insupportable. The town opens handsomely as you approach it up the river, and enlivened as it was the evening of our arrival by the sound of a keyed bugle and an occasional gun from the fort, we felt ourselves nearer something more like home than any thing we had seen since we left America. The morning light made the scenery still more beautiful. Every thing on which the eye could rest was rich with luxuriance; the hills and ravines were covered with verdure, the forest was green with foliage, trees were loaded with fruit, and the town seemed alive with human beings—such as might have been naturally expected, neither wholly civilized nor entirely barbarous. Mixed, as the population now is, and receiving as it constantly is, new accessions from the captured slave ship, it must be a long while before European manners and customs will be wholly adopted by the natives. Instead, however, of expressing surprise at seeing a part of the population half naked, and some of the little boys and girls entirely so, perhaps we ought rather to thank God and rejoice for the hundreds who, with a change of residence, have left their paganism and rudeness in "the bush," and are becoming pious Christians and good citizens. Quite a proportion of the native population have already adopted the European dress, and the congregations, in general, appear quite Christian in their Sunday costume, if we except the strange custom which almost all the ladies have adopted in substituting the *hat* for the bonnet.

The town is rather handsomely laid out,—most of its streets running at right angles, and, with its barracks, its ordinance, churches, and other public buildings, has an air of finish about it that really gladdens the heart in this vast wilderness. Most of the public buildings are of a coarse kind of free stone; perhaps half of the private dwellings are of the same, or of wood, the others of "wattle,"—a kind of coarse basket stuff—with grass or bamboo leaved roofs.

The number of inhabitants I did not learn, but suppose, including the suburbs of the town, there are some six or eight thousand, about eighty of whom are whites.

MORALS OF THE PLACE.—The morals of Free Town are fearfully, *fearfully* bad. As, in colonies too generally, where the restraints of home, of friends, of those we love and those we fear, are broken off, licentiousness prevails to a most lamentable degree. Judging from much that occurs here, one might suppose the seventh commandment had never been heard of, or if heard of, that the eternity and weight of wrath connected with its disobedience had been entirely forgotten. The marriage tie is not unfrequently disregarded; and when this solemn obligation has never been entered into, there appears to be neither shame nor restraint. The abomination is not committed under the cover of midnight; nor am I speaking of the natives, whose early habits might plead some apology for them—it is done at noon day, and, to use a figure, the throne as well as the footstool has participated in the evil. And the evil, I am told, is increasing. Sanctioned, as it is, by those who take the lead in society, and who

ought to form the morals of the Colony, avarice has been added to lust, and those who otherwise might have been virtuous, have "sold themselves" to work wickedness. Already *mothers* begin to barter their daughters as soon as they are fourteen or fifteen to the white man for this horrid purpose, and strange to tell, both the mother and the daughter seem proud of the infamous distinction. Christianity weeps at facts like these—humanity and philanthropy, which have struggled so hard and so long to help this degraded country, must weep and cover itself with sackcloth, to see its best interests so wickedly perverted. Time only can tell the destructive influence of such excesses on the interests of the Colony; but, if no standard be lifted up to check the tide that is now setting in like a flood, half a century hence we need not be surprised if female virtue is unknown at Sierra Leone. If it has not been done already, without a great change, Europeans, it will be found, instead of *raising* the morals of the people up to the standard of Christian communities in general, will have lamentably *lowered* them. How fearful the account of such men in the day of eternity! God forbid that I should do the place injustice; but such vile iniquity—such open and abandoned prostitution as is practised here, ought to be held up to public scorn, and the aggressors made ashamed, if indeed shame they have. The love of many has already waxed cold from its influence.—Some it has already turned back like the dog to his vomit; the progress of the Gospel it has greatly retarded, and it has given a strength to infidelity and paganism, that years of hard toil from the pious missionary will scarcely overcome. Vice literally has a premium, and he who will pay most, is sure to have virtue sacrificed at his feet. Horse-racing and gambling prevail here, too, in a degree not to have been expected in a Colony planted for the special purpose of civilizing and evangelizing Africa. *Duels* are sometimes fought, but, like those in England, they are seldom fatal to either of the parties. Seven, I am told occurred, in one week, but neither blood nor lives were lost in either of them. *Bullets*, I believe, are generally scarce on such occasions. Equally fastidious, but with less hardihood than a Kentuckyman, the parties return from the field of combat quite as well as they entered it, with the grateful assurance of having vindicated insulted honor by firing a good charge of *powder* at his antagonist! If this be not ridiculous, what is? Worse than this, a recent publication in England charges some of them with aiding and abetting in the cursed practice of *slave stealing*. What is man!

To these abominations fidelity will oblige me to add one more, that of intemperance. I have not seen, however, a great many instances of vulgar drunkenness. The great evil, I suspect, lies in what the *lover of spirit* calls a "moderate," or "necessary" use of it. With this plea, and each one being the judge of the moderation or necessity, one drinks his gill, another his two, a third his pint, and a fourth his quart of brandy per day. This is no hyperbole. From what I saw and heard on the best of evidence, the drunkard himself would be astounded to know the quantity of fermented and distilled liquors imported in one year in Free Town. So it is. Even in benighted Africa, on the spot selected by religion and philanthropy, where they might scatter their mutual blessings, erect the temples of science and of art, and churches of a holy God, this abomination that maketh desolate—this vicegerent of the devil, stalks abroad at midnight and at noon, making man worse than barbarous here, and treasuring up for him wrath against the day of wrath hereafter. God have mercy! God have mercy on the abettors of this soul-murdering traffic!

SCHOOLS.—Learning, as well as religion, has been a leading object among the friends of the Colony, ever since its commencement, and much has been done for its support. The *schoolmaster*, as well as the clergyman, was in the first mission of the Wesleyan Methodists, in 1811, and 1813. The Church Missionary Society engaged in it with a strong hand.—From that period till now, the efforts of the societies have been unceasing in the promotion of this great work. During the past year, the Church Missionary Society, of itself, has expended in the Colony £3,712; and though death in years past has made great havoc among its teachers, it still continues its undiminished exertions. They have now about three thousand in the different villages under tuition, with an average attendance of, say, two thousand. This includes, however, adults, Sunday school, evening, and day scholars; all of whom, while they are taught, more or less, the elementary branches of an English education, are carefully instructed in the doctrines of the Gospel. Such labors of love cannot be in vain. Its fruit may not as yet have been as evidently seen as was expected by some of its friends; but the fires it has kindled cannot be concealed long. As soon as the mustard seed shall have taken *deep root*, it will spring up with a luxuriance and strength proportionate to the labor with which it was planted. Then, with the blessings of God, may we hope that these Africans, gathered by the slave ship from almost every tribe in Africa, "liberated" by the hand of humanity, and placed under the tuition of the Church of Christ, will soon be penetrating the forests to their long lost homes, richly laden with the book of God in one hand—that of man in the other. Light and truth cannot be inert, nor can the work of faith be in vain. It must be that the END will be glorious.

I have not had an opportunity of visiting either of the schools under their charge, but from a short interview with the Rev. Mr. Raban, of Fourah Bay, I learn that they are, in general, prosperous.

The Wesleyan mission has two schools of, say, eighty-five each under its care, but under the immediate tuition of two native instructors. Once a week they visit the mission house for examination, when each receives the reward of a little book. One of these examinations I had the pleasure of attending.

The children* were from about four to fourteen years of age, and for Africa, were all

decently clad. All that attended could read in the Testament, and some of them admirably. And they seemed to understand what they read. I asked a little fellow what a "nobleman" meant. "A rich and a good man," said he; a definition which, though we may wish it were just, he certainly could never have heard of before. I asked another, equally small, what "two days" meant. "To-day and to-morrow," said he. "Forty-eight hours" might have been more scholastic, but certainly not more accurate. Of another I inquired who a "prophet" was. "One man sent to preach de word of God," said he, with scarce a moment's reflection. Of another, still more intelligent, I inquired the meaning of "sin."—"If a man steal, dat be sin, sir; if a man curse, dat be sin, sir; if a man break de Sabbath, dat be sin, sir; if a man swear, dat be sin, sir; if a man do dat which be not right, dat be sin, sir." The definition I thought worthy of preservation, and have given it word for word as uttered by the boy.

They spell, in general, quite well, and a few of them have made considerable progress in arithmetic. Several of them, not more than seven or eight, write a hand far more legible than my own. One or two read as fluently, and with as much propriety as Americans of the same size; but then it should be remembered that my specimens are selected from the *better sort of them*. But the more I see of the African character, the more am I assured that, under similar circumstances, they are not inferior in intellect to the rest of the human species. Indeed I can scarcely realize that I am in dark and degraded Africa—the country of hottentots and cannibals.

These schools are principally supported by a few ladies of the Society of Friends, in Peckham, England.

LABOR.—Labor is extremely low in the Colony. Indeed I cannot conceive how an American or English settler, unless he is a mechanic, can possibly compete with the natives of the place. Hale, hearty, and athletic Kroomen sometimes work for an English sixpence per day, and "find themselves;" and the worth of one day's labor will support them for a week. They live on fruit, and the vegetable productions of the country; and these cost but little more than white sorer on an American beach.† Oranges sell at a shilling and one and sixpence per bushel, and the most delicious pine-apples that I ever tasted can be purchased, three for a penny. Cassader is but a sixpence per bushel, and other productions of the country are proportionably cheap.

One pound per month is considered high wages for domestic men servants; and out of this they find their own provision and clothes.

HEALTH.—The climate here *now* is much warmer than at the Gambia. Thermometer has generally ranged from 80 to 84; occasionally it has fallen as low as summer heat, and once or twice, two degrees below it. What renders the heat here more sensible is the mountains with which Free Town is half surrounded. These break off all the moderate breezes from the south, and leave the town sometimes with scarcely a breath of air at noon day. Then we feel how grateful is the "shadow of a great rock," and then we know the power of a noon day African sun.

I have mentioned elsewhere, I believe, that more than half a hundred Church missionaries, including catechists, &c. &c. have here found a grave. Eight Wesleyan missionaries have died also. But these days of peril have in a great measure passed away. The Colony is now much, much healthier than it has been, but the exact per centage of deaths for the past year I found it impossible to learn. Grave-diggers either cannot, or do not count; physicians are not required to make returns; and many die, like the felons in England, without the "benefit of the clergy," or the attentions of a regular physician. From common remark, however, I should think Sierra Leone, the mountains in particular, quite as healthy as the southern states in general.

(TO BE CONTINUED.)

MOVEMENTS IN ENGLAND.

It is well known, that a very deep interest is felt in England, in favour of the American Colonization Society, and that large public meetings have recently been held in London, both for and against it. We are confident that it will still continue to be generally favoured by the most reflecting and philanthropic of that country, notwithstanding the opposition of Mr. Garrison.—We regret to see, that such honoured names as those of James Cropper,

* The ages of the native children are here unknown.

† Though the fruit and vegetables, which are the production of Africa, are so remarkably cheap, the *foreigner*, whether white or black, is but very little benefited by them. On these he does not, cannot live. Rice sells at a dollar a "tub," a measure that is perhaps a little more than a bushel. Flour nine and ten dollars per barrel. Salt meats, and indeed every thing from an American or English market pays nearly a hundred, and two hundred, per cent., and many things much more. On this the colonists are obliged to live. This is an evil, I presume, all along the coast, which cannot be remedied until Africa is so far civilized as to rely on her own resources

Zachary Macaulay, and William Allen, should be among the supporters of Mr. Garrison in his most unjustifiable efforts to destroy its influence. Few men understand better than Mr. Garrison, how to misrepresent facts, suppress the truth, and make the worse appear the better reason. We do not speak this uncharitably, but from a sense of public duty; and we are willing to believe that the fury of his zeal, has well nigh made shipwreck of his sobriety of judgment. We deem it time to speak out when Mr. Macaulay declares over his own signature that "the Colonization Society appears to him to adopt as the basis of its schemes, not the love, but the hatred and contempt of the negro race, and to regard every one tinged with their blood as an object, not of kindness, and of brotherhood, but of abhorrence, and of exclusion from the common sympathies and affinities of our nature, and from that union and fellowship in whom there is neither Jew nor Gentile, Barbarian nor Scythian, American nor African, bond nor free, but we are all one in Christ Jesus."—and when Wm. Allen writes to Mr. Garrison that "having heard the exposition of the origin and main object of the American Colonization Society, and having read their own printed documents, I scarcely know how to express my surprise and indignation,—surprise that my correspondents in America should not have informed me of the real principles of the said Society; and also that Elliott Cresson, knowing, as he must have known, the abominable sentiments it had printed and published, should have condescended to become its Agent." We are not surprised that benevolent men in England should be opposed to our Society, if they form their *opinions of it, from the representations of Mr. Garrison*. Wm. Allen says—"When I first heard of the formation of the Colony of Liberia, I rejoiced at the intelligence, not doubting but that it was projected and planned by the friends of Africa, with feelings congenial with my own,—that its object was to promote the civilization of the inhabitants of that vast continent, and make some reparation for the enormous wrongs they had for so many ages endured." Now, if Mr. Garrison has represented the Society as other than *benevolent in its design and tendency towards the whole coloured race*, he has FALSELY REPRESENTED IT before the people of England.

And what does Wm. Allen cite from the Repository as having roused his indignation, but two or three sentences from somebody's speech, expressive of the opinion that the free people of colour were hopelessly degraded in this country, and a single sentence from an Editorial article in the Repository, indicating the belief of the writer, that the people of colour must (while in the U. States), remain for ages, if not forever, a separate and distinct class, weighed down by causes not to be removed? No genuine friend of the Colonization Society, has to our knowledge doubted, certainly we have not, that all which can be done should be done for the improvement of our coloured population while they remain among us, and that much more is practicable, than has yet been accomplished. Still, circumstances are against the free man of colour in this country; in Africa they are favourable to the development of his powers and the elevation of his character. That man is not to be believed, who represents the Society as other than *benevolent towards the whole coloured race*.

MEETINGS OF THE FRIENDS OF AFRICAN COLONIZATION, AND OF THE ABOLITION OF THE SLAVE TRADE.

A preliminary meeting of the friends of African Colonization was held at the Thatched House, London, the Right Hon. Lord BEXLEY in the Chair.

The object of the meeting was to enable the friends of African Colonization to take measures to prepare for a general meeting, to be held in the Hanover-square Rooms, on Wednesday, July 3, when his Royal Highness the Duke of SUSSEX, has kindly promised to take the Chair.

The CHAIRMAN, after expressing his concurrence in the measure, as being calculated to confer inestimable benefits upon Africa by the introduction of civilization, and particularly as a means of extending the blessings of Christianity, and, after having attributed the limited success of the attempts which have hitherto been made to the employment of whites, who

had fallen a sacrifice to the climate, and dwelt upon the importance of the experiment made in Liberia or the substitution of educated blacks, called upon Mr. Elliott Cresson, a member of the Society of Friends, and representative of the American Colonization Society, to lay before the meeting some details of the proceedings of that Society, and of the settlement in Liberia.

Mr. CRESSON then gave a statement of the views and prospects of the Society and Colony.

In the course of a discussion which took place, it was stated that some objections had been made by the advocates of immediate emancipation, but it was considered by those present that the advantages far outweighed the objections; that the benefits to Africa were undoubted; and that the extension of civilization and of Christianity would both be effectually promoted by the extension of the system. The following Resolutions were then passed:—

Moved by B. HAWES, Esq. M. P. and seconded by Capt. M'CONOCHIE, R. N.,

1. *Resolved*, That while the efforts made by the British Government for the extirpation of the slave-trade on the coast of Africa deserve the thanks of the civilized world, yet the great extent to which that nefarious traffic is still carried on calls for more efficient measures than any hitherto adopted.

Moved by R. POTTER, Esq. M. P. and seconded by Capt. CHAPMAN, R. A.,

2. That a well-digested scheme of colonizing the coast of Africa with civilized negroes promises to effect this desirable purpose: that it is calculated to elevate the negro character, and, by the establishment of commercial and Christian intercourse, to dry up the sources of the slave-trade.

Moved by the Rev. Dr. KENNY, Rector of St. Olave's and seconded by Dr. BOOTT.

3. That Colonies formed upon such principles appear to afford the most favourable prospect of introducing, under the guidance and protection of Divine Providence, the blessings of Christianity and civilization among the native tribes of Africa, and are eminently calculated to co-operate with and give effect to the efforts of the several Missionary Societies of Great Britain, by affording the assistance of pious and well-educated instructors of the native African race, and of bodily constitutions adapted to the climate.

Moved by Mr. CRAWFORD, and seconded by DANIEL LISTER, Esq.,

4. That a Committee be formed for the purpose of taking the subject under consideration, and to make arrangements for a meeting, to be held at the Hanover Rooms, on Wednesday, the 3rd of July, at twelve o'clock precisely, when his Royal Highness the Duke of Sussex, has kindly promised to preside.

[From the London Courier of July 4.]

According to notice which had been given, a meeting of the friends of African Colonization, and of the abolition of the slave-trade, took place this morning at twelve o'clock. His Royal Highness the Duke of Sussex in the Chair.

The Duke of Sussex opened the proceedings by stating the object of the meeting; that the subject of African Colonization had occupied much of his attention; that the settlement at Liberia made by the American Colonization Society had been under his notice during many years; that he was fully aware that much difference of opinion existed on the subject of Colonization in the United States; that he had read every thing which he could procure on the subject, and very recently some objections which had been sent to him by those opposed to the system, but that the conviction on his mind was in favour of Colonization, and that he saw no reason to doubt the success of that undertaking. He had derived much of his information, in regard to Liberia, from Mr. Cresson, whom he had known many years, and to whose upright and honorable character he could bear testimony. He thought that the present extent and influence of the Colony of Liberia had a most important effect in checking the slave-trade in its vicinity, as the people of the neighbouring tribes were disposed to form alliances with the Colony, and to the amount of 25,000 had sought its protection. His Royal Highness then stated that he considered the extension of the system likely to have a most important effect in checking the slave-trade by means of the introduction of civilization, and of the blessings of Christianity. In order that those present might be in possession of the facts relating to Liberia, his Royal Highness called upon Mr. Elliott Cresson to give a detail of them.

Mr. Cresson gave interesting details relating to Liberia, and referred to various papers and documents printed by the Society, of which he is the Agent, as well as to others, and in particular to a work by Mr. Innes, of which a new and enlarged edition (printed in Edinburgh), is just published under the title of "Liberia," from which he read several extracts.

Lord Bexley rose to propose the first resolution, and stated the evidences of the degree of civilization, of the extent of commerce, and of the existence of sound religious feeling to which the Colony had attained. He referred to the publication of a newspaper in Liberia, by a negro editor and printer, from which he read extracts as the strongest proof of the capacity and degree of instruction of the community, and expressed his conviction that Colonization, by means of educated and instructed persons of the African race, held out the fairest hope of improving the condition of the Africans, of extending Christianity, and of assisting in putting an end to the slave-trade. His Lordship further observed, that he dwelt on these topics with the more confidence as they had produced an important revolution in his

own mind. His first impressions had been unfavorable to Liberia; he had thought it impossible that the blacks could govern themselves; or that a Colony thus composed should not either have been overthrown by the natives, or should not have been engaged in constant hostilities with them. The undoubted facts, however, had most agreeably undeceived him; and his only wish was, that there were many such examples along the coast of Africa.

J. S. DUCKINGHAM, Esq. M. P. seconded the resolution in a luminous and eloquent speech, in which he dwelt forcibly upon the capacity of the negro for improvement, of which he read some highly-interesting records. He argued that by the introduction of friendly relations and the extension of commerce the habits of the negro would be changed, by creating a stimulus to exertion; and he illustrated his argument by comparing the slave with the emancipated negro, and by contrasting the feelings and exertions of the apprentice with those when he became the emancipated journeyman, and felt that he was reaping the reward of his exertions. He expressed himself of opinion that the extension of civilization would be productive of such a stimulus, and would thus materially tend to check the slave-trade.

J. CRAWFORD, Esq. moved the second resolution. He dwelt upon the limited success of the attempts made to introduce Christianity in the East, without Colonization, and showed the necessity of the two going hand in hand. He pointed out the almost total failure of the efforts of the many zealous and devoted missionaries to extend Christianity in various countries in the East, with which he was personally acquainted. He pointed out the beneficial results which had resulted from the system adopted in Liberia, and corroborated the statements made as to the capacity of the negro for civil government.

J. A. ROEBUCK, Esq. M. P., seconded the resolution.

Lieutenant ROSENBERG, R. N., then rose to propose the third resolution. He stated that he had been employed on duty on the African coast previous to the settlement of Liberia, and that he had visited that settlement subsequently. He bore testimony to the beneficial change which had there taken place. He had found the spot where he had seen six or eight slave vessels at anchor, and which had been one of the greatest marts from whence their cargoes had been procured, under circumstances of every aggravation, "the parent selling the child and the child the parent," converted into the abode of peace and happiness, and the slave-trade totally extinguished. He concluded a statement of great interest by moving the third resolution.

R. POTTER, Esq. M. P. seconded the resolution.

The fourth and fifth resolutions relative to the Constitution of the Society, were then put and carried.

His Royal Highness the Duke of Sussex, acceded to the request of the meeting to become patron of the British African Colonization Society.

Lord BEXLEY consented to be President; his Lordship then read letters from the Marquis of Westminster, and from the Right Hon. Sir George Murray, expressing their cordial concurrence in the objects of the meeting and their regret at being prevented from attending.

A considerable discussion took place on the three first resolutions, which originated in differences of opinion entertained by the advocates of the Anti-Slavery Society as to the proceedings and tendency of the American Colonization Society, of which Mr. Cresson is a member and the Agent. Several amendments were in consequence moved by them, which were lost by a considerable majority.

Among other matters, Mr. Cresson was challenged to enter into a verbal disputation respecting the Society of which he is the Agent, and its relation to the coloured people of the United States. The sense of the majority of the meeting was against such a question being entertained, and Mr. Cresson declined the challenge, by stating, that all the documents and evidence in his power to afford would be placed before the Society whose Institution was the object of the meeting, and that he was assured they would also receive from every other source such information as might offer. That his object was *Truth*—and that he left the discovery and application of it in the hands of the Society.

The Duke of Sussex stated, in reply to some of the objections, that it was the purpose of the meeting to form a Society which should be independent in its objects and measures, but co-operating with all others in whatever could tend to improve the condition of Africa—to extend to it the blessings of Christianity—and to promote every measure for the extinction of the slave trade. His Royal Highness repeated that all the arguments had been before him; that he was fully convinced of the advantages which might be derived from such a Society as that now proposed; and that he considered we were much indebted to the Americans for the valuable evidence they had given us in Liberia. He renewed his testimony as to the motives and conduct of Mr. Cresson, and referring to the conflicting opinions which had been expressed, said that he respected the intentions of those who differed from him, and that he should have given them his support had he concurred in opinion, with the same cordiality which he had done, and was prepared to do, to the Society of which he had become the Patron; and, that he hoped whatever might be the differences expressed, that no feeling but that of kindness and good humour would remain.

Lord BEXLEY then moved the thanks of the meeting to his Royal Highness, which was carried by acclamation, and the meeting broke up.

The following are the resolutions adopted at this meeting:

Resolved, That colonies, established on judicious principles, on the coast of Africa, and composed of settlers of African race, either born free or emancipated, appear calculated to put an effectual stop to the slave trade; and to introduce, under the guidance of Divine Provi-

dence, the blessings of Christianity and civilization, by affording the assistance of pious and well-educated instructors, of bodily constitutions adapted to the climate, as well as by the immediate influence and example of the settlers.

Resolved, That a Society be formed under the name of the British African Colonization Society, and that its objects be, to promote the establishment of Christianity and Colonization among the natives of Africa, chiefly by the employment of persons of African birth or descent; and, to take such measures as may tend to the entire abolition of the slave trade, which is still carried on to an alarming extent upon the African coast.

Resolved, That for these purposes they will, among other measures, enter into correspondence and co-operation with the American Colonization Society, and with the several missionary and other religious and charitable societies in Great Britain, the United States and elsewhere, in their endeavors to raise the civil, moral, and religious condition of the Africans.

H. R. H. the Duke of Sussex is Patron of the Society; Lord Bexley, President; and the following noblemen and gentlemen Vice Presidents—Marquis of Westminster, Rt. Hon. Sir G. Murray, T. Richardson, Esq. John Ivatt Briscoe, Esq. M. P. and Jas. Douglass, Esq. of Cavers.

INTELLIGENCE.

AUXILIARY SOCIETIES.

The Young Gentlemen in the Oneida Institute at Whitesborough, have established an Auxiliary Colonization Society, which promises great good. They have engaged in the cause with resolution, and we hope will make their influence felt throughout the world.

Officers of the Oneida Institute Col. Society.

A. Wattles, *President*; James Ryerson and H. Bowen, *Vice-Presidents*; Thomas Buchanan, A. Srotter and S. R. Porter, *Directors*; W. Wilkinson, *Secretary*. The Society has at present, 34 members,—all students.

Officers of the Col. Society of Wadsworth, Ohio.

William Eyles, *President*; Rev. G. Fay, *Vice-President*; Dr. Geo. K. Pardee, *Secretary*; Hon. F. Brown, *Treasurer*; Geo. Lyman, Wm. McGalliard and Salmon Warner, *Managers*.

A correspondent informs us that "an interesting Auxiliary Society has recently been formed at Poland, Ohio." We shall be glad to receive a list of its officers.

The Rev. Isaac Bard writes under date of

GREENVILLE, Ky, July 24, 1833.

We have formed ourselves into an Auxiliary Colonization Society. Our Constitution is copied from the draft furnished in the African Repository; and we wish to be recognized.—The following persons are officers:—

Ephraim Brank, *President*. Dr. R. D. McLean, *Treasurer*. Isaac Bard, *Secretary*.

MORGANTOWN, (Va.) Aug. 4, 1833.

Dear Sir:—Owing to my absence, or some other cause, I did not observe the notice in

your April number of the Repository, requiring a list of the officers and members of the several Auxiliary Colonization Societies, until my attention was called to it by a repeated request in your last number.

I proceed to give you the names of the officers and members of the Monongalia Colonization Society, auxiliary to the Virginia State Society.

John Rogers, *President*. Col. John Evans, Dr. Simon T. Taylor, *Vice-Presidents*. M. Dering, *Treasurer*. G. R. C. Allen, *Corresponding Secretary*. Rev. C. McLane, Rev. T. Martin, Wm. Lazin, T. P. Ray, Wm. G. Henry, J. Y. Horner, T. J. Massie, *Managers*.

Very respectfully,

G. R. C. ALLEN.

Young Men's Society of Ithaca, N. Y.

Officers.—Wm. A. Irving, *President*. Wm. W. S. Bgart, *Vice-President*. Benjamin Johnson, Jr. *Treasurer*. George Woodruff, *Secretary*. P. C. Schuyler, W. S. Pelton, B. Durham, W. T. Eddy, D. C. Woodcock, C. Halsey, — Hand, J. Slater, *Directors*.

Bowdoin Colonization Society.

A few weeks since, several of the students of Bowdoin College met for the purpose of forming a Colonization Society. A Constitution was presented and adopted.

Several individual members have pledged themselves to raise the sum of \$215 for the Colonization of manumitted slaves. The Society after adopting the Constitution made choice of the following officers:

Cyrus Hamlin, *President*; Geo. M. Weston, *Vice-President*; Asahel Moore, *Secretary*; Stephen Allen, *Treasurer*; H. T. Cheever and Henry B. Smith, of the Board of *Managers*.

— South Hanover, Ia. June 18.

Pursuant to previous notice, a meeting of the citizens of Republican and adjacent townships of Jefferson county, Indiana, friendly to the formation of a Society auxiliary to the

Society for colonizing the free people of colour, was held at Carmel, Tuesday, June the 4th, 1833. The design of the meeting was stated by the Rev. A. Bower: and the divine blessing implored by the Rev. J. M. Henderson; and after singing part of the sixty-eighth psalm, A. Bower read a Constitution, which was adopted, and the audience was then called on to subscribe it. After which the Society proceeded to elect officers as follows:—

Mr. James Patterson, *President*,—Mr. Wm. D. Thorn, *Vice-President*,—Mr. Wm. Watson, *Treasurer*,—Richard Wasson, *Secretary*, and James Anderson, John Swan, John Anderson, Wm. Patterson and Jesse Adams, *Managers*.

—
Amherst College, July 27.

An Auxiliary Society was formed immediately after our exercises on the 4th. Its officers are a President, Secretary, Treasurer and three Managers. A contribution of \$11 25 was taken up, although no notice was given, so that the audience might be prepared. Since the first meeting, we have obtained nearly \$70, in subscriptions for membership of the Society. I think we shall do something more.

The following resolutions were passed at a meeting of the Society, July 12th.

Resolved, That we deeply sympathize with the people of the slave-holding States, and sincerely deprecate the existence of slavery among them.

Resolved, That we disapprove of all measures, which tend to excite insurrections among the slaves.

Resolved, That we cordially concur in the principles and plans of the American Colonization Society.

Our Society is called the Amherst College and Amherst Colonization Society, and is auxiliary to the Hampshire county Colonization Society. Will you send us your publications? I suppose the Society is entitled to the Repository, &c.

The officers are S. M. Worcester, *President*,—E. Dickinson, *Secretary*,—L. Sweetser, *Treasurer*,—H. W. Beecher, W. A. Peabody and W. B. Homer, *Managers*. The President, Secretary and Treasurer, members of the Board, *ex-officio*.

—
Clarksville, Va. August 7.

MESSRS. EDITORS: I herewith enclose to you, the proceedings of the Mecklenburg Colonization Society, on the 18th ultimo.

At a meeting of a number of the inhabitants of Mecklenburg county, at Clarksville, pursuant to a previous notice, Col. John Baptist was called to the Chair, and the object of the meeting was briefly stated by Mr. A. W. Venable in an appropriate address.

On motion, Major Thomas M. Nelson was appointed *President*,—Abraham W. Venable, Esq. *Vice-President*,—Mr. Samuel V. Watkins, *Treasurer*,—Mr. H. M. Spencer, *Secretary*,—Col. John Lewis, Dr. A. S. Field, Dr. George C. Scott, Mr. James Daniel, Mr. John S. Jeffries, Mr. Edward R. Chambers and Mr. John G. Baptist, *Managers*.

Liberty, Bedford county, Va. July 31.

DEAR SIR: Sometime during the past year, a Colonization Society was formed in this county, called the "Bedford Colonization Society auxiliary to the American Colonization Society." At the anniversary meeting held on the 21st inst. the following persons were elected officers for the current year, to wit: Thomas L. Leftwich, *President*,—Robert Campbell and William Terry, *Vice-Presidents*,—Joseph Wilson, *Secretary*, and John A. Wharton, *Treasurer*. The Society now consists of about sixty members,—with the most cheering prospects of a large and rapid accession to its numbers, should means, as I make no doubt they will, be used to accomplish so desirable an object.

—
The Portland Colonization Society was organized on Wednesday evening by the choice of Ex-Governor Albion K. Paris, *President*; Rev. Messrs. Tyler and Cox, (brother of the Liberian missionary) and J. Maginnis, *Vice-Presidents*; John Neal, Esq. *Secretary*,—with a Treasurer and five Managers. A vote was passed that the Society pledge itself to pay to the African Colonization Society one hundred dollars a year for ten years, on the plan of Gerrit Smith.—*Bos. Merc. Journal*.

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The Colonization Society of Hardin county, Ky. held a meeting on the 4th day of July, at which time a collection was taken up in aid of the cause. The result of this meeting was so gratifying, that a resolution was passed, to hold regular meetings of the Society, on the evening of the fourth Monday of every month. We learn with much pleasure, that this good cause is exciting increased attention in that region.—*Western Luminary*.

—
Wayne County (O.) Colonization Society.

At an annual meeting of the Wayne county Colonization Society, held on the 4th day of July, 1833, at the Presbyterian Meeting House, in Wooster, the following services and proceedings were attended to:

The meeting was called to order by Dr. Hezekiah Bissell, one of the Vice-Presidents. Prayer by the Rev. G. W. Warner.

The report of the Secretary was then read, from which it appeared that 219 persons had enrolled themselves members of the Society, and that the subscriptions amounted to \$100 98-100, of which the Treasurer acknowledges the receipt of \$67 18 3-4 since the last annual meeting. After which the meeting was addressed by the Rev. William Cox, and the following resolutions submitted and unanimously carried:

Resolved, That we view with feelings of the deepest interest, the principles and efforts of the American Colonization Society, and regard its benevolent and humane operations as being wisely adapted to the present condition of our country and happily calculated to meet the wants and secure the prosperity and freedom of our colored population.

Resolved, That while we take pleasure in witnessing the progress of the principles and labors of the Colonization Society, and would rejoice to see the zeal of its friends greatly

increased, we cannot but lament the dissemination of any opinions which either embarrass or retard its operations.

Resolved, That we recommend to the people of this county the **AFRICAN REPOSITORY**, a monthly periodical devoted to the interests of the American Colonization Society.

Resolved, That the Chairman appoint a committee to wait on the Rev. William Cox, for a copy of the address delivered by him before the Society this day, for publication.

Resolved, That a committee be appointed to report to the meeting, suitable names to be supported for officers of the Society for the ensuing year.

The committee having been appointed, reported the following names, and they were unanimously elected, to wit:

For *President*—Edward Avery.

Vice Presidents—Levi Cox and Hezekiah Bissell.

Secretary—Samuel Quinby.

Treasurer—Moses Culbertson.

Managers—John Sloane, William Larwill, David Robison, John M'Curdy, and Joseph Clingan.

Resolved, That the Secretary forward the minutes of this meeting to the Parent Society, and that the same be published in the papers of this place.

H. BISSELL, *Vice-Pres't.*

Attest.

SAMUEL QUINBY, *Sec'y.*

From the Pioneer.

At a meeting of the Waterloo, Monroe county, Colonization Society, held in the Court House in Monroe county, state of Illinois, on the 4th of July, 1833,

The meeting was opened with prayer by the Rev. John Dew,—after which Mr. David Nowlin delivered an address on the subject of colonizing the free people of color of the United States, and was followed by the Rev. John Dew.

The Society then elected the officers and managers of the Society for the ensuing year.

Mr. Dew presented the following, which passed unanimously:

Resolved, That this Society view with deep and solemn concern and with painful regret the opposition raised to the American Colonization Society by the misguided zeal of the mistaken friends of Emancipation, composing the Anti-Slavery and Abolition Societies of the Eastern States—and that this organized opposition to the cause of colonization should only serve to arouse its friends to more bold and vigorous efforts in its support.

On motion of Mr. Moses Lemen,

Resolved, That a copy of the foregoing resolution, together with a short account of the proceedings of this meeting, be furnished by the Secretary for publication in the *Pioneer*, and another for publication in the *Christian Advocate*.

Unanimously Resolved, That the thanks of this Society be presented to the Rev. John Dew for his able address this day delivered before this Society.

DANL. CONVERSE, *Secretary.*

From the Southern Religious Telegraph, Richmond, Va. July 19.

ROCKBRIDGE COLONIZATION SOCIETY.

Lexington, July 4th, 1833.

The Rockbridge Colonization Society met this day, to celebrate their seventh Anniversary,—Captain Robert White, President, in the Chair.

The proceedings of the last annual meeting were read.

The Board of Managers presented their Report, which was read by the Rev. Henry Ruffner, and on motion adopted.

The Treasurer, John F. Caruthers, Esq. read his Report, which was received.

The Rev. John D. Ewing offered the following resolutions, which were adopted, viz.

1. *Resolved*, That this Society continues to approve the fundamental principle of the Colonization Society, which limits its operations to the removal to Africa, with their own consent, of free people of color.

2. *Resolved*, That, although as individuals we approve of the abolition of slavery whenever it can be effected by suitable means and arrangements, yet, in our individual and social capacity, we cannot withhold an expression of our disapprobation of any public interference with the slavery of some of the States, except from the people and representatives thereof.

The meeting was addressed by the Rev. John D. Ewing, Edward Graham, Esq., J. McDowell, Jr., Rev. A. B. Davidson, and C. P. Dorman, Esq. On motion it was

Resolved, That the Constitution be so amended as to increase the Board of Managers, exclusive of officers, to twelve, instead of seven.

The Society then proceeded to the election of a Board of Managers for the ensuing year, when the following gentlemen were chosen, viz. Capt. Robert White, *President*; James McDowell, Jr. Esq. *Vice-President*; Rev. Henry Ruffner, *Corresponding Secretary*; J. W. Paine, *Recording Secretary*; John F. Caruthers, Esq. *Treasurer*; Dr. [Louis Marshall, Col. S. McD. Reid, Sydney S. Baxter, Esq., Dr. Alfred Leyburn, Rev. John D. Ewing, E. Graham, Esq., Wm. Taylor, Esq., Rev. J. W. Douglass, Samuel McD. Moore, Esq., C. P. Dorman, Esq., John A. Cummings, Esq. and Rev. A. B. Davidson, *Managers*.

On motion, the Society then adjourned to meet on the 4th day of July, 1834.

ROBERT WHITE, *President.*

JOHN W. PAINE, *Rec. Secretary.*

ANNUAL REPORT

Of the Managers of the Rockbridge Colonization Society, for the year 1833.

The transactions of the Managers during the past year have been of more consequence than in any former year. Since our last report, 14 persons of color have emigrated to Liberia from the county of Rockbridge,—12 of them at the expense of this Society. Of the 14, no fewer than 12 were manumitted for the purpose of their being sent to Liberia,—3 were redeemed by private subscription, viz. Isaac Liggins and two children of Brown Colbert: the others were freely liberated by their owners. Information has been

received that they had arrived safely at Monrovia, and were likely to do well.

The expense incurred by the Society for the transportation of 12 emigrants who went out under the auspices of the Managers, have amounted to about \$207, to which other expenses being added, the whole expenditure of the year amounts to about \$312. The payments into the treasury have fallen short of the expenditures by \$63 86 cents. We trust that the members of the Society will promptly pay their arrearages, both to liquidate this debt and to supply funds for the ensuing year.

Considerable aid has been afforded to the emigrants by the Female Colonization Society, and by donations from individuals for the purpose of furnishing them with supplies.

Since the Legislature has made an appropriation of \$18,000 annually for five years for colonizing the free people of color from this state, some may be of opinion that the efforts of private societies like ours, are no longer called for. This may be the case in relation to colored people in Virginia, who were free at the time when the act of appropriation was passed. The public fund will probably be sufficient to transport as many of this class as will consent to emigrate. But slaves manumitted after the passage of the law are excluded from the benefit of the appropriation. Here is left ample scope for the benevolent action of private societies, even within the limits of Virginia; besides the call for aid from other states. The members of this Society will bear in mind that only one fourth of the emigrants hitherto sent from this county, have been such as could not be transported at the expense of the state. Among the many important objects for which the Colonization scheme has been patronized, this has held a conspicuous place in the eyes of many, that facilities might be afforded for the safe, gradual and voluntary emancipation of slaves. Should the societies in this commonwealth now relax in their operations, humanity will mourn, and patriotism will tremble at the consequences. The heretofore free colored population may remove to Africa, but the curse of slavery will grow unchecked over the soil of Virginia, and blast forever the hope of its peaceful and happy removal. We trust, therefore, that no member of this Society will withdraw his hand from our support. The manumission of slaves for emigration is now constantly increasing, and will, no doubt, increase every year, if the means of transportation shall be furnished. Even now the American Colonization Society has more applications for the removal of manumitted slaves than its funds enable it promptly to meet.

We are happy in being able to say that the cause of the Society is gaining strength in every quarter in the Union. Its operations are extending from year to year. The Colony of Liberia continues to flourish, and every thing connected with the grand undertaking of the Society contributes to demonstrate that nothing is wanting to its ultimate and complete success, but a continuance of the same good management, and the persevering and liberal support of its friends.

MANUMISSIONS.

The late Doctor Aylett Hawes, of Rappahannock County, Virginia, has, by his will, manumitted all his servants, except a few old ones, for whose maintenance he has provided. He has also left twenty dollars a head, for defraying the expenses of their removal to the Colony of Liberia. The number of his servants thus liberated, is variously estimated from one to two hundred.—[*Nat. Intelligencer.*]

ANOTHER COLONIZATION DEBATE.

Bangor, Me. August 28.—Bangor is all up in arms about Colonization and Abolition—acting over, precisely, the memorable controversy just finished in Portland. The impulse was given on Friday last, by a meeting called, at the suggestion of an Agent of the Colonization Society, I believe, for forming an Auxiliary. The Chairman, Ex-Governor Williamson, immediately made the whole matter, very properly, a subject of general and liberal consultation. Several of the most respectable citizens, including the Bangor Representative, Mr. Kent, a man of excellent abilities, and also Mr. Hill, the Anti-Masonic candidate for Governor, proposed and supported a resolution in favor of the Society. The glove was then taken up by Mr. Lovejoy, teacher in an Institution here. An adjournment took place at the motion of other gentlemen who were evidently getting interested in the business beyond their expectations—for there was little interest in it when the movement commenced—to the Orthodox Meeting House, the largest in the town, for the next evening, (Saturday.)—Not yet satisfied on either side, another adjournment took place for last evening, when the town was out again, and adjourned again for to-morrow evening in the Unitarian House—the floor belonging to Mr. Kent.—The debate, I am very happy to say, has thus far, been very amicable, and as candid and calm as I ever have known any debate on subjects so deeply interesting. What the result may be, I cannot predict; but you will soon hear.—*Bos. Merc. Jour.*

From the Correspondent of the New York Commercial Advertiser.

BANGOR, Me. August 31, 1833.

I am happy to be able to inform you, that the great Colonization Debate, which has occupied the busy citizens of this thriving emporium for five or six evenings during the past week, terminated last night in a manner most gratifying to the friends of the cause, as all thorough discussions under such circumstances always have done.

The opposition, though sustained by only a few individuals, was as able as could well be expected in the case of an argument founded on the chimeras of Garrison and the blown-up testimony of the Givins meeting in Philadelphia; but the truth was mighty, and prevailed. The majority in our favor, at the end of the debate, on the passage of the discussed resolution, was beyond all expectation—only seven, I believe, of a meeting-house nearly full, voting against it.

A society was immediately formed, composed of a large number of the most influen-

tial gentlemen of this section. The effect of this debate has been to settle forever the opinions of a large number of people, of all parties and denominations. The Chairman was Ex-Governor Williamson, who is one of the Vice-Presidents of the said society.

American Colonization in Massachusetts.—We learn from the Boston Mercantile Journal, that at the Annual Convention of the Massachusetts Association of Congregational Ministers, held at Dorchester a few weeks since, a resolution was passed, by nearly a unanimous vote, warmly recommending the American Colonization Society to the increased patronage of the public. It is known to most of our readers, that the Congregationalists are the most influential body of Christians in that State, and indeed, throughout New England.

Colonization in Mississippi.—At a Temperance celebration in Amsterdam, (Miss.) a few days since, sundry toasts were drank with *pure water*, among which were the following:

By James Burke.—The American Colonization Society:—The patriotism, benevolence, and humanity, of its original founders, are only equalled by the wisdom, prudence, and discretion of its present Managers. By steadily pursuing its course, may it continue to gain favor in the eyes of the people of this Republic, *until our soil shall be trodden only by the feet of freemen*, and until Religion, science and commerce shall be diffused throughout Africa.—*Bos. Rec.*

AFRICAN COLONIZATION.

The Richmond Whig, commenting on the attempts which are now making to excite hostility against the Colonization plan, and the wild scheme of instant and complete emancipation which is advocated by some, thus refers to the state of public sentiment in the South on this momentous topic. We hope that (as the Editor of the Whig suggests in one part of the article), the efforts of the ultra Abolitionists will have the effect of "quickening the zeal, and animating the activity of the South in favour of African Colonization."

"Another revolution of sentiment almost as remarkable, but much more intelligible, has occurred at the South with respect to African Colonization. Its original opponents, in that quarter of the Union, have generally grounded their arms. Their opposition has been subdued by reason and experience.—They have seen success crown the undertaking; they behold the great good which it is effecting and will effect, to both races, and they have been convinced and converted. Is it for *that* reason that the Fanatics have thrown themselves against it? In expanded, progressive and permanent benefit to the human race, we believe it the master scheme of this or any age."

African Colonization.—A distinguished lady of the South, who manumitted all her slaves (about twenty) and sent them with liberal supplies to Liberia, and who is now at the head of one of the best Female Schools in the country, in transmitting a donation from her pupils to the Society, says—"I have taught the young ladies under my charge to consider African Colonization as the *first of all causes*; and I am very anxious that their impressions should be strengthened. It is with no lightness of meaning that I say, *God knows* how gladly I would give all that I have to secure its success." Did our rich men cherish similar sentiments, how soon would many Christian colonies show themselves along the African coast, as so many beautiful monuments to the praise of AMERICAN BENEVOLENCE.—*Bos. Merc. Journal.*

NEWARK, N. J. Aug. 14, 1833.

To the President of the Young Men's Missionary Society of the M. E. Church.

By the request of a number of ladies in this town, who are deeply interested in the cause of African education, I herewith enclose the sum of fourteen dollars, which they particularly wish should be appropriated toward defraying the expense of educating a *native African boy*, in the best school in the Colony of Liberia, and also, that, if practicable, he should be named Charles Pitman.

As your Society stands peculiarly pledged to the Liberia mission, and as you are doubtless in constant correspondence with Brother Cox, our much esteemed missionary, you can arrange this matter satisfactorily through his agency. We hope you will excuse our laying this additional burthen upon you.

Very respectfully,

GEO. G. COOKMAN.

DR. D. M. REESE.

P. S. When you ascertain from Brother Cox the amount required to educate a boy in the day-school of the Colony, these ladies propose to make up the sum required annually.

ANNIVERSARY AT MONROVIA, AFRICA.

The last *Liberia Herald* gives an account of the annual meeting of the Monrovia Baptist Missionary Society. An appropriate discourse was delivered by the Rev. C. M. Waring, and a collection taken up in aid of the Society's funds. The annual report of the proceedings of the Society was also read. At a subsequent meeting of the Society, for the election of officers, &c. we notice the passage of the following, among other resolutions:

"Resolved, That the Board enter immediately into such measures as may be most conducive to the glory of God among the natives, and the furthering of the object of the Society. And that they proceed forthwith to engage a suitable person, if practicable, to teach and preach among the natives of Big Town, at Grand Cape Mount; praying that God may aid and bless the feeble endeavors of the Society, and open the hearts of his children in America, to send us some assistance for the promotion of this good and great cause."

By a letter from the Rev. C. M. Waring, under date of January 17, 1833, published in the London Baptist Magazine, we learn that the church of which the writer is pastor, consists of 181 communicants; about half of whom are *native Africans*, who had been liberated from *slave-ships* by American cruisers, and sent to the Colony. Thirty-nine of these, the writer states, have been baptised within the last eighteen months: and many more of that class are anxiously inquiring, what they must do to be saved. Mr. Waring regards those of these untutored natives who have become members of his communion, as very consistent and exemplary christians. How feelingly and eloquently do such facts as these speak to the heart of the christians of our country, in favor of that noble scheme of benevolence, the American Colonization Society.—*Western Lum'ry*.

From the Onondaga Standard, Syracuse, N. Y.

[The following letters were received in this village last week from Wm. Reynolds, (a man of color) who left this place with his wife and four children about the close of November last, to take passage for Liberia from Norfolk, Va.—from which port he sailed in the brig Roanoke, Captain Hatch, with about 130 other emigrants, on the 4th of January, for Africa. They seem to corroborate the favorable accounts which have been heretofore had of the pleasantness and fertility of the country, and of the flourishing and prosperous Colony:—]

Monrovia, Liberia, March 1st, 1833.

MR. COPP:

Sir—Mindful of your request that I should inform you of my safe arrival, and how I am pleased with the country, I improve the opportunity presented by return of Roanoke to write a short letter. We had a pleasant passage of 42 days from land to land, and by the attention of Captain Hatch, were rendered quite comfortable. Not one of my family were sea-sick a day; and by the favor of God our health still continues, though we do not expect to escape a visit of fever-and-ague, which scarcely ever passes by new comers without a call.

I find, as was represented at home, that religion is flourishing, and christians active.—There is at present some little excitement among sinners at Caldwell and Millsburg.—We have Baptists, Methodists and Presbyterians here, and all seem engaged. At present, I remain at Caldwell, and shall continue to until the fever leaves me. It is very pleasantly situated on the St. Paul's, and might, under suitable agricultural improvement, speedily equal in beauty, any of the river towns in America.

The land about Caldwell is rich and readily subdued; the only source of evil hitherto, I think, arises from neglect of agricultural

improvement. The fruits are various; the orange and lime are found wild, and only need the same care to make them abundant, as is bestowed on the apple in New York.—Lemons, and papua, and cassia, and plantain, &c. are also abundant. Pine-apples cover whole fields, growing wild. The Lima bean and cotton, when planted, continue to bear, I am informed, for several years. I have seen coffee, and cotton, and indigo, wild and abundant—also, pepper of two kinds.—Water-melons and cucumbers, and grapes, are found in some gardens:—thus you perceive we have abundance of fruit to reward the laborer. A farmer on the St. Paul's river told me that from one quart of *Indian corn*, he raised three barrels in one year. There are many cattle and hogs and fowls here, and when more attention is bestowed on the land, rich pasture lands will be abundant. I am informed that 100 miles inland, the cattle are large and numerous.

Chloe Mintus, who was placed under my care by Dr. Smith, was persuaded not to come by some opposers of colonization in the city of New York, where she left me the day before my departure for Norfolk, and I know not where she is gone—I escorted her to the Agent, who was to send back the particulars to Dr. Smith.

With a deep sense of gratitude to yourself and the other friends who assisted me to come to this land of privileges, I desire to tender you all, my sincere thanks.

Yours, most respectfully,

WILLIAM REYNOLDS.

P. S.—You will add to your other favors, by writing to my wife's father, Mr. Archelaus Fletcher, Canandaigua, Ontario county, to inform him of our safe arrival, and that we are all well.

W. R.

[The following is to a colored Friend:]

MONROVIA, March 1st, 1833.

I write a few lines by Roanoke, to urge you to come out to Liberia. The country exceeds what I anticipated while in America.—It is rich and abounds in tropical fruits—it yields a large return to the laborer. The climate is delightful, and the heat not near so oppressive as in our summers and harvesting. The sea-breeze blows here every day, and at night I find a blanket adds to my comfort. A man can get a living and make money here in various ways as in the United States, by trade or farming, &c. I am intending to try farming. If you come at all, come soon; the earliest settlers, we think, will have the best chance. My family is all well and send their respects to you. Remember me to all enquiring friends. Yours, &c.

WILLIAM REYNOLDS.

P. S.—Please write to my wife's sister, Almira Williams, to inform her of our arrival and health.

The Treasurer of the American Colonization Society in New York, acknowledges the receipt of \$1586 from various individuals and societies in that city and state, among which is the following—from Julia Hubbard, Homer, New York, the result of individual six-penny collections, \$42.—*Bos. Rec.*

EXPEDITION TO LIBERIA.

We have received from Mr. Finley the following account of the expedition which left this city for Liberia, on the 10th of May.—*N. Y. Paper.*

*Office of the Colonization Society, }
NEW YORK, June 11, 1833. }*

The emigrants attached to the first expedition to Liberia fitted out by the *Colonization Society of the city of New York*, left this city on the 10th of May for Philadelphia, and sailed from that city for the Colony, in the brig American, Capt. Abels, on the 12th of May. In this company, there were several interesting persons: among whom I would mention Hezekiah Shepard and family, who came recommended to me by Alexander Proudfit, D. D., and Rev. John Whiton, of Salem, New York, with a pledge to "advance \$100, about the first of August, towards defraying the expense of their passage for Africa." There was also in this company one, who will long be remembered with interest by many who had the pleasure to become acquainted with him in this city. He writes his name Simon Negro; and gives the following account of the manner of acquiring his surname:

Simon was originally called Simon the Negro, and not having had the fortune to inherit a surname, he readily adopted the one which he acquired by reputation, as peculiarly appropriate, because descriptive of the race to which he belonged, and of which he had too much noble-mindedness to be ashamed. Simon is 67 years of age, and a member of the Congregational church of Littleton, New Hampshire. He brought credentials of his having been an exemplary and active christian. He says that about six months ago, the Lord put it into his heart to go to Africa, and tell of the Lord's goodness to his kinsmen according to the flesh, living in that pagan land. When asked if he intended to preach, he said no; but that he would teach Sunday school and singing school. He is an admirable singer, and composer of music, and has been accustomed to assist at a prayer meeting.

A friend who saw the emigrants embark at Philadelphia for Liberia, says that Simon commenced singing Bishop Heber's missionary hymn,

"From Greenland's icy mountains,
From India's coral streams," &c.

to the great gratification of the numerous spectators who had assembled to witness the departure of the emigrants.

Four days after leaving Philadelphia, I received from Simon the following letter, which, at his request, I send you for publication, "that his christian friends may know what has become of him." The letter appears to have been written from Hampton Roads.

Respectfully yours,

R. S. FINLEY.

SIMON'S LETTER.

"May 17, 1833.—I take this opportunity as I am on the great water, to express my love to my dear children. I enjoy myself as for health. I hope you are so. I remember you in my efforts at the Throne of Grace.—

You must bid your farewell. Give my love to all that inquire after me; and I numoy hope that my God, and your God and Father in Heaven, who has protected us so long, will be our guide while we live, and in the hour of death.

My prayers for the church at Littleton, N. H., Fairbanks, pastor; also for the church at Bath, N. H., Sutherland, pastor; also for the church at Haverhill, N. H., Wood, pastor; also for the church at Dalton, N. H., Hutchinson, pastor; also for the church at Guildhall, Vt., Tisdell, pastor; also for the church at Brattleboro', Vt., Magee, pastor.

I am this day to leave the Roads—we are waiting for a wind to sail with—I wish you all well,—while I am looking to the Throne of Grace in great faith, hoping to find Ethiopians stretching forth their hands unto God.

* * * * *

I warn you to repent. I now on my knees pray that you may hear the voice of God this day, and not harden your hearts, but be prepared to meet your God, lest death should come in an hour when you think not.

I now pray for all your ministers, deacons, Sabbath school teachers, and communicants, that you may all be ripened for eternal glory.

Mr. Finley, write to Vienna and Maria [his children.] SIMON NEGRO.

P. S.—Simon Negro wishes Mr. Finley to have the goodness to put some of the above in the Christian Chronicle, so that his Christian friends may know what has become of him."

ANTI-SLAVERY MEETING IN LONDON.

The correspondent of the New York Observer in London, gives an account of a very large and interesting Anti-Slavery meeting held at Exeter Hall, about the 1st of April. The Hall was crowded—more than could find a place to stand. Lord Suffield was in the Chair. A most respectable representation from both Houses of Parliament were present; many of whom took part in the discussions. In the speeches there were occasional allusions to the United States, and "in one instance," says the writer—"a tremendous rebuke for the apathy of our citizens on the great subject, as well as their inconsistency; my mortification was extreme: I could not endure the gaze of many eyes, which I knew were turned upon me, and I dropped my head and looked upon the floor for relief; I wished myself away, out of sight and out of mind; and yet I would not have failed to be there for any thing."

After giving an account of the speech of Mr. Buxton, M. P. and its thrilling effects on the immense audience, the writer says—

You need not be surprised, if within six months it shall be announced to the world, that slavery is abolished in all the colonies of the British Empire!—that within that period, the day of universal emancipation, in these limits shall be fixed! And shall it be, that the British nation shall have done itself this honor, at a time when no one can see the end of slavery in the United States of America!

* * * Ever since I have been in Great Britain, I have had more and more occasion

to observe, that the virtue of this community on this subject is far in advance of the same feeling in my own country.

I do not speak from the enthusiasm of the moment and of such a meeting; it was evidently the deliberate and firm conviction of all present, that the time had come for the emancipation of slaves, throughout the British colonies of the western world. The meeting was most respectable. Take the whole assembly, a better representative of public opinion could not have been collected. Earl Fitzwilliam, lately succeeding to his father in the House of Lords and to an immense estate, made a most decided and eloquent speech. His son, Lord Milton, M. P. emulated his father's example. Lord Morpeth, M. P. was eloquent as an angel's tongue, and sustained by the loudest and most decided applause I have ever heard in a like assembly. The Rev. Mr. Cunningham, author of "The Velvet Cushion," Churchman, and the Rev. M. Burnett, Independent, were both characteristically eloquent and well sustained. The speakers were numerous and highly animated, and although it was five o'clock before the meeting closed, no one thought of being tired. The tide of public opinion might be seen, in this assembly, rolling onward with an irresistible flood, never to ebb, till it shall have washed away the stain of slavery from the British name. It was a perfect demonstration of triumph; and no ministry of the crown can stand, that will not attend to the beating of this pulse.

RELIGION IN SOUTH AFRICA.—Perhaps no portion of the unevangelized world is making more rapid advances towards civilization than South Africa. The British government is more enlightened and liberal than in past days. The "Bible and School commission," formed in 1813, have established schools in the principal village of each district of the Colony. In two schools in Cape Town, and twenty-four elsewhere, belonging to the Commission, there are 1,267 scholars. In Cape Town, there are twelve private schools for boys and ten for young ladies: two schools of industry have one hundred and forty scholars; an infant school has sixty pupils; a grammar school, begun in 1824, is supported by government; a college begun in 1829, supports itself, and is the first institution in the Colony which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch have a school, preparatory to the college, with 180 scholars. All these schools are independent of the various missionary and Sabbath-schools. Temperance societies are about to be established in several places. It seems that the Hottentots have frequently been paid for their services in brandy alone. Among the Caffre tribes, occupying several hundreds of miles of the coast from Keiskamma river to the vicinity of Dalgoa bay, there are eleven missionary stations. Thirteen missionaries, connected with these stations, have lately requested the British and Foreign Bible Society to aid them in printing the Bible in Caffre. Many of the stations in Caffreland

have, during the past year, been visited with the special influences of the Holy Spirit. At Lattakoo, 630 miles north-east of Cape Town, a printing press was established in June, 1831, which is now occupied on various small books.

The island of Madagascar is supposed to contain 4,000,000 of inhabitants. The queen, by an order of May 20, 1831, gave the missionaries of the London Missionary Society, liberty to preach, and her subjects permission to act according to their convictions. The printing of the New Testament in Mallagasse, and a considerable part of the Old, is completed. The number of scholars in the schools is about 2,500; and of communicants, 100.—*N. Y. Obser. July 13.*

Colonization Society.—This Society offers to procure the emancipation of one slave for every thirty dollars contributed in the Northern States. Let no one say this is too much to give for such an object. And let no one claim that the Colonization Society does not lead to emancipation, until it fail to fulfil its pledge. If you assert that slave holders will not emancipate their slaves, for removal to Liberia, you have an opportunity to show the correctness of your assertion. Aid in collecting the funds, and a little time will show the truth.—*Maine Wesleyan Journal.*

ENGLISH LIBERALITY.

Our list of contributions will show, that more than \$2000 have been remitted by the indefatigable Agent of the Society in England, Elliott Cresson, as the proceeds of collections made by the friends of the cause in that country. Surely such an example of generosity from a distant nation, ought to have a powerful effect upon the citizens of our own land. Every thing in the present state of the Society requires vigorous and liberal and persevering action on the part of its friends.

From the New York Observer. NEW MODE OF SETTLING EMIGRANTS IN LIBERIA.

The present plan of settling emigrants in Liberia is, to put a large number into a building, or receptacle, and sustain them at the charge of the Society for six months; after which time they draw their lands. The consequence of this is, that they either acquire a habit of dependence on the Society for support, or they turn their attention to a petty traffic with the natives as a means of support, to the almost entire neglect of agriculture. Mr. Shephard, one of the Managers of the Maryland Colonization Society, proposes a new mode. His plan is, to have a farm surveyed, a house built similar to those erected by the natives, (which will cost but a few dollars) and a small portion of ground cleared and under cultivation, for every family before their arrival in Africa; and to place the emi-

grants, as soon as they land, in their own houses, and make them freholders at once,— give them implements of husbandry and a *specific sum* for their support, and thus make it both their interest and pleasure to become cultivators of the soil. A plan resembling

this was recommended many years ago, by the celebrated Captain Paul Cuffee, for the settlement of recaptured Africans at Sierra Leone, and has been adopted with good success. It has proved economical to the government and advantageous to the colonists.

CONTRIBUTIONS

To the American Colonization Society from the 10th to the 31st of August.

Congregational Society, Canfield, Ohio, per Hon. E. Whittlesey,	\$13 60		
contributed by T. Tanner,	1		
Rev. S. Bostwick's (Meth. Ep.) Church,	50	—	15 10
Collections remitted by Dr. George W. Kemper, viz:			
collection at Port Republic, by Rev. Mr. Enos,	6 25		
proceeds of a pair of ear-rings,	82		
collection at Mount Meridian, by Rev. M. A. Dunn,	4 12 1-2		
Thomas Holt, for Repository,	2		
donation by G. W. Kemper,	1 80 1-2	—	15
Donation from the Colonization Society of Greene county, Ohio,	108		
from Philomethan Society, for Repository,	2	—	110
Collection in Cong'l. Soc. Columbia, Pa. Rev. John McKizzick,	8 83		
Fairfield, N. J. by Rev. Ethan Osborne,	15		
Plymouth, N. Y. by Rev. L. Clarke,	5	—	28 83
in cong. at St. George's, Del. by Rev. James C. Howe,			7
West Hanover, Pa., by Rev. James Snodgrass,			22 50
Fairview, Pa. by Rev. Jonathan Eaton,			5
in Episcopal congregation, Cleaveland, O., by Rev. S. Davis,			15
Re-payment of discount on Note of \$1000 by Mr. Gurley,			10 67
Collections by Rev. Mr. Gurley, as follows:			
Collection at Masonic Hall, Boston,	\$124 35		
deduct expenses of collection,	3 50	—	120 85
coll'n. at ann. meeting of Young Men's Col. Society, N. York,	69 39		
at the Tabernacle Church, Salem,	19 97		
F. W. Holland, of Boston, to constitute him a Life Member,	30		
Miss Mary Peters, of New Haven, Conn.	5		
received from Moses Allen, Esq. as follows:			
Pres. ch. Montrose, Pa. per J. Lyons,	9		
Rev. Joseph Brown, donation,	5		
Presbyterian church, Huntington, L. I.	7 31		
a friend,	10		
cong. in Sheffield, Mass. by Rev. J. Bradford,	11 02		
a boy aged 15 years, voluntarily economised from his weekly allowance for a year; to be appropriated to the payment of an emancipated slave's passage to Liberia, per Rev. C. C. Westbrook,	18		
collection in Moreau, N. Y. by J. E. Holt,	5 67		
Rev. Isaac Lewis, D. D. Greenwich, Conn.	20		
Pres. cong. Orange co. N. Y. Rev. J. B. Fish,	5		
Sing Sing, Rev. J. O. Henry,	15 25		
St. John's ch. Brooklyn, Rev. E. M. Johnson,	14 03		
Ref. Dutch Ch., Harlem, by Rev. C. C. Vermule,	12 43		
New Paltz Circuit, by Rev. E. Washburn,	12 48		
Ref. Dutch Church, Catskill, by Mr. Mesick,	18 25		
Poughkeepsie, Rev. Dr. Cuyler,	21 22		
Kinderhook, H. Blanchard,	12 51		
Bergen, N. J. Rev. B. C. Taylor,	6 62		
cong'n., Stockbridge, Mass. Rev. D. D. Field,	27	—	230 79
received from G. P. Disosway, as follows:			
collection in the Methodist Episcopal church,			
Amenia, Bedford co. N. Y. Rev. S. Fisher,	12 50		
collection at Hudson, by Rev. S. L. Skilman,	4 53		
Hudson Print Works, Rev. H. Humphrey,	9 77		
Patchogue, L. I. Rev. Samuel Merwin,	8		
Middletown, Con. Rev. B. Creagh,	12 26		
New Haven, Con. by Rev. Wm. Thatcher,	7 67		
Hamden circuit, Con. Rev. A. Bushnell,	2 05		
Hempstead, L. I. N. Y. Rev. N. Bigelow,	21		
donation from William Savage, a book-binder in the Methodist book concern, N. Y.	3		
cash, donation,	49	—	81 27
			557 27

Collection in Pres'n. congregation, Pittsgrove, N. J. Rev. G. W. Janvier,		10
Collection in Somerset congregation, Rev. L. G. Gaines,	\$4	
Hopewell do	3	
Montgomery Colonization Society, Ohio,	8	15
Cong'l. church, North Greenwich, Conn. Rev. C. Wilcox,		7
Presbyterian church, Martinsburg, Va.	10	
Berkley co. Col. Soc. J. R. Wilson, Tr., per Rev. W. Matthews,	10	20
Proceeds of a draft from James Mitchell, Esq. of Glasgow, N. B. on Messrs. Andrew Mitchell and Co. of New York, for £100 collected by him; and £15. 9s. 6d. raised in Perth—say £115. 9s. 6d.		556 67
Proceeds of draft on A. & G. Ralston, Esqs. by Elliott Cresson, Esq. for £400, including premium and interest,		1937 27
Collection in Presbyterian church, Norristown, Pa., by Rev. Wm. Powell, Canonsburg, Pa.	\$8	5
Canonsburg Sunday School, transmitted by Joseph S. Travelli,	4 32	12 32
Collection in Pres. congregation of Buffalo and Milton Pa. Rev. T. Hood,		20
Pres. cong. Westfield, N. Y. Rev. D. D. Gregory, by O. Nichols,		14
Pres. cong. Cazenovia, N. Y. Rev. E. S. Burrows,		20
Pres. cong. Leesburg, Va.	\$10	
Middleburg, Va.	4	14
at New Castle, Del. by Rev. Robert Semple,		5
Aux. Society Emmetsburg, Md. J. Stewart, Tr. by Lewis Medtart,	\$39 98	
A Congregation in Frederick county, Md. by do.	5	44 98
Collection in Derry and Moorsburg congrs, by Rev. J. B. Patterson,		15
From Wm. Ramsay, Tr. Aux. Col. Society of Israel Township, Ohio; viz:		
Collection by Rev. Gavin McMillan,	\$6 36	
Rev. Alexander Porter,	40 55	
donation by James N. Jeffries,	50	
African Repository, for John Patterson,	2	
Auxiliary Colonization Society, Israel Township,	59	50
Collection in Romney, Va., by Henry Foote,		20
Presbyterian congregation, West Kishacoquillas, congregation, Little Valley, by Rev. Mr. Annan,	\$7 8	15
Female Colonization Society, Xenia, Ohio, by Lydia Hollingsworth, Sec.		50
Collection in New Glasgow, Amherst City, and two churches in Nelson county, Va., by Rev. C. H. Page,		20
Collection in Leacock church, Pa.	\$8 12 1-2	
Middle Ontario, \$7 31 1-4—Bellevue, \$6 56 1-4—	13 87 1-2	
	\$22	
of which were remitted by Joseph Burr, the balance to be forwarded by the first opportunity,		20
Collection in Bellefontaine, Logan county, Ohio,	\$4 70	
from churches,	5 02	
by J. Stephenson, through whom the collections were sent,	28	10
Auxiliary Colonization Society, Bellefontaine, Ohio, per J. Seaman, Tr.		20
Aux. Colonization Society, New Richmond, Ohio, per Robert Porter, Tr.		20
Collection in churches at Norborn, Va. Rev. W. P. Johnson, Rector, per J. I. Stull, Esq.		13
Sundry collections remitted by Everard Peck, Rochester, N. Y.		129 41
Miss Little's School, Fredericksburg, Va.		10
Auxiliary Society, Essex county, N. J.—one hundred dollars of which is their first payment on the plan of Gerrit Smith, Esq.		300
Transmitted by William M. Pott, Esq.		
Collection in Bap. cong'n. Montrose, Pa. Rev. Davis Dimot,	\$12	
by Sunday School of do.	1	13
Rev. Wm. H. Campbell, to constitute him a Life Member,		30
Transmitted by S. S. Miles, Tr. Licking co. Colonization Society, From subscribers to the Col. Society in Licking co. Ohio,	\$11 25	
coll. in Pres. cong. Newark, Ohio, per Rev. William Wiley,	8 75	20
Rev. Joseph Shafer, Newton, N. J. per R. Voorhes, Esq.	\$13 15	
do do do	13 31	
Rev. Mr. Jones, Presbyterian church, New Brunswick,	25	51 46
Collections by L. H. Clarke, Agent, as follows:		
E. Ellsworth, for contribution at Lockport,	\$9	
W. Johnson, contribution, Spring Street church,	16	
Mrs. Bethia Platt, of Fishkill, a donation,	10	
Mr. Hallock, for the African Repository,	2	
collected at Parsippany, N. J.	5 87	
in Rev. Mr. Andrews' church in Hudson,	14	
remitted by Mr. Copp, from Syracuse,	21	
by J. Givan, for collection in Fishkill,	16 40	94 27

Total amount,

\$4,368 75



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