





MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, AUGUST 15, 1842.

Vol. 1.—No. 15.

PHILADELPHIA RIOTS.

SINCERELY as we regret and deplore the flagrant injustice done to a peaceable and unoffending portion of our community, the coloured population, in the late riots and outrages at Philadelphia, yet we cannot but recognize it as one of the *signs of the times*, a *warning*, a *harbinger of worse that must follow*; and would to God it would be so considered by those most interested, those who must inevitably be the sufferers.

There are circumstances attending the Philadelphia Riots that show most conclusively how vain it is to hope that the coloured man can ever find a safe and peaceable home in this land of his abasement and servitude. In the first place, the fact of its occurring in Philadelphia, proves what we have again and again stated, that wherever the two races begin to approach an equality in numbers, or where the laws of the state and the customs of society are particularly favourable to the coloured man, there is the place for the commencement of trouble: there all the passions and prejudices of the lower class of the whites take the alarm, they readily seize upon the slightest grounds for beginning the attack, and in one moment drive the poor black from the standing that he has gained through the care and toil of years. Philadelphia has for the past twenty years been considered the very El Dorado of the coloured man: there they have congregated in great numbers, there many have amassed wealth, many have attained great respectability of character, there they have held their general conventions, and there it might be supposed they would, if any where on American earth, be free from molestation and injury. But not so. All these causes render them peculiarly the objects of jealousy to the lower classes of whites. The very moment they attempt to set foot on the platform of freedom—the very moment they claim any thing like equality with the white citizen—that moment they cease to be regarded with kindness and forbearance.

The very fact that there was no provocation given on part of the coloured people in the recent outbreak, conclusively proves this. Let the same parade take place in Baltimore, as has been the case once or twice in the last six months, and would any riot ensue? No! And why? Simply because the coloured people in Baltimore, *claim* not the standing that they do in Philadelphia.

Another fact connected with this matter is important to notice, especially for the good of those in favour of emigrating to Canada, viz: that all those engaged in this attack on the coloured people were foreigners, principally Irishmen—the very kind of population that the emigrant to Canada will meet with, and let him not suppose that English laws, in an English colony, will ever compel such people as the late rioters in Philadelphia to amalgamate or live on terms of equality with fugitive slaves!

The thing is preposterous! Let not the man of colour hope that a change of white masters will ever improve his condition. As proof, look at the condition of the coloured people who were shipped to Nova Scotia during the last war. Were they raised to an equality with the whites? Did the whites amalgamate with them? No such thing. They were sent out to Sierra Leone by that great *Colonization Society*, the English government, and that too, not with *their own consent*; that was not asked. The government rightly judged it would be better both for the white and black race that they should separate, and the thing was *done*.

Another lesson is taught by the Philadelphia outrage, a painful and mortifying one, but nevertheless true, viz: that the civil government can never prevent these outrages or screen the coloured man from injury and violence. They can be checked and arrested after the sufferers shall have been driven from their blazing dwellings, but not *prevented*. Where then is the security for the life or property of the poor African in America? When are these outrages to cease? Will the causes which have produced this cease to operate? Is this the *end* or but the *beginning of the end*?

Let every candid honest coloured man answer these questions and say, on what grounds he rests his hope of freedom and equality in this land.

It will be seen by the following, that our friend Teage, editor of the *Liberia Herald* and a Baptist minister, entertains not that particular horror of the Roman Catholic Missionaries that some of our American Protestants seem to. We are glad to see our Liberia brethren able to give American christians a lesson in christian charity, although not rejoiced that the latter need one.

“ROMAN CATHOLIC MISSIONARIES TO WEST AFRICA.—Among the new things under the sun, is the arrival on this part of the coast of a Catholic Mission. Rev. Messrs. Barron and Kelly, with assistant Dennis Pindar, arrived here in the American brig *Harriet*, Captain Champion, on the 25th inst. The missionaries are to be located at Cape Palmas. We understand that application was made to the directors of the American Colonization Society, by the managers of the mission for permission to settle here, but that it was refused, and consequently they have selected Cape Palmas for the scene of their operations. We do not aim to be wise above what is written, and as nothing is written on the subject of said refusal, at least as we have seen, we cannot reach the height of the society's reason for the refusal.

“Perhaps they might succeed in the event of establishing themselves here, in making papists of some of us. They might imbue us with their creed, but as untempted innocence is at least only a negative virtue, we shall never be entitled to the praise of virtuous on this score, until the arts of seduction have failed to produce in us obedience to the dicta of holy mother church.

“We repeat, we are unable to perceive the society’s ground of refusal. For our part, we indulge no apprehension from Roman Catholics, and would indulge none only under such circumstances as would render the ascendancy of any other sect of professing christians an object of dread. Until there be more grace poured from on high, the peace of the world and the honour of christianity will demand a balance of power among the various creeds of religionists.

“We had the honour of an interview with the Rev. gentlemen, they manifested no little ardour and zeal in the business which had induced them to abandon the comforts of home, to labour in this barren field. Mr. Kelly, especially, was very communicative, and conversed freely on many subjects. He adverted at once to the deplorable state of the world, and attributed all the distractions and divisions among christians to the want of one common head, or rather a general and final tribunal of appeal, such as the church had when popery was in its zenith. From education, principle and from our firm conviction of the fallability of the best of men, we were compelled to dissent from him. We, however, wish them success in all that is good, and consistent with liberty and happiness of man.”

REPRINT OF THE OLD JOURNAL.

Our reprints of articles from the early numbers of the Journal have generally been of a historical character, in order to impress upon the minds of our colonists the most important points of the early history of their newly adopted country.

But we consider the following excellent letter from that faithful friend and early patron of our cause, Mr. Moses Sheppard, to Mr. Polk, as too good to pass by, and calculated to effect much good to the colonists, for whose benefit we particularly insert it.

The other terse and sententious extracts of letters to colonists, by the same friend, we also commend to their attentive perusal.

“EXTRACT OF A LETTER TO WM. POLK, OF CAPE PALMAS, FROM
MOSES SHEPPARD, OF BALTIMORE.

“In corresponding with your friends when speaking of the opponents of colonization, beware of harsh language. This would be incompatible with your situation as a pioneer in the cause; their conduct should occasion regret and sorrow, rather than acrimony and resentment. In their ranks are men of high literary attainments and great moral worth, philanthropists, christians of unblemished name: but in this case bending to the weakness of human nature, they suppose they are doing, to use their own words, ‘the work of God,’ but I apprehend, without having received his commands or ascertained his will. They employ themselves in trumpeting your rights without rescuing any of you. The merit is awarded to him who *gives* a cup of cold water, not to him who loudly proclaims that all have a right to drink; I would meet them with facts and mild remonstrances, rather than impassioned repartees or railing recriminations. And what are the facts with which you are to meet them? I reply they are the prosperity and contentment of the colonists, growing out of their good conduct and industry. You are free; make yourselves independent. Independence is within your reach, and when you are independent as well as free, you will require no arguments to falsify the calumnies of your enemies but the silent energy of truth.

“You will perceive by the Maryland Colonization Journal which I send

you, that I had an extract of your letter to me of the 30th of August published. It is read with interest and contains the language and expresses the sentiments of a freeman. It is gratifying to the friends of freedom here to have evidence of the fact, that colonization gives expansion and buoyancy to the mind, to know that as 'slavery takes half man's worth away, colonization restores him to his entire worth, and reinstates him in the rank from which he has been forced by the ruthless hand of violence.'

"I now come to the main object of this letter. You inform me you are going to keep school. I am the friend of learning for all descriptions of persons every where, particularly for the coloured man, and especially in Liberia. I am pleased with the meaning the native Africans give to the term '*white man*,' making these words refer to intelligence rather than colour. Their construction is a good one, for knowledge is the same in all intelligent beings. Minds, as far as we know, do not differ in complexion. If therefore I do not approbate your teaching, it is not because I am averse to education, but because I think in some situations, and in some persons there are duties that precede, and in fact form the basis by furnishing the means of education; that situation and person are found in your case. The question is not whether schools should be kept, but whether you should be school-master? I think not. Teachers of children can easily be obtained; they are often persons qualified for nothing else; but you should be occupied in another kind of teaching, I mean teaching the colonists the habits of industry and economy, which will enable them to educate their children. It is incumbent on you as one of the founders of the colony, to place before the eyes of the less informed an example of what they should do and what they should be. You all went to Cape Palmas to be cultivators; the colony was to be an agricultural community, and unless you make it so you will disappoint your friends and deceive yourselves. You must look to the soil for subsistence, for respectability and finally for wealth, and you will find each and all of them *there*. You have as much education as is required for all the purposes of active life; establish yourself on a farm and in a few years you will find yourself in ease and comfort: whereas if you become a school-master you can make but a meagre living, and it will leave you old and poor. Imagine yourself in the decline of life surrounded by some two or three dozen stubborn little urchins, to increase the afflictions and torture the infirmities of age; on the other hand view yourself on a productive farm, reclining under the palm tree you had planted or visiting a neighbour, also enjoying the rich reward of a youth of industry and care. This is in fact the inexhaustible source or *cruse*, for it is a mistake to suppose the widow's unfailling cruse of oil, of which we read in the bible, was a favour conferred on her alone—it is a favour conferred on us all. She was directed to draw from the constantly replenished cruse; we are directed to draw from the constantly productive earth—a source that will not fail while seed time and harvest remain. My desire is that you possess yourself of this source, from which you can draw in your youth, and which will continue to flow in your old age.

"I present to you as plain a proposition as can be offered to a man: one of the purposes for which you went to Africa was to improve your circumstances. How are you to do it? Not by keeping school, that is out of the question; not by trade, you have not the means. You cannot extract property from the air, it is not in the air; you must resort to the ground, and there you will find it in abundance; the sooner therefore you apply yourself to that source, the sooner you will accomplish this object of your emigration.

"It has been asserted, and it is still insisted on, that such is the lethargical character of the coloured man, that he will not labour without the whip.

or at least the presence of a master. Your friends the colonizationists have taken the opposite ground, have staked their judgment, and rest their hopes on the correctness of their opinion. They have joined issue with their opponents, which must be decided by the colonists, it is with you to falsify or confirm the assertion of your adversaries.

“You are now in a country where it is said slavery does not exist. This may be a mistake; slavery is a very comprehensive term, oftener used than understood. Let me apprise you that you may be as decidedly a slave at Cape Palmas, as a man under the lash of a driver in Virginia. The slavery of vice or indolence is as much to be deprecated as personal bondage. The colonizationists wish you in every sense, and of course in the highest sense to be free.

“You have heard of the Lloyd estate, the Wilson estate, the Tilghman estate, and other large estates on the Eastern Shore of Maryland. The founders of these estates went to the Eastern Shore in early times, as you went to Cape Palmas, with their hands and with nothing but their hands. You have quite as good a chance for laying the foundation of the Polk estate in Maryland in Liberia, as they had on the Eastern Shore of Maryland; and I hope you will avail yourselves of the favourable opportunity. It can only be done as they did it, by activity and diligence—‘The hand of the diligent maketh rich,’ but ‘the slothful are clothed in rags.’ It cannot be done by school-keeping. There is no activity in that. A young and vigorous man becoming a school-master may not always prove an aversion to work, but it never can be made to prove a fondness for work. In your letters let me know what arrangements you have made for establishing the Polk estate, I wish you could inform me what progress you have already made.

“If you perceive ought that is harsh in my language, you must refer it to my solicitude for your prosperity; and on this occasion I have assumed your profession and acted the part of school-master. All my teaching has a tendency to one point, and perhaps might have been expressed in a single sentence, *a youth of labour is essential to an age of ease.*

“The objects of colonization are to relieve the oppressed, to lessen the sum of human anxiety and sufferings, to carry light into the regions of darkness and to demonstrate to the world that the Deity in the creation of man did not restrict himself to any shade or form in which to wrap the ethereal essence which we call mind. In the attainment of these humane and philanthropic purposes, the colonists must perform an important part, and you and each of you are held responsible for no inconsiderable share. Myself the friend of freedom, I am the friend of freedom’s friends; not so with all the advocates of the cause—a portion of them avow their opposition to all who do not labour under their supervision. They claim this right by assuming the fact that they are working for the Lord—many men will do the Lord’s work, provided he will have it done in the right way, that is in their way. An impressive spectacle is sometimes presented by two parties working for the Lord in fierce and vindictive conflict; an ignorant observer might suppose they were marshalled under the opposite banner.”

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“To THOMAS JACKSON, CAPE PALMAS.

“There is one part of your letter that I designed should be answered by another hand, but I will slightly advert to it. You mention a renewed religious impulse which has happily been experienced among you. I communicated that part of your letter to that untiring friend and advocate of the coloured man, the Rev. ——— and perhaps he will write you, whatever he may say will deserve your whole attention, for it will be founded on

faith and warmed with zeal, I will only remark that religion, as I understand it, is beneficial to men here as well as hereafter, it adds to their comfort in this world, and presents consolatory views of the world to come. "If thou doest well shall thou not be accepted," has a temporal as well as a spiritual meaning, for there is as certain a connection between indolence and suffering, as there is between sin and sorrow. Religion offers its highest rewards and announces its severest penalties in a future state, but both are to a considerable extent experienced here, and the future is but the consummation of our rewards or punishments.

"As I have touched this subject, I will add a few words on its connection with freedom; the liberty conferred by human legislation is necessarily restricted, the laws of a nation make men free in that nation, the united laws of nations make men free throughout the world, but virtue confers liberty in all worlds, and proclaims a man free throughout the works of God.

M—— S——."

"TO EPHRAIM TITLER, MONROVIA.

"I send you "Titler's History," it does credit to the name, whether you are of the same family or not I can't tell, but perhaps I can enable you to decide. The English Admiral Coffin a few years ago visited Canada, at Montreal the governor, as a compliment, authorized him to liberate all of the prisoners of his name which he might find in jail, the admiral did so, as he was leaving the prison a coloured prisoner informed him that his name was Coffin and that he supposed they were of the same family, the admiral replied we will soon decide that. How old are you? Forty-five sir. Then you are not one of my family, they don't turn black till they are sixty. Now if you know at what age the Titler family turn black, you can decide whether you are a relation of the historian or not.

"You are now a preceptor, and I hope you will not fail to teach your auditors that there is a law anterior to the ten commandments, which enacts that man must get his bread by the sweat of his brow, it may be useful often to remind the people you address of that fact. I submit the question to you, whether it should not be one of your prominent duties to counteract the lethargy so common in tropical climates.

"You will recollect the difficulty you encountered, and our hurried parting on the wharf, occasioned by our laws. You are now beyond the reach of the laws of the white man, if you can also place yourself beyond the reach of his vices, you will then have the protection of a code superior to any laws he can enact.

M—— S——."

"REV. EPHRAIM TITLER."

The following extract of a letter from MR. POLK, which appeared in a former number of the Journal, is worth a re-insertion.

As for news we have none more than this.—We are now beginning to enjoy that freedom which you and others have been labouring so long to bestow upon us—an independence which I think, if we hold out faithful, we shall deserve.

May the founders of colonization have a star in their crowns for every emigrant they shall send to Liberia. Let the people know that I am now safe in Africa, and have no wish to return to stay, unless I could be looked upon as a white man: and this I know is impossible.

Cape Palmas, August 30, 1836.

(From the African Repository.)

DEPARTURE OF THE MARIPOSA.

This fine ship, with a select and very intelligent and religious body of emigrants is about to sail from Norfolk for Liberia. A more promising expedition never left the United States for Africa. Some details in regard to this company, we shall give in our next number. In the mean time, we feel it due to Mr. McDonogh, who has sent more than eighty of his slaves, amply supplied with means of settlement in Liberia, to give insertion to the following articles which appear in one of the New Orleans papers.

From the New Orleans Commercial Bulletin of the 20th June, 1842.

[COMMUNICATED]

Mr. Editor: Now that the slaves of Mr. McDonogh have sailed for Africa, I would be glad to know from him (if my request is not presumptuous) through you (at the same time that I acknowledge the generosity of his conduct towards them) whether he does not think the slaves he has sent away would have been more happy to have been freed and left here with us. Acquainted as I am with many of his slaves, their good, orderly and moral character, and qualities as mechanics of various trades, I consider that the city has sustained a public loss in having them sent away. The public, as well as myself, would be gratified, I am sure, in knowing his motives, and whether he is opposed to slavery.

I am, sir, one of your

SUBSCRIBERS.

From the New Orleans Commercial Bulletin of the 24th June, 1842.

MR EDITOR.:—A writer in your paper of Monday, the 20th instant, has addressed me under the signature of "a Subscriber," certain inquiries, to which, (as I have no objection to the public's knowing my opinion and motives) I beg leave to answer—but before doing that, I will take the liberty of asking the gentleman himself a question, viz:—what is the impulsive cause in man, to a life of virtue and good works, and whether it is, or is not, the expectation of reward here, in this world, as well as hereafter. For the command and promise is "Be thou faithful until death, and I will give thee a crown of life." If he answers this in the affirmative, I would then inquire of him whether he would refuse to his fellow man (though of a black skin) after services faithfully rendered through a long period of time by day and by night, and meritorious lives in every respect, that recompense of reward which he himself expects, and looks forward to receive, for similar conduct. I am asked, "if I am opposed to slavery." If the gentleman querist has a gang of people, of good habits and moral character to sell me, at a fair price, he will soon discover in my purchase of them, that I am not opposed to it—besides I have sent away but a part of my black people; (that part of them sent away by me, were *all*, every individual, who had faithfully served me previous to a certain time; those whom I have purchased since that period, I have retained with me, and not sent away; nor have I freed by any act of mine, one of those whom I have sent away—(our laws did not permit me to do it) so long therefore, as they remain on board the ship which transported them, they remain in slavery; but the instant their feet touch the soil of their father-land, and they remain there, they are as free as the air they breathe. I further declare, Mr. Editor, that I would never give freedom to a slave (did our laws even permit it) to remain on the same soil with the white man, (but separate the two races, by sending the black man to his own land, and I will assist with heart and hand in the enterprise)—for the time is not far distant when the

only safety for the life of the black man, in this land, will be the protecting care of his master. To send the black man away then from our country, is humanity to both races; as to their happiness in their father-land, there can be no question of that, with habits of industry and order—for Africa is the finest portion of the earth.

I will now only observe that the act of sending these people away, is, in my case, one of simple honesty alone. I lay no claim, nor am entitled to any credit, or praise, on the score of generosity. My meaning in the above assertion I will explain, Mr. Editor, through your paper, should my time admit of it, for I have none to spare, growing old, as I am, (my labours requiring 15 to 19 hours out of the 24,) at some future time; and the rather as it may perhaps be of service to the slave-holders of the State to know how one who has had much to do, for forty years past, with the treatment of slaves, has succeeded in it.—When they find, from my experience, that they can send their whole gangs to Africa every 15 years, without the cost of a dollar to themselves, what master will refuse to do so much good, when it will cost him nothing in the doing it, and afford him at the same time such high gratification in knowing that he has contributed to the making many human beings happy. For my experience will show, that with a proper treatment of slaves, the gain from their extra labour, (that is, labour over and above that which slaves in general yield their owners,) in the course of that time, say fifteen years, will enable their masters to send them out, and purchase in Virginia or Maryland, (with the gain made from said extra labour,) a gang of equal number to replace them. In addition to which, what an amount of satisfaction (I would ask every humane master) would he not enjoy, in knowing that he was surrounded by friends, on whose faithfulness and fidelity he and his family could rely, under every possible contingency.

I am respectfully, Sir, your obedient servant,

JOHN McDONOGH.

Macdonogh, opposite New Orleans, June 23d, 1812.

(From the Notice for August.)

FOREIGN MISSIONS.

DR. GOHEEN,—I have concluded to give you a sketch of our proceedings on Heddington, Robertsville and Pessah circuit. Our brethren, who were appointed to that part of the work, have been actively engaged to carry on this great work. They have visited several towns, and have been permitted to preach conditionally, and several souls had been converted. But as yet, none of the head-men had power to grant them the right of establishing a church permanently without the consent of their oldest king; whose words, say they, none of us can pass; and we find a great many willing to receive the gospel if we could get the consent of their chief king, and as it appeared that every thing depended on his word, we were determined to visit head-quarters at once, and to see what his majesty would say. Accordingly, two of the brethren went; Rev. E. Johnson and A. C. Utridge. They were cordially received by the king, and some considerable attention was paid to them. They were permitted to preach; as their custom is always to hear what we have to say. But about establishing a church, he said he must first call together certain other kings, and those with whom he generally took counsel. As soon as the brethren informed me, I appointed the time, and informed him I would be there, and that he must call together his kings and counsellors, for I should come out to hold a grand God palaver for the whole country. He informed me that he would do so. Ac-

cordova to arrangements, I left White Plains with three of our native lads, and passing by Heddington, I was joined by A. C. Utridge and five converted natives, and from thence to Robertsville, finding the Rev. E. Johnson sick, we immediately left for the forest, an unknown path to me.—After travelling until we grew weary, we encamped in the woods, and refreshed ourselves, and after a space of nearly an hour, we resumed our journey and reached a village about five o'clock, P. M. called by us the place of rest. We intended to take quarters for the night, but finding we had yet an hour or so of day-light, we concluded that we would continue our journey, and, going on about four miles we arrived at another town, the king of which is named Zion. Here we found neat and clean houses. We were received with great kindness, and supper prepared for us by the king. The place, for neatness, is equal to any I have seen, and the kindness of the king is not surpassed by any. After supper, we asked the privileges of preaching. We blew our trumpet, and the people were assembled in the largest house they had. I preached to them from Luke xix. 9. "And Jesus said unto him, this day is salvation come to this house." Some heard with great attention, some laughed right out, some left before we had gotten through, but the king with a large number remained until we had finished. After which, he arose and asked a great many questions; he wanted to know if God desired all men should be happy, how was it that the English and Americans should for so many years know all about God, as we told them, and that Africans should be left to the devil; that his opinion is, that there is one God, and that he gave to each nation that which was best for them, and that he had given to them the devil to govern their affairs.* Here a very lengthy discussion took place, myself and brother Utridge endeavouring to explain the Scriptures to them, commencing at the creation, and showing them how men became wicked, and how the mercy of God had been following them; how Jesus had died for them,—and it was the will of God that all should be happy. As we spoke of these things, several of the congregation said they believed God's palaver was true, there was something told them that it was so; and that they wished to know more about it. The king finally said, whether it was true or not, he could not take any step towards getting religion until we had talked the grand God's palaver, at King Governor's, which would take place to-morrow, for he himself had been called as one for that purpose, and after that, said he, I will see more about it. Our meeting then broke up, and in the morning we prayed with them and left, and at the hour of nine we arrived at King Governor's, and were received by the king, and a house was given to us for lodging, and one for the boys, &c. As soon as we had gotten something to eat, we made known to the king that we were ready to talk the palaver. He told us that he was not ready—that all the kings and head-men were not present. But he expected they would be there by evening; however, we were permitted to commence our meeting, which took place at eleven. There were present a good number of strangers from afar, who had never heard the gospel preached, though some of them were leaning on their staves and their heads

*This is the uniform belief of all native tribes of Africans with which we are acquainted, viz: That the black man is specially the servant of the Devil, in fact made by him, and the white man the child of the Good Spirit, or God. And it forms the strongest bar to the introduction of christianity amongst them, and it will form an insuperable objection to their embracing it where the white man only comes in contact with them. They consider that the worship of God is peculiar to the white man, and that their worship can never be acceptable to him. That they are destined for another service altogether.

It is only through the influence and example of coloured men, in fact of *christian colonists*, of the same race with themselves, that they can be made to feel that they are capable of enjoying the religion of the white man; that their worship and adoration can ever be acceptable to the "white man's God."—ED. COL. JOURNAL.

whitening for the tomb. Who could witness such a scene without feeling awful on the occasion! I must acknowledge that I have no language by which I could express my feelings. However, I preached from Matt. iv. 16, "The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up." They all paid great attention and seemed much astonished at our words. Brother Utridge gave an exhortation, and also two of our native brethren. This had a good effect. Our preachings and exhortations made no small stir among the strangers, and those who had never heard preaching before.—After we retired to our lodging we were called on by many who desired to have the Scriptures explained to them; for, said they, we want a new heart. "I think all that thing you talk be true." We read and explained with all our ability. But, said they, if we make a profession of religion before the kings are willing that God's palaver should come into this country, they will kill us. Said they, we are waiting to hear their words. We spent the day until evening in their houses, and in different parts of the town: during the time we made several attempts to talk the palaver with the kings, but they said they were not ready. However, they were constantly talking over the matter by themselves. They would go into the devil-bush and talk perhaps for an hour, and return apparently confused. Many of them, as we learned, were opposed to the gospel. They said "It will break our devil-bush, and we shall not be able to govern our women and people." We saw that the prospect was gloomy, and we went about six o'clock in the evening to the king, and desired to know if there was any prospect of getting his permission with the rest of his council to establish a place of worship there. He refused to give us a positive answer; but thought it could not be done. We told him if there was no prospect we should leave in the morning. This he was very unwilling for us to do; he said we must set down a little, and that he would give us an answer. So we waited a few moments. He then said, that the only condition would be, that we must consent to allow him to carry on his devil palaver, and his devil plays, and not interfere with him in these matters, for, said he, there are others who will not give up the devil-bush. We told him that all we asked was his consent for us to establish a place to hold God's palaver in his town, and in other parts of the country where we wished, without interfering directly with their devil-bush. He told us he thought that would be granted, but there was one man whom he must see first, and he would be present to-morrow. We concluded to stay; after which we blew our trumpet for public worship.—Rev. A. C. Utridge preached. Our congregation was small: as the head-men did not attend, the people appeared to be afraid: they came near enough to hear, but would not sit down; and so the day ended. Sabbath morning we held a love-feast. Though our number was small, we had a fine time. At eleven o'clock we blew our trumpet, and the kings with their head-men and people were assembled, and we had a fine congregation. I preached to them from Hosea xiv. 9, "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

I never saw people in my life pay better attention. Some of the old kings trembled, and looked as though their very eyes would start out of their heads; especially when I spoke of the resurrection of the body, and of judgment, and of eternal happiness and misery. I was followed by brother Utridge, Simon Peter, and brother Joe, a native; all of whom spoke in the Spirit, and it did appear as though we had the victory. Several were convinced, and said they would seek a new heart; others said, "How can these things be?" After preaching, I administered the Lord's Supper to those who were in full connection and had accompanied us, and a brother

who had joined us on our way. This appeared to increase their astonishment and wonder. After our meeting was concluded there was several followed us to our lodgings again, inquiring to know more of this way; for said they, "If kings agree not, we must look God for ourselves." One man with tears in his eyes inquired what he should do to be saved, and after conversing with him for awhile, we saw him in deep conviction. We advised him to go into the woods and pray; he immediately consented. Our native brethren took him into the woods, and after the space of one hour he came out praising God, and then we had a season of rejoicing in the wilderness. Glory be to God for his wonderful works to the children of men! The whole town appeared to be excited, and gathered together in different places;—the kings and head-men assembled in warm debate. We spent most of the after part of the day in conversing on the Scriptures, and were told late in the afternoon that the kings had postponed their decision until Monday morning, it being the Sabbath. We consented. In the evening we held a prayer meeting; Simon Peter and brother Joe with several other native converts sung, prayed and exhorted. The people came crowding together until the house was filled and packed with men. This was a glorious season. The house in which they stayed was also crowded; to these we read and explained the Scriptures, and what astonished them the most, was to hear our native boys read. Monday morning we urged the talking of the palaver—we got a hearing at nine o'clock; they all assembled in a house and called for us.—Myself, brother Utridge, Simon Peter, and brother Joe assembled with them. They inquired of us to know what was our request. I then informed them that we wished to have the privilege of establishing a church there, and in all other places through their country wheresoever we wished. The chief king arose and said, that in all countries the people have laws, and for breaking those laws persons had to die. He asked, why did the colonists or governor hang people for murder—was it not because their laws said so? We were compelled to answer yes. Then, said he, we have a law, and those that break that law have to die. Said he, I am placed at the head of the devil-bush, and the Golah people have my pledge, and the Pessah people have my pledge, and here is the grand devil-bush; if I bring God palaver here and break this devil-bush, they will come upon me and kill me, divide my women and children among them, and destroy all I have.—Here a very lengthy and warm debate took place. We talked until we were almost exhausted, and it appeared that all the powers of darkness were waked up against us; and as though all our efforts would fail. The king and head-men cried out no, we cannot consent to build a church here, and if we do, our devil-bush is gone, and the whole country will be ruined with God palaver. We cannot work now, we are too old, our women must support us. We contended from nine o'clock until one, warmly debating until we were disgusted at the ignorance and power combined. After a warm speech on the subject, I withdrew, while the Rev. A. C. Utridge, Simon Peter and brother Joe flung in all their weight and influence. I returned after a short space, and renewed my efforts to win them over. When I had gotten through, the chief king requested that we would give him the evening to consider over the matter; we told him no, we should leave in two hours. He said, I will try and give you an answer in a shorter time; so they withdrew, and we trembled for our fate. We then called upon God that he would help us. In less than an hour one of our native brethren came running and laughing and said, King Governor says you must have a place for your church, and if they kill me for that I must die; so we were sent for. The conditions then were told us. We might build our church there and elsewhere throughout their country, and any and all their people might get religion—and

even their wives if they wished it, without being interfered with by them, but on our part we must give them in writing, that we would not prevent them from carrying on their devil-play, and keeping up their devil-bush—nor cut any timber out of their devil-bush. Upon these conditions you may have your church, and as many as wish to join you in your God palaver may, and those who want to go into the devil-bush, let them go. This we consented to. I immediately drew up the writings for both parties, which all the kings and head-men signed. Thus we believe we have gotten a great victory. We went out immediately and selected a spot on which to build our church. The man who was converted the day before came forward and wished to join the church, and did so. Many others appeared anxious to get religion, and indeed many rejoiced when they heard that God's house was going to be built there, and said, we will seek the Lord. As we returned through the country, many rejoiced and said that God palaver would soon take the whole country and break up their devil-bush.—So say I. Amen! Amen! Glory be to God! There are now more than one hundred places where we can establish the worship of Almighty God. The stumbling block is removed, and we hear the roaring of the wind in the tops of the mulberry trees. The Lord is going forth, and the ark is moving forward. Hallelujah to our God, who giveth us the victory through our Lord Jesus Christ. Amen!

Your obedient servant,

REVERLY R. WILSON.

White Plains, March, 1842.

Rev. Mr. Wilson's Report of the Mission of the A. B. C. F. Missions at Cape Palmas for 1841.

REPORT OF THE MISSION FOR 1841.

"Having adverted to the decease of his late associate, Doct. A. E. Wilson, the writer of the letter, Mr. J. L. Wilson, remarks—

"His sojourn with us, of little more than two years, was brief in itself, but in connection with the influence which he exerted during that period, it was immensely important. We trust that the day will never arrive when we shall have forgotten the lessons, which we derived from his meek and godly walk and conversation; and it remains for eternity to disclose the full results of his prayers and labours for the salvation of this people.

"Soon after the death of Doct. Wilson, which occurred on the 13th of October, 1841, Mr. James and his family removed to Fishtown and assumed the responsibilities of that vacant station; whilst Mrs. W. removed to Fair Hope and undertook the care and instruction of the female department of the seminary.

"With the exception of the suspension of the operations of the printing-press about four months, which was occasioned by causes already mentioned, and now made still more necessary in consequence of the death of Doct. Wilson, the general operations of our mission have continued throughout the year without any material interruptions.

"In consequence of the death of one of the native young men who acted as interpreter for Doct. Wilson, and the removal of several others to Fishtown with Mr. James's family, the number of pupils in the seminary, seven at present, is not quite as great as it was last year. And as there is some uncertainty attending our future operations, we have not felt inclined to increase the present number. The attendance of the pupils and their progress in learning, is quite as good as it has ever been. The most advanced class, have now completed the full course of study which has been prescribed, and are qualified to be good assistant teachers. They ought, too,

in accordance with promises held out to them for the last five years, to be employed in this way. The amount of funds placed at our disposal for the ensuing year, and which we suppose all that the Committee have in their power to appropriate, will, however, utterly preclude the possibility of employing one of them. How our character and operations, as a mission, will be affected by these pecuniary straits, remains to be seen. If missions accomplish the object which is proposed and expected by the christian church, they must, for a time at least, in the necessary course of things, become increasingly expensive. And when the means of their expansion are withheld, it is the source of more embarrassment and difficulty to the missionary than any one can conceive, who has had no experimental knowledge on the subject.

"The boarding-school at Fishtown has embraced, during the greater part of the year, between fifteen and twenty pupils. In connection with this station a small night school, composed of adults, has been maintained throughout the year, and with very happy results.

"The attendance upon preaching on the Sabbath has been uniformly good. It is believed that the minds of the people of Fishtown have been deeply affected by the preaching and the death of Doct. Wilson. How lasting their impressions will be, we of course, cannot foresee. Mr. James has religious exercises for them of some kind every Sabbath, and hitherto the attendance has been very good, and their seriousness unabated.

"The school at Rocktown has been continued without material interruption throughout the year. There are eight or ten boys in this school, who can read with ease, books both in the English and Grebo languages, and write legibly. I have preached at this place about once in two months, when the attendance has generally been good.

"The school at Serekeh, taught by a native, has been unusually large for some months past. The progress of the children in learning has been creditable. The desire of the people at this place to receive religious instruction has been somewhat remarkable. The attendance, when I have been there, which has been about once in three months, has always been large and solemn. The teacher has daily applications from persons who come to his house, to impart religious instruction; and he thinks there are a few who are disposed to be quite serious, though many of them are doubtless prompted by motives of curiosity.

"About two months ago another school was organized at Grand Sesters, with the expectation that it would prove an incipient step to more extended operations at that place. The school has been commenced and a native house is now being built for the teacher. The distance of Grand Sesters from Cape Palmas is about fifty miles, and communication between the two places may be maintained by means of a sail-boat.

"Besides the schools mentioned above, we have maintained at Cape Palmas six night schools, embracing in all more than 100 pupils. These schools, we think, have exerted a happy influence upon the youths of this place. Besides attending their schools on week nights, they are required to attend preaching every Sabbath forenoon, and the Sabbath-school both in the forenoon and afternoon. They receive two cotton handkerchiefs every three months, as the reward of their attendance. These schools, however, we shall for want of means, be compelled to dissolve after the present month. If they are ever resumed again, it must be under very serious disadvantages.

"The attendance upon preaching at Fair Hope on Sabbath, except by the pupils of the seminary and the night scholars, has been very poor for more than two years past. Recently, instead of preaching in the church on Sabbath afternoons, as before, I have gone round to the different towns in

the neighborhood and held meetings in the open air. At these the attendance has been better, and I have usually had a congregation varying from twenty to sixty. So far, however, as we may judge from external appearances, there is little or no seriousness among the natives of this place.

"During the past year we have received one native convert into our church, and shall probably have to suspend three at our next communion season. The generality of our native converts have demeaned themselves with propriety and afford us much comfort.

"The printing of the past year has consisted of Bible History, Child's Book, Mark's Gospel, Simple Questions, and Grebo Reader; in all 9,000 copies and 351,000 pages in the Grebo language: also 1,000 copies of Select Hymns in English, 96,000 pages."

GOVERNOR ROBERTS.

The following is an extract of a letter from Gov. Roberts to the executive committee of the Am. Col. Soc. accepting the appointment of Governor of Liberia proper.

"GENTLEMEN: Allow me, in the first place to return my acknowledgement for the honour you have conferred on me by the appointment of Governor of this Commonwealth. It shall be my constant aim to continue to merit the good opinion you have of my poor abilities. You may be assured I shall exert every power within me to meet your expectations, and to carry out the great principles of the great and good man who has preceded me. How far I may succeed in this, time must determine. Few men there are who have the qualifications that characterized Governor Buchanan—I am sure I have not. Nor should you expect so much from me. But this far I pledge myself—that so long as I am trusted with the affairs of the Society in the Colony, and the Government of the Commonwealth—I will do the best I can."

"I feel most sensibly your remarks under date 14th December, that, 'Many principles of vital importance to the cause of Colonization, to the cause of Liberia, and to the cause of Africa, are trusted to my administration, and I am also apprised of the immense responsibility which attaches to each of my public acts.

I shall endeavour to be on my guard, and use every effort in my power to avoid the evils you have mentioned, and see if it is not possible to establish the fact that coloured men (if placed in a situation to exercise it,) can conduct themselves with as much probity as people of a different caste."

On the appointment of Gov. Roberts to the chief magistracy of Liberia, some six months since, we expressed our gratification, not only that a coloured man had been selected to fill that important station, but that the choice had fallen on Mr. Roberts, and we predicted the increasing prosperity of the colony as the result.

In looking to the various causes which have retarded the growth and prosperity of that colony, we find none that have exerted so decided an influence as the successive changes which have necessarily taken place under the system heretofore adopted in the appointment of the chief magistrates of the colony and agents of the society; and this probably constituted the principal reason for the selection of a citizen colonist at this time.

Since the settlement of Cape Mesurado, twenty years ago, there have been at least seven white agents or governors appointed by the society, who have successively administered the government of that colony. In addition

to these, quite a number of white assistant agents have taken charge of affairs during the absence, sickness or death of the agents; and again there has been a still larger number of vice-agents or lieutenant-governors, elected from among the colonists, who have in turn officiated during the various interregnums from the above causes. This continual succession and change was the necessary consequence of the appointing to that office foreigners, white men, who can never well endure the climate, and who could anticipate no permanent connexion with the colony. It is rather a matter of astonishment, that there should have been maintained any continued system of government at all—that absolute anarchy should not at times have prevailed, than that there should occasionally have existed feeble and inefficient administrations.

From what we know of the colony through its written history and our own acquaintance with the successive agents, we cannot calculate over six years of successful and efficient administration of its government by white agents. In fact the period of health enjoyed by them altogether after they had become sufficiently well acquainted with the duties of their station to execute them properly, has we think fallen short of that period. So that by far the greater part of the twenty years the colony has actually been under the control of a coloured magistrate, holding his office by an uncertain tenure and without feeling the responsibility devolving upon a regularly appointed executive officer. We could give from our own personal knowledge, long and painful details of misfortunes and disasters which have attended this system of appointing aliens, as governors of a people with whom they can never be permanently connected or have any true sympathy.

But independent of the advantages most frequently urged for the appointment of a coloured agent; such as his freedom from that long course of acclimating fever, and the fatal consequences often attending it, so uniform with the whites, the probability of his longer continuance in office, his perfect knowledge of the characters and habits of the people with whom he is connected, and also the peculiar institutions and characteristics of the various native tribes by whom the colony is surrounded; there is one still greater and paramount to all others, and without which the colony could never assume political standing, or the hopes of the true friend of Africa and the African be realized, and that is, the effect of this measure upon the *political character* of the LIBERIAN.

LIBERIA can never attain nationality and true independence without her ROMULUS, her ALFRED, her WASHINGTON or her PETION. We may belt the coast with emigrants, we may enact wholesome laws for their government, the forests may be felled, the soil tilled, wealth may increase and the press shed abroad her light in the land,—but no alien can speak the NATION into existence, or mould and cement the structure of the LIBERIAN EMPIRE.—Some master spirit must arise from out the mass—to *animate*—to *direct* and to *govern*. But whether the “Hour and the Man” have yet come, we are unable to say, but from what we know of Governor Roberts and his peculiar fitness for the station in which he is placed, we cannot but *hope*—and if the *hour* has come—the *man* has also come.

The character of Governor Roberts may be given in a few words, and as he promises to occupy an important position in the history of his country, we will briefly state what are our impressions of him from a long acquaintance. His most striking and positive characteristics, are sagacity, sound judgment, and firmness of purpose. He is quick and apprehensive, but ever cool and deliberate in speech and action. His personal courage has been too often tested to be questioned. He is exceedingly popular with the colonists, although very quiet and taciturn, and few can boast of being in his confidence. His habits well fit him for the management of native palavers, and his military reputation gives him great weight with the chiefs. If Governor Roberts lacks any qualifications requisite for guiding the destinies of that people, it is that holy enthusiasm, that self immolation on the altar of his country, without which no man ever yet became the father of a virtuous nation.

Governor R. has resided in the colony we think about fifteen years. We first saw him in Monrovia, in Dec. 1831, apparently a mere boy, but at that time high sheriff of the colony: which office he filled for some years to the satisfaction of the government and the people. He was then remarkable only for the prompt and correct discharge of his official duties and his taciturn habits. He was subsequently engaged in mercantile pursuits for a number of years. And we will venture to say, that no stickler for the incapacity of the coloured man to "take care of himself," ever adduced his intercourse with Mr. Roberts in support of his opinion. Governor Buchanan early saw on his arrival in the colony the importance of securing Mr. Roberts' assistance, and he judiciously made quite a sacrifice in order to induce him to give up his business and engage in the public services as store keeper and assistant agent. The principal part of the business concerns of the colony were entrusted to him during Gov. B's administration, and were conducted much to the satisfaction of that gentleman and the colonists generally. Since Gov. B's death he has administered the government of the colony, in which office he is now confirmed by the American Colonization Society. What results will be produced by his administration, time alone can determine. That he will well perform the duties of his office, that he will be a popular magistrate and a judicious business agent of the society we cannot doubt, but is he "*the one that should come—or look we for another?*"

We have to acknowledge the receipt of a 4th of July contribution of \$5, from a firm old friend of the cause in Elkton, Mr. Frisbie Henderson, handed into the office by himself, as no collections were taken up at his church. Also from Rev. J. Peterkin, rector of All Saints Church in Frederick, \$28 71.

☞ All communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore



