

spirits, with the above exception, or traffics in it; and the State Society are pledged to carry the principle of abstaining from it, and preventing a traffic in it, into the local government of the territory, and have all the powers necessary for that purpose.

Extract of a letter to Moses Sheppard, Esq. from Stephy Harper, a colored man.

MONROVIA, LIBERIA, OCT. 14, 1834.

DEAR SIR,—Myself and family are well, and have met with no accident, except we lost our girl. We have our health better than we had in the United States. I should have went to Cape Palmas, but could not get the worth of my property. I arrived the 20th of February, and in August following was a voter. I am well satisfied with the land, and I want the Society to buy my property—so that I can go to Cape Palmas.

Please to get a letter from —* about my son and send it to me. I want him to come to this country as soon as he is liberated, for this is a fine country. He need not dread coming here on account of his health. One died through imprudence and drinking spirits. Tell him for God's sake to use no spirituous liquors. I want Andrew Brown, if he ever gets in the notion to come to Africa, not to stop here, but go to Cape Palmas, which is about two days sail from here. Tell Charles Barrick, and tell him to come to this country. All this country wants is industry and good management. If we had two such men as Richard Garrel and John Boon, we could live like fighting cocks.†

If you want to know any thing from me, write the questions, and I will answer. This I want published in Caroline Co.‡ No man can vote without he is worth so much property. His land must be improved, and he have a deed for it.

I hope that them that read this will always keep God before their eyes. I add no more, farewell to you all.

STEPHY HARPER.

LATE INTELLIGENCE FROM CAPE PALMAS.

It is all important that the information contained in the annexed despatches from Dr. Hall, and in the address of the Colonists to the coloured people of the United States, should be as widely circulated in the state as the press and verbal explanation with proper prudence can extend it. We look to the influence of the friends of this cause in the respective counties, for their zealous and circumspect aid in accomplishing this object.

[Extracts of despatches from James Hall, Esq. to J. H. B. Latrobe, Esq. dated Cape Palmas, October 15, 1834.]

In my last, per schooner Sarah and Priscilla, I informed you, that an embargo had been laid upon all our commerce by our neighbour king, and that we should soon be in want of provisions. I will briefly state the cause of this movement, on the part of his majesty. There had been a large quantity of plank stolen, belonging to Mr. Wilson; and the people of this town and Grahway, mutually accused each other of taking it. I had a talk with King Freeman upon the subject, and he agreed to send to Boleo, and examine into the business. After a few days, he came up and informed me, he had sent a man, and Boleo had examined his people's houses and found none, and that none could have gone to Grahway. A short time after, I was informed by Boleo, that the king had sent no messenger to him, and he had heard nothing about the plank. Thus stood matters when the expedition arrived. After despatching the vessel, I sent word to Boleo and Baphro, to come and receive their goods. On the morning of the day in which I expected them, King Freeman came up and complained that I had not treated him properly as head king, in not sending him word, and letting him call the others. I then told him that I could not trust him to deliver any message; that he had deceived me in his pretended communication with Boleo, and that I could not respect him as king, unless he acted like one, and punished thieving instead of fostering it; that I was sensible, if he pleased, he could at once put an end to it. At this he became enraged, and proceeded as above stated. He forbade the other kings, Boleo and Baphro, from taking any goods due for territory, or even the letters which you sent out, and allowed no one to communicate with our town.

Thus matters stood for about three weeks, and I had determined not to yield or make him any satisfaction, until he would take some measures to stop their unceasing depredations. We were almost out of rice, and had no hopes of obtaining any, except through this town; but I had concluded to put the whole Colony upon half rations, myself among the rest, and make no overtures of reconciliation, until the whole was expended: and then to demand what was due us from their people, which I knew was already in their houses, or to let some come from the neighbouring towns. I had little doubt, if left entirely to themselves, they would come forward and make honourable proposals for setting the palaver; ere our rations would be entirely expended.

* We regret we cannot decypher the name of the person here mentioned. We shall forward a copy of this paper to Mr. Harper, and hope he will favour us with his friend's name more distinctly written.

† The writer seems to use this phrase facetiously in reference to good living.

‡ The editor of the Denton Advocate, Caroline Co. will please copy the above remarks and letter, and forward the paper containing them to our office.

§ This term is used technically by the natives to mean any negotiation. Eds.

In this interesting state of affairs, with savage men threatening on one hand, and starvation on the other; when we had voluntarily submitted to bear the privations and anxieties incident to our present precarious situation, solely with a view to secure our property from the unceasing depredations of the natives, I had the extreme, overwhelming mortification, to see one of our Colonists sent up to me by the king, charged with stealing cassada from their fields. His guilt was unquestionable. The king sent a message, desiring to know why I sent him to steal, that if his boys stole from me, I accused him of countenancing it, that he had a right to suppose the same of me. This entirely changed the state of affairs. The tables were completely turned, and we had nothing to do but back out. It mattered not that I offered to give him up to the king, to make him pay, or that I put him in irons, and confined him to public work. The Colonists were branded as thieves, and reduced to a level with them, and the ground that I had taken, to make the king responsible for thefts, was by this movement rendered untenable. I could, in justice, do no less than acknowledge it. Some days after this, the king came up, in order to receive his goods, presents, &c. On being told what was due, he affected to be in a great rage, and pretended that other articles, to a great amount were due, and among the rest, one puncheon of rum. I knew this was a mere sham, and only a pretext to extort something from me at this time, knowing my present necessity for provisions. I stated the matter of our purchase and the amount paid, and called evidence, reasoned, coaxed, and threatened, but all to no purpose. They well knew that this was the last time that they would have the like advantage, and they were determined to improve it. I affected at last to believe that the interpreter had misunderstood me at the time of purchase, and compromised matters.

After the palaver was fairly set, trade again commenced, and we have now on hand some hundred bushels of rice.

Nothing, however, was done respecting the thieving, until one William Davis, a brother of the king, who had been some years at Sierra Leone, came home. He is a shrewd, cunning, energetic fellow, and was very soon convinced that matters were badly managed in town, and set himself about breaking up the business. We very soon had some half dozen hoes, axes, hatchets, crow's, &c. &c. returned, that had long been missing. I cannot but hope, that in a short time, we can make some permanent arrangement, that will render the property of the colonists more secure.

A short time since, I received a visit and dash* from Weah, king of Half Cavally. I endeavored to open negotiations for his territory, (which you will recollect, is excepted in our purchase, although lying within our limits,) but I found that it would not be advisable to press it at present, but wait until schools had been established at Grahway and the Cavally river, then they will see the advantage of being "America men," and eagerly come forward and give up their territory to our control. King Tom, a mighty old chief on the Cavally river, also sent me an embassy and dash. He no doubt would be glad to come in and join us, but I think it best to wait awhile, until they clearly see the advantages which the inhabitants of Cape Palmas, Grahway and Cavally enjoy, and they will be glad to have us settle among them, for no other consideration, than the establishment of schools, and a few presents to the head men. When I make any addition, I think it will be best to purchase the whole from Jaroway to the Cavally river, or even to Tabou point, and have them all come into a league, offensive and defensive, to have all matters of difference between any two towns adjusted by the agent here, in fact, to unite them under one government, and perfect that government by degrees, as they become capable of bearing it.

An incident occurred some days since, which I will trouble you with, that you may judge in some measure, of the ultimate advantage we shall be to this country, when we can with safety interfere with their private government.

They have a custom like our pious and sapient forefathers of Salem, of attributing all the great calamities of life to witchcraft, particularly all sudden deaths of the middle aged and active. In such cases, the Greegree man, Doctor, or Grand Devil, synonymous terms, is consulted, and he points out the witch or necromancer so offending. In order then to prove whether the suspected is actually guilty, he is compelled to drink large quantities of the decoction of a poisonous tree, called saucy wood. Should he survive, he is deemed innocent, but otherwise, should it prove fatal. Quite a number have been subjected to this ordeal, since our settlement here, and some have died in the most excruciating tortures. Should the culprit vomit freely, within a half hour or so, after taking it, before it has time to affect the system or influence the stomach, he experiences but little inconvenience from it. But should it remain on the stomach an hour or two, that organ, and the whole alimentary canal, become highly inflamed; constant and violent vomiting, and purging succeed, and continue until the subject is completely exhausted. And to add greatly to his misery, he is placed, at the moment of taking the decoction, under a guard of soldiers, who keep him constantly in motion, racing about on the sand beach, in the hot sun, hardly allowing him rest during his violent evacuations. When his strength begins to fail, they force him to

* This word among the natives signifies a present. Eds.

continue his movements, by sharp sticks, knives and bayonets. The poor wretch now becomes frantic, and vainly attempts revenge upon his persecutors, until completely overcome by the potency of the poison, and his excessive exertions, he sinks upon the sand, and expires in the most excruciating agonies. One of the natives, who has frequently officiated as soldier of the guard in such cases, informed me, that the torments of the victims were so great, in the last stages, that the guard were frequently obliged to go to a distance, and turn their backs that they might not see their distortions, or hear their wailings and blasphemies. Since our residence here, nine months, four or five have been subjected to this ordeal, two cases of which have terminated fatally. But a few days since, one of the head men, and one who has uniformly befriended the colony, was arraigned and found guilty of bewitching sundry members of the family of one of his rivals, and doomed to the trial of saucy wood. He had taken his first potion, before I was informed of it, and they had commenced driving him about. It had a very severe effect upon the poor fellow, but he was quite comfortable at night. But the Grand Devil, declared, that, inasmuch as it wrought thus hard with him, he must turn to, and take it again on the morrow. Being informed of this, I went down early in the morning, called a palaver, and endeavored to have the man released. But all reason, entreaties, gifts and threatenings were of no avail. They appeared to owe him a deep grudge, which nothing but his death could appease. On returning home, I was informed, that they have an ancient rule something like this:—that in case a man is condemned to drink saucy wood, that any friend of superior rank or standing, can clear him by taking him by the hand, when the potion is about to be administered; but the one so doing, takes upon himself the responsibility, and is liable either to supply his place or pay heavy damages. In this case the king wished and had attempted to clear Posso, the prisoner, but he knew the consequence would be dangerous, so great was the excitement against him. Upon hearing this, I immediately set off for the sand beach, and arrived just as they were driving off his wives and children, who had been taking their last farewell. About five hundred people were collected, and formed into a hollow square, in the midst of which was his Satanic Majesty in full panoply, just raising a two gallon pot, filled to the brim, with the poisonous decoction, to the lips of the wretched Posso; poor fellow! he was so altered from yesterday's drenching, and the dismal prospect before him, that I should not have recognised him, had he been mixed with the crowd; his countenance was despair itself. I briefly told them, that if any one had any palaver for Posso, that I would satisfy him according to our laws, and would be responsible for all that they could prove against him: then taking him by the hand, marched him off, amid the mingled shouts and execrations of his friends and persecutors. This one circumstance will demonstrate to you the beneficial influence, we even now begin to exert among the natives, and that our hopes of overthrowing their barbarous and long established customs, are not visionary. The number that annually fall victims to the accursed machinations and blind zeal of these Greegree men, a compound of priests, doctors, and devils, is incalculable. During the nine months since our arrival, four have been killed in this way, in this one town; and within twenty miles of us, we can number ten or fifteen towns, equally large, where this business is practised to the same extent. The sacrifices of Juggernaut cannot compare with this, either with regard to the number of victims, or the horror of the sacrifice. In that case, it is a religious self immolation; in many instances, stimulated by the noblest sentiments of our nature. The victim, in fact, dies a religious martyr, and glories in his exit. But here, the innocent falls a sacrifice to vile practice and jugglery, and suffers a shockingly painful and inglorious death as a criminal, which death, is considered by these deluded people, as an incontestible proof of his guilt as a "witch man," or necromancer. This evil calls loudly for a remedy, and from the above incident, you see that a remedy is practicable, and at hand too. We might forcibly put a stop to it by legal enactments, but this is not expedient. The more judicious way to put an end to this, and the many other diabolical and cruel practices of their Greegree men, is to diffuse light and information among the majority of the people. This course is slow, but practicable and sure. Many, very many, of the more intelligent natives already declare that they will have nothing to do with such business; but still they are over-ruled by the rabble, and cry out earnestly for more light. And to diffuse this light seasonably, the colony unaided is inadequate. We must have assistance.

Since my first acquaintance with the colony at Cape Messurado, I have been decidedly of opinion, that unless the natives of this country can be enlightened and improved; unless they can be raised to a level with the colonists, and amalgamated with them, colonization will prove a heavy curse to both parties. And, inasmuch as it does not seem immediately advantageous to the colonists to enlighten the natives, we cannot expect them to use any great exertions to do it. They have concerns of their own to attend to, and can only influence the natives by example. We must have the aid of missionaries and teachers, and of them, not a few. Independent of the welfare of the colony, I do not believe there is a place on the globe where missionary labour would yield so great a reward. The population is dense, the inhabitants peaceable, intelligent, and extreme-

ly anxious for information, and there is no bar or hinderance whatever, to the most full and ample operations of the missionary and philanthropist. The advantages that the colony and the missionary cause will mutually derive from each other, are incalculable. The missionary alone, surrounded by barbarians, totally dissimilar in every mode of action or thought, is viewed as a supernatural being, and although they may ever so much admire his precepts and desire improvement; still, so great is the distance between what they are and would be, that the task seems too great for them to undertake, their resolution is inadequate to it, and after a few ineffectual struggles, despondency and indifference succeed to hope. But here we are introducing amongst people, many of whom are already accustomed to Europeans, some of their own race, possessing the advantages of civilization, acquired even during a period of slavery and degradation. Of these advantages, I assure you, the natives are fully sensible, and they are sensible too, that the same advantages are within their reach; that the difference between them and the colonists is artificial; and that the barriers to their elevation are easily surmounted. Their ambition and perseverance are adequate to this task, and to effect it, and speedily too, they only require instruction—instruction in the most general sense of the word. To preach the christian religion to them without doing any thing more, in their present state, is to do nothing, and worse than nothing; they are unable to appreciate its excellencies, and would place it and its teachers on a level with their own long established superstitions and their Greegree men. They must, at the same time, possess the advantage of acquiring information from letters, and be permitted to peruse any branch of knowledge most agreeable to them; they must be made acquainted with the minor affairs appertaining to civilized life, ere they are called upon to change their religion, justly esteemed, both by the barbarous and civilized, the most important matter connected with their existence. They must, to a certain extent, be made acquainted with political and scientific facts, and be convinced of their errors in matters that admit of demonstration, before we demand their conviction in matters of faith. In a word, to conduct the affair of civilizing and reclaiming the savage and barbarian, it requires not only a christian and philanthropist, but men of the most profound knowledge of the human character, acquainted with the world, men of experience and extensive observation. Nor do I deem it of great importance, that such an one should be a professional man. If so, the profession of medicine would be the most desirable. Probably no man could so readily acquire the confidence, and exercise a general influence over the inhabitants of this coast, as an industrious and intelligent physician. The remarks of Dr. Phillips, of the Cape of Good Hope settlement, upon this subject, I think entitled to great weight, and ought to serve as a guide in all selections of men, for this interesting and important undertaking.

DECEMBER 29, 1834.

Many of our two acre farm lots are cleared and nearly fenced, and a more delightful section of country, you never saw. Could nintenths of the colonists sell their town lots, they would, and be off to-morrow for the bush. I tell you what, you must send me a painter or scribbler, to tell of matters here, and touch up our good slave-holders a bit. Could they see things as they truly are, they would give their slaves not only liberty, but their plantations, and come out here themselves. 'Tis decidedly a more delightful country, save fever, than America.

The Colonists to the People of Colour of the United States.

CAPE PALMAS, October 11, 1834.

At a meeting of the inhabitants of Maryland in Liberia, held this day, to take into consideration subjects relative to its future welfare, Jacob Gross was called to the chair and Wm. Polk appointed Secretary. After some deliberation it was resolved, that a committee of five persons be chosen to make a report of the present situation of this Colony and its future prospects; to be addressed to the people of colour in the State of Maryland in the United States of America. Whereupon Jacob Gross, Wm. Polk, Chas. Scotland, Anthony Wood, and Thos. Jackson were elected to constitute said committee, and were requested to lay their report before a meeting of the citizens, to be held on Saturday the 25th instant.

At an adjourned meeting held on the 25th October, to hear the report of the committee appointed on the 11th inst. Wm. Cassell was called to the chair, and Wm. Polk appointed Secretary. All the members of the Colony were present excepting two who were indisposed and unable to attend. The report was then read as follows:—

TO THE PEOPLE OF COLOUR IN MARYLAND, U. S. AMERICA.

DEAR BRETHREN:—agreeably to a resolution of our fellow-citizens herewith enclosed, we now endeavour to lay before you a fair and impartial statement of the actual situation of this colony; of our advantages and prospects, both temporal and spiritual.

We are aware of the great difference of opinion which exists in America with respect to colonization. We are aware of the fierce contentions between its advocates and opposers; and we are of opinion that this contention among the well meaning, is based principally upon the various and contradictory accounts concerning this country and its advantages; received on the one hand from the en-