# Letters from Liberia

Lott Cary (1825-1827)

*Lott Cary (also spelled Carey) was an African American who became one of the very first missionaries, of any race, sent from the United States to Africa. Born into slavery in Virginia, Cary purchased his freedom as an adult with money he made working in the tobacco trade. He became a licensed Baptist preacher and co-founded the Richmond African Baptist Missionary Society (RABMS) to raise funds for evangelism in Africa. Cary himself sailed to Africa as a missionary in 1821. He was sponsored by the foreign missions board of the Triennial Convention—a recently formed American Baptist denomination led by whites—but most of his funding was raised by the RABMS.*

*Cary sailed with a party of African American emigrants organized by the American Colonization Society, a white-run group who encouraged free blacks to leave the United States for colonies in Africa. This colonization initiative was not popular among African Americans, but Cary was a vocal advocate. Cary's party settled on Cape Mesurado, in present-day Liberia, where they founded what became the city of Monrovia. Cary's missionary activities were limited by other needs and projects: surviving as a colonist, filling in as the colony's physician, developing his own commercial ventures, and, for the last year of his life, acting as the colony's governor. In 1828, Cary was killed in an accidental gunpowder explosion while preparing to lead a military expedition against indigenous Africans who were trying to assert control of one of the colony's trading posts.*

*Below are annotated selections from some of the letters that Cary sent from Liberia to the United States. The Triennial Convention published these letters to promote the missionary work that Cary was doing under the convention's auspices. Most of the letters are addressed to William Crane, a white American in Virginia who had helped Cary organize the RABMS.*

## *[January 16, 1825, to William Crane]*

Since I wrote you last, the Lord has in mercy visited the settlement, and I have had the happiness to baptize nine hopeful converts; besides, a number have joined the Methodists.[a] The natives are more and more friendly; their confidence begins to awaken. They see that it is our wish to do them good, and hostilities have ceased with them. I have daily applications to receive their children and have ventured to take three small boys, to find clothes and pay for their attendance

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[a] *The Baptist and Methodist converts referred to in this sentence are not indigenous Africans but colonists who have formally become church members.*

*Unlike the Baptist colonists, who had Cary as an ordained minister, the Methodist colonists in Liberia initially had lay leaders only. The African Methodist Episcopal Church (AME), an independent black denomination in the United States, sent a minister named John Boggs to Liberia in 1824, but he soon returned to the United States for lack of funding. The largest Methodist denomination in the United States, the multiracial but white-dominated Methodist Episcopal Church (MEC), sent a white minister to Liberia in 1833; he died of malaria in a month but was followed by other MEC missionaries, including, in 1834, two African Americans, a preacher named Francis Burns and a teacher named Eunice Sharp. Not far from Liberia was the British colony of Sierra Leone, where white Methodist missionaries from Britain had ministered to black Methodist colonists since 1811, but the British missionaries evidently did not attempt to minister to the Methodists in Liberia.*

at the day school—two from Grand Cape Mount and one from Little Bassa. The two former are very promising, but the other is slow to learn, yet a fine boy. Two of them I was obliged to send home ten days ago, in consequence of sores which they had, but they will return as soon as they are cured; and in order to establish my confidence in their returning, they refused to take their clothes with them.

Our Sunday school still goes on, with some hopes that the Lord will ultimately bless it to the good of numbers of the untutored tribes. The natives attend our Lord's day worship quite regularly. We have commenced bringing out our timbers for the building of our meetinghouse and have got all the large timbers on the ground; but we shall want boards, shingles, nails, window glass, etc., of which you will please to collect what you can and send out.

*[April 4, 1825, to William Crane]*

The 13th of March, being the Lord's day, was blessed to us as a day of good news from a far country.* Early in the morning, the church met to hear the relation of a poor heathen who was led to believe that God, for Christ's sake, had pardoned his sins. His name is John—he came all the way from Grand Cape Mount, about 80 miles, down to Cape Mesurado to be baptized [...] He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. During his continuance there, he got about three months' schooling; and it was so ordered that he made an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters[b] to his idolatrous heart. The following is his own relation, without being asked any questions:

"When me been Sa'Lone, me see all man go to church house—me go too. Me be very bad man too. Suppose a man can cuss (curse) me, me can cuss 'im too—suppose a man can fight me, me can fight 'im too. Well, me go to church house—the man speak, and one word catch my heart" (and at the same time laying his hand on his breast). "I go to my home—my heart be very heavy and trouble me too. Night time come—me fear me can't go to my bed for sleep, my heart trouble me so. Something tell me go pray to God. Me fall down to pray—no, my heart be too bad, I can't pray. I think so, I go die now—suppose I die, I go to hell. Me be very bad man, pass all turrer (other) man. God be angry with me—soon I die. Suppose man cuss me this time, me can't cuss 'im no more—suppose man fight me, me can't fight 'im no more. All the time my heart trouble me—all day—all night me can't sleep. By and by, my heart grow too big and heavy—think tonight me die, my heart so big. Me fall down this time—now me can pray. Me say: Lord—have—massy. Then light come in my heart—make me glad, make me light, make me love the Son of God, make me love everybody." [...]

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* It was on this day that the *Hunter* arrived with 60 colonists from America.
*[Editorial footnote from the source publication]*

[b] *Hector Peters was a black Baptist pastor who had lived in Sierra Leone since the early 1790s. He was born free in South Carolina; having aided the British during the American Revolution, he was evacuated from the United States at the war's end by departing British troops. He resettled first in Nova Scotia, then emigrated several years later, with his congregation, to Sierra Leone. For a time in the late 1790s, he was a slave trader.*

After about three months' advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He, however, took along with him a spelling book, and he continued praying and trying to spell [...] Since that time, [...h]e has learned to read middling correctly—and he has read and meditated on the different subjects of religion until he found it was his duty to be baptized, when he came down to our place for that purpose and gave the relation which I have given you above.

[...] I thought, in order for a more public notice of his baptism, it was best to postpone it till the next Lord's day, which was the 20th and was a day which should ever be remembered on Cape Mesurado. In the morning, the native Sunday school met, and your valuable presents of clothes, books, etc., were opened and laid before the children with tears of gratitude to God and thanks to you. Our teachers and assistants set to, and in a few minutes the face and appearance of our school was changed—having eighteen boys neatly dressed and wearing every appearance of civilized and improved children. When we turned out our school and marched them through our streets and returned to church, it appeared to me as if the restoration and salvation of this ruined and degraded people had commenced.

After preaching in the morning, I baptized the native man, John; and after preaching in the afternoon, we had the honor to break bread in the house of God with our newly arrived brethren from America and our newly baptized brother. I need not tell you, for you know, it was a day of joy and gladness. The church made up a contribution and neatly dressed our heathen brother John, gave him an extra suit of clothes, gave him 14 bars,* and he went on his way rejoicing. We also gave him three Bibles and two hymnbooks.

*[June 15, 1825, to William Crane]*

We begin now to get on with our farms and buildings middling well. I have a promising little crop of rice and cassava and have planted about 180 coffee trees this week, a part of which, I expect, will produce the next season, as they are now in bloom. I think, sir, that in a very few years, we shall send you coffee of a better quality than you have ever seen brought into your market. We find that the trees of two species abound in great quantities on the capes, both of the large and small green coffee, of which I will send you a specimen by the first opportunity.[c]

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* A bar in the colony, at present, is equal to 75 cents in money.
*[Editorial footnote from the source publication]*

[c] *Before emigrating to Africa, Cary invested in a Virginia-based trading company and was appointed to be the company's African agent. The expectation was that in Africa, Cary would obtain coffee to ship to Virginia. In 1828, as a sign of the Liberian colony's success, the American Colonization Society reproduced in their monthly periodical an advertisement from a Virginia newspaper, announcing the availability of 6,000 pounds of coffee shipped from Liberia by Cary.*

*"Liberia Coffee,"* African Repository *4, no. 10 (Dec. 1828): 319, https://hdl.handle.net/2027/umn.31951001923083l. For more about Cary's commercial interests in Liberia, see John Saillant, ed., "Circular Addressed to the Colored Brethren and Friends in America: An Unpublished Essay by Lott Cary, Sent from Liberia to Virginia, 1827,"* Virginia Magazine of History and Biography *104, no. 4 (Autumn 1996): 481-504.*

The Sunday school goes on and prospers; we have now on the list 40, but only about 33 attend regularly. Two of them can read in the New Testament quite encouragingly: George and John, from Grand Cape Mount.[d] In addition to that, I have got underway a regular day school. We began with 21 and now have on our list 32.

*[June 15, 1825, to the foreign missions board of the Triennial Convention]*

I know that it will be a source of much gratification to you to hear that on the 18th of April, 1825, we established a missionary school for native children. We began with 21 and have increased since up to the number of 32; and as I knew it to be the great object which the society had in view, I felt that there was no risk in furnishing them with a suit of clothes each. Upon the credit of the board, I purchased 165 yards of domestic [from] Brother J. Lewis, which the board will please to pay to his order. We teach from eleven in the morning until two in the afternoon, that being as much time as I can spare at present.

You will see from the list [of students] that Grand Cape Mount will soon be a field for missionary labor, as that nation is most anxious for improvement. I wrote to the king,[e] sometime in May, to send me five or six girls to school and have since received an answer, informing me that their mothers and all were in the Grigory bush,[f] and their girls with them, of course, and when they returned, I should have them. According to their custom, they have to remain [in the bush] six months. I intend writing to him again on the subject and—as soon as, in the judgment of the board, they can support such an establishment—to get a school there. To furnish clothes and books for the children and support a teacher is what the board would have to do. I think that after one or two years, such an establishment would be of no expense to the board, but that they would very gladly support a school themselves. [...] You will please to improve our supply of schoolbooks, such as the American, or Webster's, spelling book.[g] [...]

We are told to expect great things and attempt great things. You must know that it is a source of much consolation to me to hear the word of God read by those native sons of Ham, who a few

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[d] *It seems unlikely that the individuals named here are John Baptist and George Peter, indigenous adults discussed elsewhere in the letters, given that Cary earlier spoke of the Sunday school students as children. Presumably Cary is speaking here of two other individuals—boys—who have been given the English names George and John.*

[e] *This is Zolu Duma, known to the colonists as "King Peter." He ruled the Vai people living in the territory that the colonists called Grand Cape Mount, or simply Cape Mount.*

[f] *"Gree-gree bush" was a term adopted in Liberian English for the secluded site where indigenous girls experienced a lengthy initiation into Sande, a secret society for women. The word* gree-gree *(or* gris-gris*, its French spelling) refers to magical or sacred things; the word has an uncertain but presumably indigenous western African origin.*

[g] *Noah Webster's* American Spelling Book *was a popular textbook in the United States. Digital scan of an 1825 edition available via HathiTrust, https://hdl.handle.net/2027/nyp.33433081968277.*

months ago were howling in the devil's bush.[h]

*[April 24, 1826, to a friend in Norfolk, Virginia]*

We dedicated our meetinghouse last October; it was four weeks from the time we raised it to the time it was dedicated. It is quite a comfortable house, 30 by 20 feet, and ceiled inside nearly up to the plates, with a decent pulpit and seats. I feel very grateful to you for your services, and to the brethren and friends for their liberal contributions.

We may say that "hitherto the Lord has helped us"; therefore, we have gone on middling well. We have no particular revival at present, but still we labor in hope that the Lord will, in answer to prayer, yet favor Zion. Our native schools still go on under hopeful circumstances. I think the slave trade is nearly done in our neighborhood. The agent, with our forces, has released upwards of 180 from chains since the first of October, which has added greatly to our strength.[i] If the colored people of Virginia do not think proper to come out, the Lord will bring help to the colony from some other quarter, for these re-captives are ready to fight as hard for the protection of the colony as any of the rest of the inhabitants.

I mention these circumstances [so] that you may look through them to the time foretold in prophecy: i.e., Ethiopia shall *soon* stretch out her hands unto God. We have very few meetings but that some of the native-born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of colored people, if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field.

*[June 1827, to William Crane]*

From the signs of the times, I should, and I think you would, infer that the great author of salvation is about to carry on a great work among the heathen on this part of the coast of Africa. The native man John whom I baptized sometime since (which I informed you of), I have been making efforts to get to remove down to Monrovia for above eighteen months. He informed me sometime in the year past that he had never paid for his wife, and therefore her parents would not consent for him to remove her until he had paid for her; he had also two small children. I sent

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[h] *As "gree-gree bush" referred to the site where indigenous girls were initiated into the secret society for women, the term "devil bush" was adopted in Liberian English to refer to the site where boys were initiated into the secret society for men. Among various peoples of western Africa, men's secret societies are called Poro; the Vai people, who inhabited Cape Mount, called theirs* Bεli.

[i] *"The agent" is Jehudi Ashmun, a white American whom the American Colonization Society had appointed to govern the Liberian colony. Religiously, Ashmun was a Congregationalist turned Episcopalian. Between August 1825 and April 1826, Ashmun led the colonial militia, supported by US and Colombian ships, on expeditions that destroyed several trading posts where Spanish or French ships obtained slaves from indigenous African suppliers. The colonists took custody of individuals whom suppliers had intended to sell to the Europeans; such individuals were usually referred to as "recaptured" or "recaptives," less commonly as "liberated." They became indentured laborers for the colonists.*

him up to ascertain what her parents demand for his wife and children. He returned in a few weeks and informed me that they asked 30 bars (equal to $22.50), which I gave him, and he went up and paid for them but would not remove them at that time on account of the rains which had then set in.

I had just concluded, before I received the following communication, that it might not be the will of God that he should remove from Cape Mount. My wish was to remove him from the persecuting storm of the natives among whom he lived; but it is often the pleasure of our Heavenly Father that his children should be persecuted. The following is a note which I received from him last week:

Big Town, Monday

> Sir, I take this opportunity of writing to you to tell you what the Lord is doing for us. I want to come and see you; there is another young man that wants to be baptized, and if you are willing I will fetch him to the Cape as soon as my ivory comes—if you please, send me a little tobacco.
>
> Your brother in the Lord,
> JOHN BAPTIST

The above is a true copy. This information was confirmed by a brother belonging to our church, who arrived here last night direct from Big Town. [...] One of Brother John Baptist's boys was down on last Saturday, a native lad about 18 or 19 years of age, and I inquired particularly after this young man, by the name of George, and he told me that "George does find God now"—and I asked him who learned George how to find God, and he said that "John learned him." [...] I am also informed that this conversion has produced a general seriousness among the inhabitants of Big Town, which I suppose contains a population of at least 600. So altogether you will perceive that our baptized heathen brother, through the grace of God, has entered on a work which will result, I trust, in the reformation and salvation of a number of that tribe. The young man George, previous to this, had fallen into the error of a plurality of wives; but he has found, from reading, that one is lawful for him and no more; he therefore has determined to put away one. He is, I suppose, 24 or 25 years old. [...]

Grand Cape Mount, you will perceive, is not only a ripe field for missionary labors but will, I think, be ripe for the planting of a church before long. [...W]e may anticipate a middling severe struggle from the Mandingo[j] priests who have been for years propagating their system of religion among that nation. They are a kind of Mahometan Jews. They are very skillful in the

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[j] *The Mandinka, or Mandingo, people lived in the interior of western Africa, where, in previous centuries, they had created the Mali empire. Many practiced a form of Islam, often alongside practices of their traditional tribal religion. Mandinka missionaries began teaching Islam among the Vai, the people who inhabited Cape Mount, in the 1700s. Analogously to Christian missionaries, the Islamic missionaries established schools where they taught children to read Arabic, the language of the missionaries' scripture. When Cary says that the Vai believe Mandinka priests can work miracles, he may be referring to the Mandinka practice of using verses of the Qur'an as protective amulets.*

Old Testament and are governed principally by the Jewish laws: they observe the new moons, offer sacrifices, and circumcise, etc. They are generally believed by the nation to be able to work miracles. But there is one natural cause that I think will ever give us the preference—that is, the pride of the Cape Mount nation is such that they never will be contented with anything less than a knowledge and practice of the fashions and customs used by white men; and not only so, our cause is God's and must prevail.

*[September 24, 1827, to William Crane]*

Since I wrote you, I have received a letter from the young native man at Cape Mount that I mentioned in my former letter. His mother has also a hope that she has experienced a saving change—I have also heard it from other sources and have reason to believe it to be true. [...]

The 143 recaptured Africans, arrived in the ship *Norfolk*, are a very promising company.[k] Indeed, between 20 and 30 of them had formed religious characters, and fourteen of them had regular letters of dismission from a Baptist church in Savannah, Georgia, and since their arrival have joined us. [There are] a number of others who had been heard in Savannah and received letters of recommendation as candidates for baptism; and we have heard and baptized nine of them, and I am happy to say that I think they will prove to be orderly members of society. [...]

I think that in a few years, your hopes and expectations will be more fully realized in this mission. We had a crowded house yesterday at meeting. I was appointed to preach a missionary discourse, and great attention was paid by the natives from Cape Mount, a number of whom were present who could understand English.

Since writing the forepart of this letter, the young man George Peter, from Cape Mount, has come down for the purpose of joining our church—and we are waiting for John the Baptist, as

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[k] *Behind this sentence is a tangled story. Seven years earlier, in 1820, the US coast guard had apprehended off the coast of Florida a ship called the* Antelope*, manned by white American privateers (which is to say, pirates). On board were over 250 captives from central Africa, whom the* Antelope*'s crew had seized from Spanish and Portuguese slave traders and were now trying to bring into the United States, illegally, to sell. The coast guard landed the captive Africans in Georgia, where their fate became the subject of a protracted legal dispute. Eventually the US Supreme Court ruled that about 40 of the captives had been purchased legally by Spanish traders, under the laws of the country where the sale occurred, and should therefore be handed over to the Spanish purchaser. The Supreme Court declared the remaining* Antelope *captives to be free on the grounds that no Portuguese trader had filed suit claiming legal ownership of them. Meanwhile, a considerable number of the captives had died from broken-down health; the survivors ended up spending seven years in Georgia, providing what was, in effect, forced labor for local whites.*

*After the Supreme Court's ruling, those survivors who had been declared free were transported, regardless of their own wishes, to the American colony in Liberia. This is the group who arrived, as Cary's letter reports, on the* Norfolk*. The US government ordered that adults in the group be hired out to colonists as wage laborers; minors were to become indentured laborers.*

they call him. George is one of his disciples, and therefore [I] don't wish anything done without him.[l]

*[December 20, 1827, to William Crane]*

The United States sloop-of-war *Ontario*, on her way to America, having arrived in our harbor today and intending to proceed in a few days to the United States, I gladly embrace the opportunity to send you a few lines by her. [...]

One event I am exceedingly glad to inform you of is the establishment of the school at Big Town, Grand Cape Mount, on the 10th of November. About 30 men were sent, at my request, by the king of Grand Cape Mount for the purpose of removing Brother Revey's[m] books, etc., up in order to commence the establishment of our long talked-of school. [...] After a rather fatiguing journey, we were received very cordially. [...T]he king[...] convened his headmen, [...] and after a few hours' palaver, it terminated in the unanimous consent of the king and all the headmen not only to permit the establishment of a school, but to protect it to the uttermost.

I then requested them to select a suitable house for the schoolroom and promised, if they required it, that I would pay rent for the house; but they said they did not wish me to pay for a house. About five o'clock p.m., they informed me that they had made a selection of a house [...] —it is a room nearly 15 by 30 feet. We made arrangements to have worship in it on the ensuing Lord's day, and I had the honor to address a very attentive audience twice, through Brother John. After service, I informed the congregation that I should need their assistance the following day in preparing seats, etc., and they turned out like men and performed more labor by eight o'clock than I expected to have accomplished in the whole day. We got seats prepared for about 60 children by four o'clock and gave notice that as the school would be organized on the day following, at nine o'clock a.m., all persons wishing to have their children instructed were requested to come at that time and have them entered; and the number received was 37. I read and explained a short set of regulations which I had drawn up, and as I had the king and his headmen present, I got them to sign the articles of agreement in the presence of the whole congregation.

For twelve months, I think that the school will, of course, be expensive. The present arrangement is: I agree to allow Brother Revey $20 per month and find him provisions, washing, etc. If these expenses can be defrayed for one year, I think that they may be greatly reduced at the expiration of that time. I do wish that you could so manage it as to procure 40 suits of clothing for boys and

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[l] *In the source publication, no grammatical subject appears between the words* therefore *and* don't*. "I" seems the most likely intended reading. Alternatively, though, the sentence might be read as saying (in an ungrammatical way) that George Peter is the one who wants to wait for John Baptist.*

[m] *John Revey was a freeborn African American from New York who, in 1820, had been in the first party of emigrants sponsored by the American Colonization Society. After a failed attempt to colonize Sherbro Island, off the coast of present-day Sierra Leone, Revey's party retreated to Freetown, a British settlement in Sierra Leone; there Revey found work as a schoolteacher. Eventually Revey joined the American colonists at Monrovia, where Cary baptized him and tapped him to teach in Cape Mount.*

girls. They are bound in the school regulations to clothe their children as soon as practicable, but I am afraid that it will be too long [...]

[I]t seems as if the great floodgate is about to be opened upon this part of Africa; one missionary arrived here in the *Ontario*, and he informs me that there are four others following close after him. He is all the way from Germany or Switzerland—of the Lutheran denomination. I do not know what to say, but I must say: O American Christians! Look this way! Come this way! And help, if you cannot come! Send help, for the Lord's sake! Help Africa's sons out of the devil's bush into the kingdom of God; the harvest is already white.

The heathen in our vicinity are so very anxious for the means of light that they will buy it, beg it, and sooner than miss of it, they will steal it. To establish this, I will mention a circumstance which actually took place in removing our school establishment up to Cape Mount. I had upwards of 40 natives to carry our baggage, and they carried something like 250 bars. A part of them went on four days beforehand and had every opportunity to commit depredations, but of all the goods that were sent and carried there, nothing was lost except fifteen spelling books; five of them we recovered again. I must say that I was almost pleased to find them stealing books, as they know that you have such a number of them in America and that they can, and no doubt will, be supplied upon better terms. [...]

A few days before I left Cape Mount, I baptized the man George belonging there.

**Sources:**

**Jan. 16, 1825:** J. B. Taylor, *Biography of Elder Lott Cary, Late Missionary to Africa* (Baltimore, MD: Armstrong & Berry, 1837), 46-47, https://hdl.handle.net/2027/loc.ark:/13960/t5t73vx70. Public domain.

**Apr. 4, 1825:** *American Baptist Magazine* 5, no. 8 (August 1825), 241-242, https://hdl.handle.net/2027/iau.31858046357657. Public domain, Google-digitized.

**June 15, 1825, to Crane:** Taylor, *Biography*, 55-57.

**June 15, 1825, to missions board:** Taylor, *Biography*, 53-55.

**Apr. 24, 1826:** *American Baptist Magazine* 6, no. 8 (August 1826), 244-245, https://hdl.handle.net/2027/iau.31858046357665. Public domain, Google-digitized.

**June 1827:** *American Baptist Magazine* 7, no. 10 (October 1827), 303-306, https://hdl.handle.net/2027/iau.31858046357673. Public domain, Google-digitized.

**Sept. 24, 1827:** *American Baptist Magazine* 8, no. 2 (February 1828), 53-54, https://hdl.handle.net/2027/iau.31858046357681. Public domain, Google-digitized.

**Dec. 20, 1827:** *American Baptist Magazine* 8, no. 5 (May 1828), 143-144, https://hdl.handle.net/2027/iau.31858046357681. Public domain, Google-digitized. Partially amalgamated with a fuller reproduction of the letter that appears in Taylor, *Biography*, 67-72.

Excerpts edited and annotated by John-Charles Duffy. Two footnotes from the source publications retained, but another omitted. Additional paragraph and sentence breaks inserted for readability. A paragraph break relocated to keep thematically related material together. In one case, a clause relocated to the subsequent sentence in order to facilitate excerption of the text. A missing space between words inserted. Grammatical infelicities in the source publications' representations of Cary's prose corrected. The grammar of the source's representation of John Baptist's spoken English is retained, but some spellings and punctuation in that passage have been emended for greater readability. Elsewhere in the letters, spellings modernized or Americanized, including emending names for internal consistency or to facilitate recognition. The use of spelled-out cardinal numbers *vs.* numerals has been regularized as follows: Numbers under 20 are spelled out, except for monetary amounts and people's ages; numbers 20 and over are presented as numerals. The formatting of dates and spatial dimensions also regularized. Punctuation emended in line with modern conventions. Editorial clarifications that, in the source publications, appeared in square brackets appear here in parentheses or with no enclosing punctuation, to avoid the impression that they are insertions by Duffy. Names of ships converted to italics. Abbreviations for place names spelled out; *&c.* converted to *etc*. The use of small caps to represent John Baptist's signature replicates the source publication, but his short letter has been reformatted into a more modern and compact style.

For the sake of modernization, several political or religious terms capitalized in the source publications have been converted here to lowercase, including *colony, agent, nation, mission,* and *missionary*; also the abbreviations *a.m.* and *p.m. The Native Sunday School* emended to *the native Sunday school.* The use of lowercase in the expression *the Lord's day*, for the racial label *colored*, for the ethnic label *natives*, and for the offices of *king* and *headmen* reproduces the usage of the sources. *Brother* is capitalized here only when used as a title (hence *through Brother John*, but *our heathen brother John*). The uncommon epithet *Author of salvation,* capitalized thus in the source publication, has been downcased here, but *Heavenly Father* is capitalized here as in the source. The capitalization of *Grigory* ( = *gris-gris*) replicates the source.

These edited excerpts from Cary's published letters are intended for ***teaching*** purposes only. For ***research*** purposes, you should consult, quote, and cite the source publications listed above.